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HOMER

ODYSSEY XIII—XXIV

MERRY

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Fig. 1.

Fig. 2.

To illustrate Books 19. l. 573 foll.; 21. l. 420 foll.

Fig. 3.

Fig. 4.

Fig. 5.

a. κληίς. *b.* ἱμάς. *c.* κορώνη. To illustrate Book 21. l. 47 foll.

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WITH INTRODUCTION, NOTES, ETC.

BY

W. W. MERRY, D.D.

Rector of Lincoln College, Oxford

Thirteenth Thousand

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The scenes in these later books, though not less interesting, are less familiar; and the text has seemed to require somewhat more of explanation. I have tried to leave no difficulties unnoticed; and I have thought it better to make the book, as far as possible, complete in itself, than to give references to notes in the former volume.

In the preparation of the notes I have been glad to make use of the commentaries of Ameis, Fäsi, and Crusius; and the edition of M. Alexis Pierron (Hachette, 1875), which always does full justice to the opinions of the Alexandrine critics and the Scholia.

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CONTENTS.

INTRODUCTION.

THE second half of the Odyssey opens with a very critical situation. ODYSSEUS has finished telling the story of his adventures to Alcinous and his nobles; and, after having been loaded with costly presents, he has been sent home in a Phaeacian ship, and landed, in a deep sleep, on the shores of Ithaca, his own home. He has come back to take vengeance on the band of insolent chieftains, who have long wasted his substance, and tried to win his wife. But it will be 'facing fearful odds'!

TELEMACHUS is still in Sparta, where he had gone to ask Menelaus for tidings of Odysseus. But Athena is just about to cut the visit short, and to bring the son home to meet his father. Meanwhile the Suitors have placed a ship, in the narrow channel near Ithaca, to intercept him on his return.

PENELOPE, year after year, has been resisting the importunity of her Suitors. She will not think of marriage (so she tells them) till she has finished weaving a winding-sheet for the aged Laertes —but the work of the day she unravels in the night. Her trick has been at last found out, and she has had to complete her weaving. There is no further pretext for delay. The last hope of the return of Odysseus is gone, and her last chance of resistance:—

> 'Dulichii Samiique, et quos tulit alta Zacynthus,
> Turba ruunt in me luxuriosa, proci . . . .
> Tres sumus imbelles numero; sine viribus uxor,
> Laertesque senex, Telemachusque puer.'
>
> Ov. Heroid. i. 87 foll.

At this anxious point in the history of three lives our volume begins. The following sketch is an attempt to give the general course of events.

The thirteenth book opens at the close of the long evening spent by the guests in the palace of Alcinous, listening to the recital by Odysseus of his dangers and his wanderings. Next day, the ship that is to take him home is laden with costly presents; and at evening the crew set sail. A single night is enough for the 'spectre-bark' of the Phaeacians to accomplish the long voyage to Ithaca, and at daybreak Odysseus is landed, fast asleep, at the harbour of Phorcys. This easy deliverance of Odysseus from the perils of the sea is a sore offence to Poseidon, who turns the adventurous ship into stone, as she nears the shore of Scheria, and sets her like a rock in the midst of the water, as a warning to those who would disregard his prerogative.

Odysseus wakes; but all the place looks strange in his eyes, till Athena, his old protectress, appears in the form of a shepherd, and shows him the familiar marks of his home. According to his wont, he answers her questions deceitfully, till she reveals herself to him, and promises him her aid in his threatened vengeance on the Suitors. But he must not trust himself within the doors of his own palace on the chance of being known; he must be changed for a time into the form of a beggar, and must find shelter in the hut of his loyal swineherd Eumaeus; and Telemachus shall be brought from Sparta, and shall join him there.

The beggar (B. XIV) is kindly welcomed by Eumaeus, to whom he tells a long story about himself, half truth and half falsehood; hinting that the long-absent master may perhaps not be very far away after all—that he has heard news of him from the Thesprotians.

Meanwhile (B. XV) Athena has gone to Sparta to urge Telemachus to return. He starts forthwith, and joins his impatient crew, whom he had left at Pylos. The ambuscade of the Suitors fails; and on the third morning Telemachus lands safely in the harbour of Ithaca, and seeks the hut of Eumaeus. The Argive prophet Theoclymenus, who had met him and asked his protection as he embarked at Pylos, is consigned to the care of Peiraeus, a trusty friend. Telemachus (B. XVI) despatches Eumaeus to tell Penelope of his return; and thus, left alone with

his father, he recognises him (with the help of Athena), and joins in his plan for vengeance on the Suitors; which cannot now be long delayed, for, maddened at the failure of their ambuscade, they are beginning to discuss new means of destruction for Telemachus.

Next morning Telemachus himself visits his mother (B. XVII), to tell her of his journey; and the spark of hope which he raises in her breast is still further fanned by the interpretation of an omen which Theoclymenus had seen. Then Odysseus, still disguised and still unrecognised, is brought by Eumaeus to the palace; and, on his way thither, he is roughly treated and bitterly taunted by the savage goatherd Melanthius. As Odysseus passes through to the palace, his old dog Argus, lying uncared for in the court, is just able to give him one fond look of recognition, and then dies. But his master must dash away a tear, and enter the hall to beg of the Suitors (for he was still playing the beggar's part). They all give him a dole, except Antinous, who treats him with brutal scorn. Penelope wishes to question the traveller about news from abroad; but he will not tell her his story till the Suitors have withdrawn for the night.

As Odysseus is sitting in the porch (B. XVIII), up comes from the town a sturdy beggar, Irus (who had been used to go on errands for the Suitors). Jealous of a rival, he threatens to drive the new-comer from the hall. But Odysseus warns him to keep his hands off—there is room enough for both. The young nobles insist on setting these two champions to fight; and Odysseus, at one blow, breaks the jaw of Irus, and drags him into the courtyard. The spectators applaud, and Amphinomus (one of the Suitors), addressing Odysseus with gentle words, is warned by him of the terrible reversal that fate may have in store for him.

Then Penelope is seen standing at the door of the hall, radiant with such beauty that the Suitors, and notably Eurymachus, cannot but break out into loud expressions of admiration. But she taunts her Suitors for their lack of gallantry, till every man among them is ready to lavish upon her 'jewels of silver, and jewels of gold, and raiment,' which she carries back with her to

her bower. When Penelope withdraws, the insults of the Suitors begin anew, and deepen the desire for vengeance within the heart of Odysseus.

The same night (B. XIX) the father and son remove all the weapons from the hall; and Athena accompanies them, torch in hand, as they stow them away in an upper chamber. Then Penelope visits the hall again to question the stranger. In reply to her, he says that he is Aethon, brother of the Cretan Idomeneus, and that he once entertained Odysseus, whose dress he describes so minutely that Penelope is moved to tears. 'Nay more,' he says, 'Odysseus is even now on his way home, and will soon stand again in his own halls.' The old nurse Eurycleia, whom alone he will suffer to wash his feet, is startled into recognition of him by the sight of a well-remembered scar, where he had been gashed by the tusk of a boar, as he was hunting on Parnassus, with the sons of his grandsire Autolycus. Odysseus stifles the outcry she would have raised, and binds her—on pain of death—to keep his secret. But Penelope had noticed nothing of all this, nor had she heard when Eurycleia let her master's foot drop, and overset the bath. Her ears and her eyes were holden. But presently she tells the stranger of a dream she has had, which seems to portend the destruction of the Suitors, though she cannot believe it to be true. She means next day to try which is the bravest gallant among her Suitors, by the ordeal of the bow of Odysseus. The man who can string it, and can shoot an arrow between the horns of twelve double-bladed axes, shall be her husband.

Through the night Odysseus tosses uneasily on the rough couch that he had made for himself in the porch. He broods on schemes of vengeance (B. XX), but he thinks ruefully on the terrible odds against him; till Athena strengthens his heart, and he falls asleep. When he wakes, he prays to Zeus for a sign of deliverance, and the god answers him by a peal of thunder. The day is to be kept as a high festival of Apollo; and Eurycleia decks the house, while Eumaeus, Melanthius, and Philoetius appear, bringing their swine, goats, and oxen, for the feast. Philoetius loudly expresses in the presence of the stranger his loyal love for his master, and his desire to see the downfall of the Suitors, who are now plotting

new schemes against the life of Telemachus, and are only checked by a warning sign from Apollo. While they are sitting at the board, Ctesippus, as he hurls the foot of an ox at Odysseus, is sharply rebuked by Telemachus, whose courage now rises to something worthy of a hero. But an 'evil spirit' from Athena comes upon the Suitors. They break into peals of ghastly laughter; the meat, as they lift it to their lips, seems to drop blood; and Theoclymenus, starting up, cries that he sees a 'horror of thick darkness' gathering round every man, and a procession of ghosts passing down the hall, while strange cries of lamentation ring in his ears. It is the 'Vision of Judgment.' But they laugh at his foreboding and drive him from the hall. Then Penelope (B. XXI) unlocks her store chamber, and brings out her lord's bow, the gift of Iphitus, and challenges the Suitors to the ordeal of shooting through the row of axes.

The son must first try the father's bow; and he nearly succeeds in stringing it, but a look from Odysseus bids him desist. But none of the chieftains—not even Antinous or Eurymachus—can bend the unyielding bow, though they sought to make it supple at the fire. 'It is a profanation of the feast of the Archer-god,' Antinous cries, 'let us put the ordeal off till the morrow!' Meanwhile Odysseus has been discovering himself to the loyal Eumaeus and Philoetius, and the doors of the hall and of the court are now made fast. Then he prays that he too may hold the bow and may try to bend it; and, though the Suitors revile him for his insolence, Telemachus insists that the stranger shall have his way. He takes the bow, strings it without an effort, and, without rising from his seat, sends the arrow flying through the row of axes.

The great act of vengeance has begun.

Odysseus springs up (B. XXII), shoots down Antinous, and announces the return of the long-lost lord of the palace. It is no good to look round the walls for shield or spear; no good to try to flee: no good to speak fair now, like Eurymachus, and to make terms. One after another of the Suitors falls; and Telemachus brings weapons for himself, his father, and the faithful herdsmen to use, when the arrows shall be all spent. An attempt to steal weapons from the store chamber is boldly executed by

Melanthius; but, on his second visit, the herdsmen catch him at the chamber door, and leave him hanging helpless from the roof, reserved for more hideous tortures. Meanwhile Athena breathes new courage into Odysseus and his comrades, turns away the javelins of the Suitors, and scares them with the sight of her terrible Aegis. Only the herald Medon, and the minstrel Phemius, are spared from the wholesale slaughter. Among the handmaidens of the palace, some had been guilty of disloyalty and unchastity, and these are forced to the horrible task of washing the blood-stained floor, and removing the corpses of men who had been their paramours. Then they are ignominiously put to death. The whole palace is afterwards cleansed with the fumes of sulphur.

Eurycleia comes hastening (B. XXIII), with triumphant laughter, to her mistress's room, to announce the return of Odysseus and the slaying of the Suitors. Penelope cannot believe it. 'It is not by the hand of Odysseus,' she thinks, 'that these worthless men have fallen; but by the immediate vengeance of heaven.' Yet she will go down and see the scene of slaughter. There she meets Odysseus: but she is unconvinced still: 'it cannot be he!' Odysseus can afford to wait. He knows that he holds the secret of recognition in his own hands; so, for the time, he passes to other things. The festival must be kept up; the sounds of music and dancing must hide from the people of the town the tragedy that has been enacted within. Yet even when Odysseus comes back from the bath, royally robed, his wife is still unbelieving. But she will put him to a final test. 'Bring out the bed,' she cries, 'from the bridal chamber;' knowing that no one could move the solid frame, that had been worked into the living trunk of an olive that grew through the floor, and round which the chamber had been built.

His answer to her bidding clears away her last doubt; and husband and wife are locked in one another's arms.

Athena made the night to tarry in its course for them; for they had much to tell each other—the story of Penelope's persecutions; the story of the husband's past adventures; and the trials and the wanderings that awaited him still.

Next morning, Odysseus, Telemachus and the two loyal herdsmen gird on their arms, and visit the farm of Laertes.

Book XXIV opens with an unexpected episode. Hermes is conducting to Hades the souls of the Suitors who have been slain; and there they meet with the departed heroes of the Trojan war. Conspicuous among these stand out Achilles and Agamemnon, who are represented as holding converse together: Agamemnon describing his own fate and the guilt of Clytaemnestra in such a way as to bring out in strong contrast the final happiness of Odysseus, and the virtue and chastity of Penelope.

[Those who are careful to maintain the Homeric authorship throughout the poem acknowledge 'that the last book of the Odyssey, while it carries a sufficiency of identifying marks, exhibits a manifest decline in force, as if the mind and hand of the master were conscious that their work was done, and coveted their rest' (Gladstone, Hom. Primer, p. 29). It is much simpler to accept the view of Aristarchus, and to regard the first part of B. XXIV as an early interpolation, probably from some existing poem on the fortunes of Agamemnon. The latter part of the book—the 'Truce' or 'Reconciliation'—is necessary to the story, and needs no apology.]

Odysseus then discovers himself to his father Laertes, by recounting many reminiscences of his boyhood: and the old man almost swoons with unexpected joy. It was like when 'Jacob's heart fainted' at the news of Joseph living as a prince in Egypt.

The last picture in the book is the gathering together of the kinsmen of the Suitors, to avenge their death upon Odysseus. But their ringleader Eupeithes falls by the spear of Laertes; and Athena, assuming once more the form of Mentor, presses the assailants hard. But enough blood has been shed; and Zeus reminds Athena that it is time to stop, by casting a thunderbolt at her feet. Under his influence, angry passions subside and the scene closes with what we may call the first description of a political Amnesty.

The last twelve books embrace a period of eight days; the first twelve extending over a period of thirty-three; or, rather, the beginning of B. XIII falls in with the evening of the thirty-third day.

The events of the thirty-fourth day—namely the giving of the presents to Odysseus and his embarkation at sunset, are given in Book XIII, 18–92.

On the thirty-fifth day, Odysseus wakes in Ithaca, and visits Eumaeus, while Athena seeks Telemachus in Sparta, and sends him on his homeward journey as far as Pherae (B. XIII. 93—XV. 188).

The thirty-sixth day is occupied with the continuation of Telemachus' voyage and with the second day of Odysseus' sojourn with Eumaeus (B. XV. 189–494). Early in the morning of the thirty-seventh day Telemachus arrives in Ithaca, comes to the hut of Eumaeus and meets his father. (B. XV. 495—XVI. 481.)

The thirty-eighth day comprises the visit of Telemachus to the palace; the fight with Irus; and the recognition of Odysseus by Eurycleia (B. XVII. 1—XX. 90). The ordeal of the bow and the axes; the slaughter of the Suitors; and the recognition of Odysseus by Penelope are comprised in the thirty-ninth day (B. XX. 91—XXIII. 299); while the fortieth day includes the visit to Laertes and the establishment of peace between the combatants.

ΟΔΥΣΣΕΙΑΣ Ν.

Ὀδυσσέως ἀπόπλους παρὰ Φαιάκων καὶ ἄφιξις εἰς Ἰθάκην.

The scene is laid in the court of Alcinous. Fresh presents are bestowed upon Odysseus.

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
"ὦ Ὀδυσεῦ, ἐπεὶ ἵκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ,
ὑψερεφὲς, τῷ σ' οὔ τι παλιμπλαγχθέντα γ' ὀίω 5
ἂψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.
ὑμέων δ' ἀνδρὶ ἑκάστῳ ἐφιέμενος τάδε εἴρω,
ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον
αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' ἀοιδοῦ.
εἵματα μὲν δὴ ξείνῳ ἐυξέστῃ ἐνὶ χηλῷ 10
κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν·
ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον
τισόμεθ'· ἀργαλέον γὰρ ἕνα προικὸς χαρίσασθαι." 15
Ὣς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
νῆάδ' ἐπεσσεύοντο, φέρον δ' εὐήνορα χαλκόν.
καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο, 20

αὐτὸς ἰὼν διὰ νηὸς ὑπὸ ζυγὰ, μή τιν' ἑταίρων
βλάπτοι ἐλαυνόντων, ὁπότε σπερχοίατ' ἐρετμοῖς·
οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγυνον.
Τοῖσι δὲ βοῦν ἱέρευσ' ἱερὸν μένος Ἀλκινόοιο
Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει. 25
μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαῖτα
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς,
Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
πολλὰ πρὸς ἠέλιον κεφαλὴν τρέπε παμφανόωντα,
δῦναι ἐπειγόμενος· δὴ γὰρ μενέαινε νέεσθαι. 30
ὡς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ
νειὸν ἀν' ἕλκητον βόε οἴνοπε πηκτὸν ἄροτρον·
ἀσπασίως δ' ἄρα τῷ κατέδυ φάος ἠελίοιο
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι·
ὣς Ὀδυσεῖ ἀσπαστὸν ἔδυ φάος ἠελίοιο. 35

He bids them farewell, and goes on shipboard.

αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
Ἀλκινόῳ δὲ μάλιστα πιφαυσκόμενος φάτο μῦθον·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
πέμπετέ με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί·
ἤδη γὰρ τετέλεσται ἅ μοι φίλος ἤθελε θυμὸς, 40
πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανίωνες
ὄλβια ποιήσειαν. ἀμύμονα δ' οἴκοι ἄκοιτιν
νόστήσας εὕροιμι σὺν ἀρτεμέεσσι φίλοισιν.
ὑμεῖς δ' αὖθι μένοντες ἐυφραίνοιτε γυναῖκας
κουριδίας καὶ τέκνα· θεοὶ δ' ἀρετὴν ὀπάσειαν 45
παντοίην, καὶ μή τι κακὸν μεταδήμιον εἴη."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπε.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
"Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον 50

πᾶσιν ἀνὰ μέγαρον, ὄφρ' εὐξάμενοι Διὶ πατρὶ
τὸν ξεῖνον πέμπωμεν ἑὴν ἐς πατρίδα γαῖαν."
Ὣς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν
ἔσπεισαν μακάρεσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 55
αὐτόθεν ἐξ ἑδρέων. ἀνὰ δ' ἵστατο δῖος Ὀδυσσεὺς,
Ἀρήτῃ δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Χαῖρέ μοι, ὦ βασίλεια, διαμπερὲς, εἰς ὅ κε γῆρας
ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται. 60
αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ
παισί τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῆι."
Ὣς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς.
τῷ δ' ἅμα κήρυκα προΐει μένος Ἀλκινόοιο,
ἡγεῖσθαι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης· 65
Ἀρήτη δ' ἄρα οἱ δμωὰς ἅμ' ἔπεμπε γυναῖκας,
τὴν μὲν φᾶρος ἔχουσαν ἐυπλυνὲς ἠδὲ χιτῶνα,
τὴν δ' ἑτέρην χηλὸν πυκινὴν ἅμ' ὄπασσε κομίζειν·
ἡ δ' ἄλλη σῖτόν τ' ἔφερεν καὶ οἶνον ἐρυθρόν.
Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, 70
αἶψα τά γ' ἐν νηὶ γλαφυρῇ πομπῆες ἀγαυοὶ
δεξάμενοι κατέθευτο, πόσιν καὶ βρῶσιν ἅπασαν·
κὰδ δ' ἄρ' Ὀδυσσῆι στόρεσαν ῥῆγός τε λίνον τε
νηὸς ἐπ' ἰκριόφιν γλαφυρῆς, ἵνα νήγρετον εὕδοι,
πρύμνης· ἂν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο 75
σιγῇ· τοὶ δὲ καθῖζον ἐπὶ κληῖσιν ἕκαστοι
κόσμῳ, πεῖσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.
ἔνθ' οἱ ἀνακλινθέντες ἀνερρίπτουν ἅλα πηδῷ,
καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε,
νήγρετος ἥδιστος, θανάτῳ ἄγχιστα ἐοικώς. 80
ἡ δ', ὥς τ' ἐν πεδίῳ τετράοροι ἄρσενες ἵπποι,
πάντες ἅμ' ὁρμηθέντες ὑπὸ πληγῇσιν ἱμάσθης,

ὑψόσ' ἀειρόμενοι ῥίμφα πρήσσουσι κέλευθον,
ὣς ἄρα τῆς πρύμνη μὲν ἀείρετο, κῦμα δ' ὄπισθε
πορφύρεον μέγα θῦε πολυφλοίσβοιο θαλάσσης. 85
ἡ δὲ μάλ' ἀσφαλέως θέεν ἔμπεδον· οὐδέ κεν ἶρηξ
κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν.
ὣς ἡ ῥίμφα θέουσα θαλάσσης κύματ' ἔταμνεν,
ἄνδρα φέρουσα θεοῖς ἐναλίγκια μήδε' ἔχοντα,
ὃς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα ὃν κατὰ θυμόν, 90
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,
δὴ τότε γ' ἀτρέμας εὗδε, λελασμένος ὅσσ' ἐπεπόνθει.

He is landed, in a deep sleep, at the harbour of Phorcys, in Ithaca.

Εὖτ' ἀστὴρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα
ἔρχεται ἀγγέλλων φάος Ἠοῦς ἠριγενείης,
τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νηῦς. 95
Φόρκυνος δέ τίς ἐστι λιμὴν, ἁλίοιο γέροντος,
ἐν δήμῳ Ἰθάκης· δύο δὲ προβλῆτες ἐν αὐτῷ
ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπτηυῖαι,
αἵ τ' ἀνέμων σκεπόωσι δυσαήων μέγα κῦμα
ἔκτοθεν· ἔντοσθέν δέ τ' ἄνευ δεσμοῖο μένουσι 100
νῆες εὔσσελμοι, ὅτ' ἂν ὅρμου μέτρον ἵκωνται.
αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἠεροειδὲς,
ἱρὸν νυμφάων αἳ νηιάδες καλέονται.
ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασι 105
λάινοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι.
ἐν δ' ἱστοὶ λίθεοι περιμήκεες, ἔνθα τε νύμφαι
φάρε' ὑφαίνουσιν, ἁλιπόρφυρα, θαῦμα ἰδέσθαι·
ἐν δ' ὕδατ' ἀενάοντα. δύω δέ τέ οἱ θύραι εἰσὶν,
αἱ μὲν πρὸς Βορέαο καταιβαταὶ ἀνθρώποισιν, 110
αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι· οὐδέ τι κείνῃ

ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστιν.
Ἔνθ' οἵ γ' εἰσέλασαν πρὶν εἰδότες. ἡ μὲν ἔπειτα
ἠπείρῳ ἐπέκελσεν, ὅσον τ' ἐπὶ ἥμισυ πάσης,
σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἐρετάων· 115
οἱ δ' ἐκ νηὸς βάντες ἐυζύγου ἤπειρόνδε
πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
αὐτῷ σύν τε λίνῳ καὶ ῥήγεϊ σιγαλόεντι,
κὰδ δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνῳ,
ἐκ δὲ κτήματ' ἄειραν, ἃ οἱ Φαίηκες ἀγαυοὶ 120
ὤπασαν οἴκαδ' ἰόντι διὰ μεγάθυμον Ἀθήνην.
καὶ τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν
ἐκτὸς ὁδοῦ, μή πού τις ὁδιτάων ἀνθρώπων,
πρίν γ' Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιτο·

Poseidon, offended at the safe landing of Odysseus, appeals to Zeus,

αὐτοὶ δ' αὖτ' οἶκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων 125
λήθετ' ἀπειλάων, τὰς ἀντιθέῳ Ὀδυσῆι
πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλήν·
„Ζεῦ πάτερ, οὐκέτ' ἐγώ γε μετ' ἀθανάτοισι θεοῖσι
τιμήεις ἔσομαι, ὅτε με βροτοὶ οὔ τι τίουσι,
Φαίηκες, τοί πέρ τοι ἐμῆς ἔξ εἰσι γενέθλης. 130
καὶ γὰρ νῦν Ὀδυσῆ' ἐφάμην κακὰ πολλὰ παθόντα
οἴκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὔ ποτ' ἀπηύρων
πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας.
οἱ δ' εὕδοντ' ἐν νηὶ θοῇ ἐπὶ πόντον ἄγοντες
κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἀγλαὰ δῶρα, 135
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά θ' ὑφαντὴν,
πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,
εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν."
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"ὦ πόποι, ἐννοσίγαι' εὐρυσθενὲς, οἷον ἔειπες. 140

οὔ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη
πρεσβύτατον καὶ ἄριστον ἀτιμίῃσιν ἰάλλειν.
ἀνδρῶν δ' εἴ πέρ τίς σε βίῃ καὶ κάρτεϊ εἴκων
οὔ τι τίει, σοὶ δ' ἐστὶ καὶ ἐξοπίσω τίσις αἰεί.
ἔρξον ὅπως ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ." 145

who suffers him to turn to stone the homeward-bound Phaeacian ship.

Τὸν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
"αἶψά κ' ἐγὼν ἔρξαιμι, κελαινεφὲς, ὡς ἀγορεύεις·
ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἠδ' ἀλεείνω.
νῦν αὖ Φαιήκων ἐθέλω περικαλλέα νῆα,
ἐκ πομπῆς ἀνιοῦσαν, ἐν ἠεροειδέι πόντῳ 150
ῥαῖσαι, ἵν' ἤδη σχῶνται, ἀπολλήξωσι δὲ πομπῆς
ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι."
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"ὦ πέπον, ὡς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα,
ὁππότε κεν δὴ πάντες ἐλαυνομένην προΐδωνται 155
λαοὶ ἀπὸ πτόλιος, θεῖναι λίθον ἐγγύθι γαίης
νηὶ θοῇ ἴκελον, ἵνα θαυμάζωσιν ἅπαντες
ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι."
Αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
βῆ ῥ' ἴμεν ἐς Σχερίην, ὅθι Φαίηκες γεγάασιν. 160
ἔνθ' ἔμεν'· ἡ δὲ μάλα σχεδὸν ἤλυθε ποντοπόρος νηῦς
ῥίμφα διωκομένη· τῆς δὲ σχεδὸν ἦλθ' ἐνοσίχθων,
ὅς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε
χειρὶ καταπρηνεῖ ἐλάσας· ὁ δὲ νόσφι βεβήκει.
Οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 165
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ὤ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ

οἴκαδ' ἐλαυνομένην ; καὶ δὴ προὐφαίνετο πᾶσα."
Ὣς ἄρα τις εἶπεσκε· τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο. 170

The Phaeacians appease the god's anger with sacrifice.

τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·
"ὦ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει
πατρὸς ἐμοῦ, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι
ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἰμεν ἁπάντων.
φῇ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα νῆα, 175
ἐκ πομπῆς ἀνιοῦσαν, ἐν ἠεροειδέι πόντῳ
ῥαισέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν.
ὣς ἀγόρευ' ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἵκηται 180
ἡμέτερον προτὶ ἄστυ· Ποσειδάωνι δὲ ταύρους
δώδεκα κεκριμένους ἱερεύσομεν, αἴ κ' ἐλεήσῃ,
μηδ' ἡμῖν περίμηκες ὄρος πόλει ἀμφικαλύψῃ."
Ὣς ἔφαθ' οἱ δ' ἔδδεισαν, ἑτοιμάσσαντο δὲ ταύρους.
ὣς οἱ μέν ῥ' εὔχοντο Ποσειδάωνι ἄνακτι 185
δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ἑσταότες περὶ βωμόν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς

Odysseus wakes, but his eyes were holden, that he should not know his native land.

εὕδων ἐν γαίῃ πατρωίῃ, οὐδέ μιν ἔγνω,
ἤδη δὴν ἀπεών· περὶ γὰρ θεὸς ἠέρα χεῦε
Παλλὰς Ἀθηναίη, κούρη Διός, ὄφρα μιν αὐτὸν 190
ἄγνωστον τεύξειεν ἕκαστά τε μυθήσαιτο,
μή μιν πρὶν ἄλοχος γνοίη ἀστοί τε φίλοι τε,
πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτῖσαι.
τοὔνεκ' ἄρ' ἀλλοϊδέα φαινέσκετο πάντα ἄνακτι,
ἀτραπιτοί τε διηνεκέες λιμένες τε πάνορμοι 195
πέτραι τ' ἠλίβατοι καὶ δένδρεα τηλεθόωντα.

στῆ δ' ἄρ' ἀναΐξας καί ῥ' εἴσιδε πατρίδα γαῖαν·
ᾤμωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μηρὼ
χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ηὔδα·
"ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω; 200
ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής;
πῆ δὴ χρήματα πολλὰ φέρω τάδε; πῆ τε καὶ αὐτὸς
πλάζομαι; αἴθ' ὄφελον μεῖναι παρὰ Φαιήκεσσιν
αὐτοῦ· ἐγὼ δέ κεν ἄλλον ὑπερμενέων βασιλήων 205
ἐξικόμην, ὅς κέν μ' ἐφίλει καὶ ἔπεμπε νέεσθαι.
νῦν δ' οὔτ' ἄρ πη θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ
καλλείψω, μή πώς μοι ἕλωρ ἄλλοισι γένηται.
ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι
ἦσαν Φαιήκων ἡγήτορες ἠδὲ μέδοντες, 210
οἵ μ' εἰς ἄλλην γαῖαν ἀπήγαγον, ἦ τέ μ' ἔφαντο
ἄξειν εἰς Ἰθάκην εὐδείελον, οὐδ' ἐτέλεσσαν·
Ζεύς σφεας τίσαιτο ἱκετήσιος, ὅς τε καὶ ἄλλους
ἀνθρώπους ἐφορᾷ καὶ τίνυται ὅς τις ἁμάρτῃ.
ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι, 215
μή τί μοι οἴχωνται κοίλης ἐπὶ νηὸς ἄγοντες."
Ὡς εἰπὼν τρίποδας περικαλλέας ἠδὲ λέβητας
ἠρίθμει καὶ χρυσὸν ὑφαντά τε εἵματα καλά.
τῶν μὲν ἄρ' οὔ τι πόθει· ὁ δ' ὀδύρετο πατρίδα γαῖαν
ἑρπύζων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης, 220

Athena appears to him in the form of a shepherd, and tells him that he is in Ithaca.

πόλλ' ὀλοφυρόμενος. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,
ἀνδρὶ δέμας εἰκυῖα νέῳ, ἐπιβώτορι μήλων,
τάλῳ, οἷοί τε ἀνάκτων παῖδες ἔασι,
ν ἀμφ' ὤμοισιν ἔχουσ' εὐεργέα λώπην·
ὑπὸ λιπαροῖσι πέδιλ' ἔχε, χερσὶ δ' ἄκοντα. 225

13. ΟΔΥΣΣΕΙΑΣ Ν.

τὴν δ' Ὀδυσεὺς γήθησεν [illegible]
καί μιν φωνήσας ἔπεα [illegible]
"ὦ φίλ', ἐπεί σε [illegible]
χαῖρέ τε καὶ μή μοί τι [illegible]
ἀλλὰ σάω μὲν ταῦτα, [illegible]
εὔχομαι ὥς τε θεῷ καί σε [illegible]
καί μοι τοῦτ' ἀγόρευσον [illegible]
τίς γῆ, τίς δῆμος, [illegible]
ἦ πού τις νήσων εὐδείελος, [illegible]
κεῖθ' ἁλὶ κεκλιμένη [illegible]"

Τὸν δ' αὖτε [illegible] Ἀθήνη·
"νήπιός εἰς, ὦ ξεῖν', [illegible]
εἰ δὴ τήνδε τε γαῖαν [illegible]
οὕτω νώνυμός ἐστιν [illegible] μιν μάλα πολλοί,
ἠμὲν ὅσοι ναίουσι πρὸς ἠῶ τ' ἠέλιόν τε,
ἠδ' ὅσσοι μετόπισθε [illegible] ζόφον ἠερόεντα.
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππήλατός ἐστιν,
οὐδὲ λίην λυπρή, ἀτὰρ οὐδ' εἰρεῖα τέτυκται.
ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἶνος
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἐέρση·
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη
παντοίη, ἐν δ' ἀρδμοὶ ἐπηετανοὶ παρέασι.
τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἵκει,
τήν περ τηλοῦ φασὶν Ἀχαιΐδος ἔμμεναι αἴης."

Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
χαίρων ᾗ γαίῃ πατρωίῃ, ὥς οἱ ἔειπε
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο·

Odysseus answers deceitfully, pretending to be a Cretan fugitive.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
οὐδ' ὅ γ' ἀληθέα εἶπε, πάλιν δ' ὅ γε λάζετο μῦθον,

στῆ δ' ἄρ' ἀναΐξας καί ῥ' εἴσιδε πατρίδα γαῖαν·
ᾤμωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μηρὼ
χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ηὔδα·
"ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω; 200
ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής;
πῇ δὴ χρήματα πολλὰ φέρω τάδε; πῇ τε καὶ αὐτὸς
πλάζομαι; αἴθ' ὄφελον μεῖναι παρὰ Φαιήκεσσιν
αὐτοῦ· ἐγὼ δέ κεν ἄλλον ὑπερμενέων βασιλήων 205
ἐξικόμην, ὅς κέν μ' ἐφίλει καὶ ἔπεμπε νέεσθαι.
νῦν δ' οὔτ' ἄρ πη θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ
καλλείψω, μή πώς μοι ἕλωρ ἄλλοισι γένηται.
ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι
ἦσαν Φαιήκων ἡγήτορες ἠδὲ μέδοντες, 210
οἵ μ' εἰς ἄλλην γαῖαν ἀπήγαγον, ἦ τέ μ' ἔφαντο
ἄξειν εἰς Ἰθάκην εὐδείελον, οὐδ' ἐτέλεσσαν·
Ζεύς σφεας τίσαιτο ἱκετήσιος, ὅς τε καὶ ἄλλους
ἀνθρώπους ἐφορᾷ καὶ τίνυται ὅς τις ἁμάρτῃ.
ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι, 215
μή τί μοι οἴχωνται κοίλης ἐπὶ νηὸς ἄγοντες."
Ὡς εἰπὼν τρίποδας περικαλλέας ἠδὲ λέβητας
ἠρίθμει καὶ χρυσὸν ὑφαντά τε εἵματα καλά.
τῶν μὲν ἄρ' οὔ τι πόθει· ὁ δ' ὀδύρετο πατρίδα γαῖαν
ἑρπύζων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης, 220

Athena appears to him in the form of a shepherd, and tells him that he is in Ithaca.

πόλλ' ὀλοφυρόμενος. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,
ἀνδρὶ δέμας εἰκυῖα νέῳ, ἐπιβώτορι μήλων,
παναπάλῳ, οἷοί τε ἀνάκτων παῖδες ἔασι,
δίπτυχον ἀμφ' ὤμοισιν ἔχουσ' εὐεργέα λώπην·
ποσσὶ δ' ὑπὸ λιπαροῖσι πέδιλ' ἔχε, χερσὶ δ' ἄκοντα. 225

τὴν δ' Ὀδυσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ὦ φίλ', ἐπεί σε πρῶτα κιχάνω τῷδ' ἐνὶ χώρῳ,
χαῖρέ τε καὶ μή μοί τι κακῷ νόῳ ἀντιβολήσαις,
ἀλλὰ σάω μὲν ταῦτα, σάω δ' ἐμέ· σοὶ γὰρ ἐγώ γε 230
εὔχομαι ὥς τε θεῷ καί σευ φίλα γούναθ' ἱκάνω.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ·
τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγάασιν;
ἦ πού τις νήσων εὐδείελος, ἦέ τις ἀκτὴ
κεῖθ' ἁλὶ κεκλιμένη ἐριβώλακος ἠπείροιο;" 235

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"νήπιός εἰς, ὦ ξεῖν', ἢ τηλόθεν εἰλήλουθας,
εἰ δὴ τήνδε τε γαῖαν ἀνείρεαι. οὐδέ τι λίην
οὕτω νώνυμός ἐστιν· ἴσασι δέ μιν μάλα πολλοί,
ἠμὲν ὅσοι ναίουσι πρὸς ἠῶ τ' ἠέλιόν τε, 240
ἠδ' ὅσσοι μετόπισθε ποτὶ ζόφον ἠερόεντα.
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππήλατός ἐστιν,
οὐδὲ λίην λυπρὴ, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.
ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἶνος
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἐέρση· 245
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη
παντοίη, ἐν δ' ἀρδμοὶ ἐπηετανοὶ παρέασι.
τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἵκει,
τήν περ τηλοῦ φασὶν Ἀχαιΐδος ἔμμεναι αἴης."

Ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς, 250
χαίρων ᾗ γαίῃ πατρωίῃ, ὥς οἱ ἔειπε
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο·

Odysseus answers deceitfully, pretending to be a Cretan fugitive.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
οὐδ' ὅ γ' ἀληθέα εἶπε, πάλιν δ' ὅ γε λάζετο μῦθον,

αἰεὶ ἐνὶ στήθεσσι νόον πολυκερδέα νωμῶν· 255
"πυνθανόμην Ἰθάκης γε καὶ ἐν Κρήτῃ εὐρείῃ,
τηλοῦ ὑπὲρ πόντου· νῦν δ' εἰλήλουθα καὶ αὐτὸς
χρήμασι σὺν τοίσδεσσι· λιπὼν δ' ἔτι παισὶ τοσαῦτα
φεύγω, ἐπεὶ φίλον υἷα κατέκτανον Ἰδομενῆος,
Ὀρσίλοχον πόδας ὠκύν, ὃς ἐν Κρήτῃ εὐρείῃ 260
ἀνέρας ἀλφηστὰς νίκα ταχέεσσι πόδεσσιν,
οὕνεκά με στερέσαι τῆς ληίδος ἤθελε πάσης
Τρωιάδος, τῆς εἵνεκ' ἐγὼ πάθον ἄλγεα θυμῷ,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,
οὕνεκ' ἄρ' οὐχ ᾧ πατρὶ χαριζόμενος θεράπενον 265
δήμῳ ἔνι Τρώων, ἀλλ' ἄλλων ἦρχον ἑταίρων.
τὸν μὲν ἐγὼ κατιόντα βάλον χαλκήρεϊ δουρὶ
ἀγρόθεν, ἐγγὺς ὁδοῖο λοχησάμενος σὺν ἑταίρῳ·
νὺξ δὲ μάλα δνοφερὴ κάτεχ' οὐρανὸν, οὐδέ τις ἡμέας
ἀνθρώπων ἐνόησε, λάθον δέ ἑ θυμὸν ἀπούρας. 270
αὐτὰρ ἐπειδὴ τόν γε κατέκτανον ὀξέϊ χαλκῷ,
αὐτίκ' ἐγὼν ἐπὶ νῆα κιὼν Φοίνικας ἀγαυοὺς
ἐλλισάμην, καί σφιν μενοεικέα ληίδα δῶκα·
τούς μ' ἐκέλευσα Πύλονδε καταστῆσαι καὶ ἐφέσσαι
ἢ εἰς Ἦλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί. 275
ἀλλ' ἤ τοι σφέας κεῖθεν ἀπώσατο ἶς ἀνέμοιο
πόλλ' ἀεκαζομένους, οὐδ' ἤθελον ἐξαπατῆσαι.
κεῖθεν δὲ πλαγχθέντες ἱκάνομεν ἐνθάδε νυκτός.
σπουδῇ δ' ἐς λιμένα προερέσσαμεν, οὐδέ τις ἡμῖν
δόρπου μνῆστις ἔην, μάλα περ χατέουσιν ἐλέσθαι, 280
ἀλλ' αὔτως ἀποβάντες ἐκείμεθα νηὸς ἅπαντες.
ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,
οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἑλόντες
κάτθεσαν, ἔνθα περ αὐτὸς ἐπὶ ψαμάθοισιν ἐκείμην.
οἱ δ' ἐς Σιδονίην εὐναιομένην ἀναβάντες 285
ᾤχοντ'· αὐτὰρ ἐγὼ λιπόμην ἀκαχήμενος ἦτορ."

Athena laughingly discloses herself, and promises him her aid and counsel.

Ὣς φάτο, μείδησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
χειρί τέ μιν κατέρεξε· δέμας δ' ἤικτο γυναικὶ
καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίῃ·
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα· 290
"κερδαλέος κ' εἴη καὶ ἐπίκλοπος ὅς σε παρέλθοι
ἐν πάντεσσι δόλοισι, καὶ εἰ θεὸς ἀντιάσειε.
σχέτλιε, ποικιλομῆτα, δόλων ἆτ', οὐκ ἄρ' ἔμελλες,
οὐδ' ἐν σῇ περ ἐὼν γαίῃ, λήξειν ἀπατάων
μύθων τε κλοπίων, οἵ τοι πεδόθεν φίλοι εἰσίν. 295
ἀλλ' ἄγε, μηκέτι ταῦτα λεγώμεθα, εἰδότες ἄμφω
κέρδε', ἐπεὶ σὺ μέν ἐσσι βροτῶν ὄχ' ἄριστος ἀπάντων
βουλῇ καὶ μύθοισιν, ἐγὼ δ' ἐν πᾶσι θεοῖσι
μήτι τε κλέομαι καὶ κέρδεσιν· οὐδὲ σύ γ' ἔγνως
Παλλάδ' Ἀθηναίην, κούρην Διός, ἥ τέ τοι αἰεὶ 300
ἐν πάντεσσι πόνοισι παρίσταμαι ἠδὲ φυλάσσω,
καὶ δέ σε Φαιήκεσσι φίλον πάντεσσιν ἔθηκα.
νῦν αὖ δεῦρ' ἱκόμην, ἵνα τοι σὺν μῆτιν ὑφήνω
χρήματά τε κρύψω, ὅσα τοι Φαίηκες ἀγαυοὶ
ὤπασαν οἴκαδ' ἰόντι ἐμῇ βουλῇ τε νόῳ τε, 305
εἴπω θ' ὅσσα τοι αἶσα δόμοις ἔνι ποιητοῖσι
κήδε' ἀναπλῆσαι· σὺ δὲ τετλάμεναι καὶ ἀνάγκῃ,
μηδέ τῳ ἐκφάσθαι μήτ' ἀνδρῶν μήτε γυναικῶν,
πάντων, οὕνεκ' ἄρ' ἦλθες ἀλώμενος, ἀλλὰ σιωπῇ
πάσχειν ἄλγεα πολλὰ, βίας ὑποδέγμενος ἀνδρῶν." 310
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ἀργαλέον σε, θεὰ, γνῶναι βροτῷ ἀντιάσαντι,
καὶ μάλ' ἐπισταμένῳ· σὲ γὰρ αὐτὴν παντὶ ἐίσκεις.
τοῦτο δ' ἐγὼν εὖ οἶδ', ὅτι μοι πάρος ἠπίη ἦσθα,
εἴως ἐν Τροίῃ πολεμίζομεν υἷες Ἀχαιῶν. 315

αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,
βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
οὐ σέ γ' ἔπειτα ἴδον, κούρη Διὸς, οὐδ' ἐνόησα
νηὸς ἐμῆς ἐπιβᾶσαν, ὅπως τί μοι ἄλγος ἀλάλκοις.
[ἀλλ' αἰεὶ φρεσὶν ᾗσιν ἔχων δεδαϊγμένον ἦτορ 320
ἠλώμην, εἷως με θεοὶ κακότητος ἔλυσαν·
πρίν γ' ὅτε Φαιήκων ἀνδρῶν ἐν πίονι δήμῳ
θάρσυνάς τ' ἐπέεσσι καὶ ἐς πόλιν ἤγαγες αὐτή.]
νῦν δέ σε πρὸς πατρὸς γουνάζομαι—οὐ γὰρ ὀίω
ἥκειν εἰς Ἰθάκην εὐδείελον, ἀλλά τιν' ἄλλην 325
γαῖαν ἀναστρέφομαι· σὲ δὲ κερτομέουσαν ὀίω
ταῦτ' ἀγορευέμεναι, ἵν' ἐμὰς φρένας ἠπεροπεύσῃς—
εἰπέ μοι εἰ ἐτεόν γε φίλην ἐς πατρίδ' ἱκάνω."

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"αἰεί τοι τοιοῦτον ἐνὶ στήθεσσι νόημα· 330
τῷ σε καὶ οὐ δύναμαι προλιπεῖν δύστηνον ἐόντα,
οὕνεκ' ἐπητής ἐσσι καὶ ἀγχίνοος καὶ ἐχέφρων.
ἀσπασίως γάρ κ' ἄλλος ἀνὴρ ἀλαλήμενος ἐλθὼν
ἴετ' ἐνὶ μεγάροις ἰδέειν παῖδάς τ' ἄλοχόν τε·
σοὶ δ' οὔ πω φίλον ἐστὶ δαήμεναι οὐδὲ πυθέσθαι, 335
πρίν γ' ἔτι σῆς ἀλόχου πειρήσεαι, ἥ τε τοι αὔτως
ἧσται ἐνὶ μεγάροισιν, ὀιζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χεούσῃ.
αὐτὰρ ἐγὼ τὸ μὲν οὔ ποτ' ἀπίστεον, ἀλλ' ἐνὶ θυμῷ
ᾗδε', ὃ νοστήσεις ὀλέσας ἄπο πάντας ἑταίρους· 340
ἀλλά τοι οὐκ ἐθέλησα Ποσειδάωνι μάχεσθαι
πατροκασιγνήτῳ, ὅς τοι κότον ἔνθετο θυμῷ,
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.

He is convinced that he has reached his home, and he greets the nymphs.

ἀλλ' ἄγε τοι δείξω Ἰθάκης ἕδος, ὄφρα πεποίθῃς.
Φόρκυνος μὲν ὅδ' ἐστὶ λιμὴν, ἁλίοιο γέροντος, 345

ἥδε δ' ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη·
[ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἠεροειδὲς,
ἱρὸν νυμφάων αἳ νηιάδες καλέονται·]
τοῦτο δέ τοι σπέος ἐστὶ κατηρεφὲς, ἔνθα σὺ πολλὰς
ἕρδεσκες νύμφῃσι τεληέσσας ἑκατόμβας· 350
τοῦτο δὲ Νήριτόν ἐστιν ὄρος καταειμένον ὕλῃ."
Ὣς εἰποῦσα θεὰ σκέδασ' ἠέρα, εἴσατο δὲ χθών·
γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεὺς
χαίρων ᾗ γαίῃ, κύσε δὲ ζείδωρον ἄρουραν.
αὐτίκα δὲ νύμφῃς ἠρήσατο χεῖρας ἀνασχών· 355
"νύμφαι νηιάδες, κοῦραι Διὸς, οὔ ποτ' ἐγώ γε
ὄψεσθ' ὔμμ' ἐφάμην· νῦν δ' εὐχωλῇς ἀγανῇσι
χαίρετ'· ἀτὰρ καὶ δῶρα διδώσομεν, ὡς τὸ πάρος περ,
αἴ κεν ἐᾷ πρόφρων με Διὸς θυγάτηρ ἀγελείη
αὐτόν τε ζώειν καί μοι φίλον υἱὸν ἀέξῃ." 360

Athena helps him to hide his treasures, and counsels him how to destroy the suitors.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
ἀλλὰ χρήματα μὲν μυχῷ ἄντρου θεσπεσίοιο
θείομεν αὐτίκα νῦν, ἵνα περ τάδε τοι σόα μίμνῃ·
αὐτοὶ δὲ φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται." 365
Ὣς εἰποῦσα θεὰ δῦνε σπέος ἠεροειδὲς,
μαιομένη κευθμῶνας ἀνὰ σπέος· αὐτὰρ Ὀδυσσεὺς
ἄσσον πάντ' ἐφόρει, χρυσὸν καὶ ἀτειρέα χαλκὸν
εἵματά τ' εὐποίητα, τά οἱ Φαίηκες ἔδωκαν.
καὶ τὰ μὲν εὖ κατέθηκε, λίθον δ' ἐπέθηκε θύρῃσι 370
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο.
Τὼ δὲ καθεζομένω ἱερῆς παρὰ πυθμέν' ἐλαίης
φραζέσθην μνηστῆρσιν ὑπερφιάλοισιν ὄλεθρον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, 375
φράζευ ὅπως μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσεις,
οἳ δή τοι τρίετες μέγαρον κάτα κοιρανέουσι,
μνώμενοι ἀντιθέην ἄλοχον καὶ ἕδνα διδόντες·
ἡ δὲ σὸν αἰεὶ νόστον ὀδυρομένη κατὰ θυμὸν
πάντας μέν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ, 380
ἀγγελίας προϊεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ὦ πόποι, ἦ μάλα δὴ Ἀγαμέμνονος Ἀτρεΐδαο
φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροισιν ἔμελλον,
εἰ μή μοι σὺ ἕκαστα, θεά, κατὰ μοῖραν ἔειπες. 385
ἀλλ' ἄγε μῆτιν ὕφηνον, ὅπως ἀποτίσομαι αὐτούς·
πὰρ δὲ μοι αὐτὴ στῆθι, μένος πολυθαρσὲς ἐνεῖσα,
οἷον ὅτε Τροίης λύομεν λιπαρὰ κρήδεμνα.
αἴ κέ μοι ὣς μεμαυῖα παρασταίης, γλαυκῶπι,
καί κε τριηκοσίοισιν ἐγὼν ἄνδρεσσι μαχοίμην 390
σὺν σοί, πότνα θεά, ὅτε μοι πρόφρασσ' ἐπαρήγοις."

She then changes him into the likeness of a beggar, while she goes to Sparta to fetch Telemachus.

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"καὶ λίην τοι ἐγώ γε παρέσσομαι, οὐδέ με λήσεις,
ὁππότε κεν δὴ ταῦτα πενώμεθα· καί τιν' ὀίω
αἵματί τ' ἐγκεφάλῳ τε παλαξέμεν ἄσπετον οὖδας 395
ἀνδρῶν μνηστήρων, οἵ τοι βίοτον κατέδουσιν.
ἀλλ' ἄγε σ' ἄγνωστον τεύξω πάντεσσι βροτοῖσι·
κάρψω μὲν χρόα καλὸν ἐνὶ γναμπτοῖσι μέλεσσι,
ξανθὰς δ' ἐκ κεφαλῆς ὀλέσω τρίχας, ἀμφὶ δὲ λαῖφος
ἕσσω ὅ κε στυγέῃσιν ἰδὼν ἄνθρωπος ἔχοντα, 400
κνυζώσω δέ τοι ὄσσε πάρος περικαλλέ' ἐόντε,
ὡς ἂν ἀεικέλιος πᾶσι μνηστῆρσι φανείης
σῇ τ' ἀλόχῳ καὶ παιδί, τὸν ἐν μεγάροισιν ἔλειπες.

αὐτὸς δὲ πρώτιστα συβώτην εἰσαφικέσθαι,
ὅς τοι ὑῶν ἐπίουρος, ὁμῶς δέ τοι ἤπια οἶδε, 405
παῖδά τε σὸν φιλέει καὶ ἐχέφρονα Πηνελόπειαν.
δήεις τόν γε σύεσσι παρήμενον· αἱ δὲ νέμονται
πὰρ Κόρακος πέτρῃ ἐπί τε κρήνῃ Ἀρεθούσῃ,
ἔσθουσαι βάλανον μενοεικέα καὶ μέλαν ὕδωρ
πίνουσαι, τά θ' ὕεσσι τρέφει τεθαλυῖαν ἀλοιφήν. 410
ἔνθα μένειν καὶ πάντα παρήμενος ἐξερέεσθαι,
ὄφρ' ἂν ἐγὼν ἔλθω Σπάρτην ἐς καλλιγύναικα
Τηλέμαχον καλέουσα, τεὸν φίλον υἱόν, Ὀδυσσεῦ·
ὅς τοι ἐς εὐρύχορον Λακεδαίμονα πὰρ Μενέλαον
ᾤχετο πευσόμενος μετὰ σὸν κλέος, ἤ που ἔτ' εἴης." 415
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"τίπτε τ' ἄρ' οὔ οἱ ἔειπες, ἐνὶ φρεσὶ πάντα ἰδυῖα;
ἢ ἵνα που καὶ κεῖνος ἀλώμενος ἄλγεα πάσχῃ
πόντον ἐπ' ἀτρύγετον, βίοτον δέ οἱ ἄλλοι ἔδωσι."
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 420
"μὴ δή τοι κεῖνός γε λίην ἐνθύμιος ἔστω.
αὐτή μιν πόμπευον, ἵνα κλέος ἐσθλὸν ἄροιτο
κεῖσ' ἐλθών· ἀτὰρ οὔ τιν' ἔχει πόνον, ἀλλὰ ἕκηλος
ἧσται ἐν Ἀτρείδαο δόμοις, παρὰ δ' ἄσπετα κεῖται.
ἢ μέν μιν λοχόωσι νέοι σὺν νηὶ μελαίνῃ, 425
ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι·
ἀλλὰ τά γ' οὐκ ὀίω, πρὶν καί τινα γαῖα καθέξει
[ἀνδρῶν μνηστήρων, οἵ τοι βίοτον κατέδουσιν]."
Ὣς ἄρα μιν φαμένη ῥάβδῳ ἐπεμάσσατ' Ἀθήνη.
κάρψεν μὲν χρόα καλὸν ἐνὶ γναμπτοῖσι μέλεσσι, 430
ξανθὰς δ' ἐκ κεφαλῆς ὄλεσε τρίχας, ἀμφὶ δὲ δέρμα
πάντεσσιν μελέεσσι παλαιοῦ θῆκε γέροντος,
κνύζωσεν δέ οἱ ὄσσε πάρος περικαλλέ' ἐόντε·
ἀμφὶ δέ μιν ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα,
ῥωγαλέα ῥυπόωντα, κακῷ μεμορυγμένα καπνῷ· 435

ἀμφὶ δέ μιν μέγα δέρμα ταχείης ἔσσ' ἐλάφοιο,
ψιλόν· δῶκε δέ οἱ σκῆπτρον καὶ ἀεικέα πήρην,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
Τώ γ' ὣς βουλεύσαντε διέτμαγεν. ἡ μὲν ἔπειτα
ἐς Λακεδαίμονα δῖαν ἔβη μετὰ παῖδ' Ὀδυσῆος. 440

Ξ.

Ὀδυσσέως πρὸς Εὔμαιον ὁμιλία.

Odysseus visits the hut of Eumaeus the swineherd.

Αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν
χῶρον ἀν' ὑλήεντα δι' ἄκριας, ᾗ οἱ Ἀθήνη
πέφραδε δῖον ὑφορβὸν, ὅ οἱ βιότοιο μάλιστα
κήδετο οἰκήων, οὓς κτήσατο δῖος Ὀδυσσεύς.
Τὸν δ' ἄρ' ἐνὶ προδόμῳ εὗρ' ἥμενον, ἔνθα οἱ αὐλὴ 5
ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
καλή τε μεγάλη τε, περίδρομος· ἥν ῥα συβώτης
αὐτὸς δείμαθ' ὕεσσιν ἀποιχομένοιο ἄνακτος,
νόσφιν δεσποίνης καὶ Λαέρταο γέροντος,
ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδῳ. 10
σταυροὺς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα,
πυκνοὺς καὶ θαμέας, τὸ μέλαν δρυὸς ἀμφικεάσσας·
ἔντοσθεν δ' αὐλῆς συφεοὺς δυοκαίδεκα ποίει
πλησίον ἀλλήλων, εὐνὰς συσίν· ἐν δὲ ἑκάστῳ
πεντήκοντα σύες χαμαιευνάδες ἐρχατόωντο, 15
θήλειαι τοκάδες· τοὶ δ' ἄρσενες ἐκτὸς ἴαυον,
πολλὸν παυρότεροι· τοὺς γὰρ μινύθεσκον ἔδοντες
ἀντίθεοι μνηστῆρες, ἐπεὶ προΐαλλε συβώτης
αἰεὶ ζατρεφέων σιάλων τὸν ἄριστον ἁπάντων·
οἱ δὲ τριηκόσιοί τε καὶ ἑξήκοντα πέλοντο. 20

πὰρ δὲ κύνες, θήρεσσιν ἐοικότες αἰὲν ἴαυον
τέσσαρες, οὓς ἔθρεψε συβώτης, ὄρχαμος ἀνδρῶν.
αὐτὸς δ' ἀμφὶ πόδεσσιν ἑοῖς ἀράρισκε πέδιλα,
τάμνων δέρμα βόειον ἐυχροές· οἱ δὲ δὴ ἄλλοι
ᾤχοντ' ἄλλυδις ἄλλος ἅμ' ἀγρομένοισι σύεσσιν, 25
οἱ τρεῖς· τὸν δὲ τέταρτον ἀποπροέηκε πόλινδε
σὺν ἀγέμεν μνηστῆρσιν ὑπερφιάλοισιν ἀνάγκῃ,
ὄφρ' ἱερεύσαντες κρειῶν κορεσαίατο θυμόν.

The dogs set upon him, but Eumaeus rescues him, leads him in and entertains him.

Ἐξαπίνης δ' Ὀδυσῆα ἴδον κύνες ὑλακόμωροι.
οἱ μὲν κεκλήγοντες ἐπέδραμον· αὐτὰρ Ὀδυσσεὺς 30
ἕζετο κερδοσύνῃ, σκῆπτρον δέ οἱ ἔκπεσε χειρός.
ἔνθα κεν ᾧ πὰρ σταθμῷ ἀεικέλιον πάθεν ἄλγος·
ἀλλὰ συβώτης ὦκα ποσὶ κραιπνοῖσι μετασπὼν
ἔσσυτ' ἀνὰ πρόθυρον, σκῦτος δέ οἱ ἔκπεσε χειρός.
τοὺς μὲν ὁμοκλήσας σεῦεν κύνας ἄλλυδις ἄλλον 35
πυκνῇσιν λιθάδεσσιν· ὁ δὲ προσέειπεν ἄνακτα·
"ὦ γέρον, ἦ ὀλίγου σε κύνες διεδηλήσαντο
ἐξαπίνης, καί κέν μοι ἐλεγχείην κατέχευας.
καὶ δέ μοι ἄλλα θεοὶ δόσαν ἄλγεά τε στοναχάς τε·
ἀντιθέου γὰρ ἄνακτος ὀδυρόμενος καὶ ἀχεύων 40
ἧμαι, ἄλλοισιν δὲ σύας σιάλους ἀτιτάλλω
ἔδμεναι· αὐτὰρ κεῖνος ἐελδόμενός που ἐδωδῆς
πλάζετ' ἐπ' ἀλλοθρόων ἀνδρῶν δῆμόν τε πόλιν τε,
εἴ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο.
ἀλλ' ἕπεο, κλισίηνδ' ἴομεν, γέρον, ὄφρα καὶ αὐτὸς, 45
σίτου καὶ οἴνοιο κορεσσάμενος κατὰ θυμὸν,
εἴπῃς ὁππόθεν ἐσσὶ καὶ ὁππόσα κήδε' ἀνέτλης."
Ὣς εἰπὼν κλισίηνδ' ἡγήσατο δῖος ὑφορβὸς,
εἷσεν δ' εἰσαγαγὼν, ῥῶπας δ' ὑπέχευε δασείας,

ἐστόρεσεν δ' ἐπὶ δέρμα ἰονθάδος ἀγρίου αἰγὸς, 50
αὐτοῦ ἐνεύναιον, μέγα καὶ δασύ. χαῖρε δ' Ὀδυσσεὺς
ὅττι μιν ὣς ὑπέδεκτο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"Ζεύς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι
ὅττι μάλιστ' ἐθέλεις, ὅτι με πρόφρων ὑπέδεξο."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· 55
"ξεῖν', οὔ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι,
ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοί τε πτωχοί τε· δόσις δ' ὀλίγη τε φίλη τε
γίγνεται ἡμετέρη· ἡ γὰρ δμώων δίκη ἐστὶν
αἰεὶ δειδιότων, ὅτ' ἐπικρατέωσιν ἄνακτες 60
οἱ νέοι. ἦ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν,
ὅς κεν ἔμ' ἐνδυκέως ἐφίλει καὶ κτῆσιν ὄπασσεν,
οἷά τε ῷ οἰκῆι ἄναξ εὔθυμος ἔδωκεν,
οἶκόν τε κλῆρόν τε πολυμνήστην τε γυναῖκα,
ὅς οἱ πολλὰ κάμῃσι, θεὸς δ' ἐπὶ ἔργον ἀέξῃ, 65
ὡς καὶ ἐμοὶ τόδε ἔργον ἀέξεται, ᾧ ἐπιμίμνω.
τῷ κέ με πόλλ' ὤνησεν ἄναξ, εἰ αὐτόθ' ἐγήρα·
ἀλλ' ὄλεθ'—ὡς ὤφελλ' Ἑλένης ἀπὸ φῦλον ὀλέσθαι
πρόχυν, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε·
καὶ γὰρ κεῖνος ἔβη Ἀγαμέμνονος εἵνεκα τιμῆς 70
Ἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μάχοιτο."
Ὣς εἰπὼν ζωστῆρι θοῶς συνέεργε χιτῶνα,
βῆ δ' ἴμεν ἐς συφεοὺς, ὅθι ἔθνεα ἔρχατο χοίρων.
ἔνθεν ἑλὼν δύ' ἔνεικε καὶ ἀμφοτέρους ἱέρευσεν,
εὖσέ τε μίστυλλέν τε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν. 75
ὀπτήσας δ' ἄρα πάντα φέρων παρέθηκ' Ὀδυσῆι
θέρμ' αὐτοῖς ὀβελοῖσιν· ὁ δ' ἄλφιτα λευκὰ πάλυνεν·
ἐν δ' ἄρα κισσυβίῳ κίρνη μελιηδέα οἶνον,
αὐτὸς δ' ἀντίον ἷζεν, ἐποτρύνων δὲ προσηύδα·

He tells Odysseus of the reckless insolence of the suitors.

"ἔσθιε νῦν, ὦ ξεῖνε, τά τε δμώεσσι πάρεστι, 80
χοίρε· ἀτὰρ σιάλους γε σύας μνηστῆρες ἔδουσιν,
οὐκ ὄπιδα φρονέοντες ἐνὶ φρεσὶν οὐδ' ἐλεητύν.
οὐ μὲν σχέτλια ἔργα θεοὶ μάκαρες φιλέουσιν,
ἀλλὰ δίκην τίουσι καὶ αἴσιμα ἔργ' ἀνθρώπων.
καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἵ τ' ἐπὶ γαίης 85
ἀλλοτρίης βῶσιν καί σφι Ζεὺς ληίδα δώῃ.
πλησάμενοι δέ τε νῆας ἔβαν οἶκόνδε νέεσθαι,
καὶ μὲν τοῖς ὄπιδος κρατερὸν δέος ἐν φρεσὶ πίπτει.
οἵδε δὲ καί τι ἴσασι, θεοῦ δέ τιν' ἔκλυον αὐδὴν,
κείνου λυγρὸν ὄλεθρον, ὅ τ' οὐκ ἐθέλουσι δικαίως 90
μνᾶσθαι οὐδὲ νέεσθαι ἐπὶ σφέτερ', ἀλλὰ ἕκηλοι
κτήματα δαρδάπτουσιν ὑπέρβιον, οὐδ' ἔπι φειδώ.
ὅσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διός εἰσιν,
οὔ ποθ' ἓν ἱρεύουσ' ἱερήιον, οὐδὲ δύ' οἴω·
οἶνον δὲ φθινύθουσιν ὑπέρβιον ἐξαφύοντες. 95
ἦ γάρ οἱ ζωή γ' ἦν ἄσπετος· οὔ τινι τόσση
ἀνδρῶν ἡρώων, οὔτ' ἠπείροιο μελαίνης
οὔτ' αὐτῆς Ἰθάκης· οὐδὲ ξυνεείκοσι φωτῶν
ἔστ' ἄφενος τοσσοῦτον· ἐγὼ δέ κέ τοι καταλέξω.
δώδεκ' ἐν ἠπείρῳ ἀγέλαι· τόσα πώεα οἰῶν, 100
τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν
βόσκουσι ξεῖνοί τε καὶ αὐτοῦ βώτορες ἄνδρες.
ἐνθάδε δ' αἰπόλια πλατέ' αἰγῶν ἕνδεκα πάντα
ἐσχατιῇ βόσκοντ', ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄρονται.
τῶν αἰεί σφιν ἕκαστος ἐπ' ἤματι μῆλον ἀγινεῖ, 105
ζατρεφέων αἰγῶν ὅς τις φαίνηται ἄριστος.
αὐτὰρ ἐγὼ σῦς τάσδε φυλάσσω τε ῥύομαί τε,
καί σφι συῶν τὸν ἄριστον ἐὺ κρίνας ἀποπέμπω."
Ὣς φάθ', ὁ δ' ἐνδυκέως κρέα τ' ἤσθιε πῖνέ τε οἶνον

ἁρπαλέως ἀκέων, κακὰ δὲ μνηστῆρσι φύτευεν. 110
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ,
καί οἱ πλησάμενος δῶκε σκύφον, ᾧ περ ἔπινεν,
οἴνου ἐνίπλειον· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Odysseus hints that the master may still be alive, but Eumaeus is hopeless.

"ὦ φίλε, τίς γάρ σε πρίατο κτεάτεσσιν ἑοῖσιν, 115
ὧδε μάλ' ἀφνειὸς καὶ καρτερὸς ὡς ἀγορεύεις;
φῆς δ' αὐτὸν φθίσθαι Ἀγαμέμνονος εἵνεκα τιμῆς.
εἰπέ μοι, αἴ κέ ποθι γνώω τοιοῦτον ἐόντα.
Ζεὺς γάρ που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
εἴ κέ μιν ἀγγείλαιμι ἰδών· ἐπὶ πολλὰ δ' ἀλήθην." 120
Τὸν δ' ἠμείβετ' ἔπειτα συβώτης, ὄρχαμος ἀνδρῶν·
"ὦ γέρον, οὔ τις κεῖνον ἀνὴρ ἀλαλήμενος ἐλθὼν
ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν,
ἀλλ' ἄλλως κομιδῆς κεχρημένοι ἄνδρες ἀλῆται
ψεύδοντ', οὐδ' ἐθέλουσιν ἀληθέα μυθήσασθαι. 125
ὃς δέ κ' ἀλητεύων Ἰθάκης ἐς δῆμον ἵκηται,
ἐλθὼν ἐς δέσποιναν ἐμὴν ἀπατήλια βάζει·
ἡ δ' εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ,
καί οἱ ὀδυρομένῃ βλεφάρων ἄπο δάκρυα πίπτει,
ἣ θέμις ἐστὶ γυναικὸς, ἐπὴν πόσις ἄλλοθ' ὄληται. 130
αἶψά κε καὶ σὺ, γεραιὲ, ἔπος παρατεκτήναιο,
εἴ τίς τοι χλαῖνάν τε χιτῶνά τε εἵματα δοίη.
τοῦ δ' ἤδη μέλλουσι κύνες ταχέες τ' οἰωνοὶ
ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι, ψυχὴ δὲ λέλοιπεν·
ἢ τόν γ' ἐν πόντῳ φάγον ἰχθύες, ὀστέα δ' αὐτοῦ 135
κεῖται ἐπ' ἠπείρου ψαμάθῳ εἰλυμένα πολλῇ.
ὡς ὁ μὲν ἔνθ' ἀπόλωλε, φίλοισι δὲ κήδε' ὀπίσσω
πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχαται· οὐ γὰρ ἔτ' ἄλλου

ἤπιον ὧδε ἄνακτα κιχήσομαι, ὁππόσ' ἐπέλθω,
οὐδ' εἴ κεν πατρὸς καὶ μητέρος αὖτις ἵκωμαι 140
οἶκον, ὅθι πρῶτον γενόμην καί μ' ἔτρεφον αὐτοί.
οὐδέ νυ τῶν ἔτι τόσσον ὀδύρομαι, ἱέμενός περ
ὀφθαλμοῖσιν ἰδέσθαι ἐὼν ἐν πατρίδι γαίῃ·
ἀλλά μ' Ὀδυσσῆος πόθος αἴνυται οἰχομένοιο.
τὸν μὲν ἐγὼν, ὦ ξεῖνε, καὶ οὐ παρεόντ' ὀνομάζειν 145
αἰδέομαι· πέρι γάρ μ' ἐφίλει καὶ κήδετο θυμῷ·
ἀλλά μιν ἠθεῖον καλέω καὶ νόσφιν ἐόντα."

Odysseus re-iterates his belief with an oath.

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"ὦ φίλ', ἐπεὶ δὴ πάμπαν ἀναίνεαι, οὐδ' ἔτι φῇσθα
κεῖνον ἐλεύσεσθαι, θυμὸς δέ τοι αἰὲν ἄπιστος· 150
ἀλλ' ἐγὼ οὐκ αὔτως μυθήσομαι, ἀλλὰ σὺν ὅρκῳ,
ὡς νεῖται Ὀδυσεύς· εὐαγγέλιον δέ μοι ἔστω
αὐτίκ', ἐπεί κεν κεῖνος ἰὼν τὰ ἃ δώμαθ' ἵκηται·
[ἕσσαι με χλαῖνάν τε χιτῶνά τε, εἵματα καλά·]
πρὶν δέ κε, καὶ μάλα περ κεχρημένος, οὔ τι δεχοίμην. 155
ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀίδαο πύλῃσι
γίγνεται, ὃς πενίῃ εἴκων ἀπατήλια βάζει.
ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα,
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω·
ἦ μέν τοι τάδε πάντα τελείεται ὡς ἀγορεύω. 160
τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς.
[τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἱσταμένοιο,
οἴκαδε νοστήσει, καὶ τίσεται ὅς τις ἐκείνου
ἐνθάδ' ἀτιμάζει ἄλοχον καὶ φαίδιμον υἱόν.]"

But Eumaeus despairs of his master's fate, and fears for the safety of Telemachus.

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· 165
"ὦ γέρον, οὔτ' ἄρ' ἐγὼν εὐαγγέλιον τόδε τίσω,

οὔτ' Ὀδυσεὺς ἔτι οἶκον ἐλεύσεται· ἀλλὰ ἕκηλος
πῖνε, καὶ ἄλλα παρὲξ μεμνώμεθα, μηδέ με τούτων
μίμνησκ'· ἦ γὰρ θυμὸς ἐνὶ στήθεσσιν ἐμοῖσιν
ἄχνυται, ὁππότε τις μνήσῃ κεδνοῖο ἄνακτος. 170
ἀλλ' ἦ τοι ὅρκον μὲν ἐάσομεν, αὐτὰρ Ὀδυσσεὺς
ἔλθοι ὅπως μιν ἐγώ γ' ἐθέλω καὶ Πηνελόπεια
Λαέρτης θ' ὁ γέρων καὶ Τηλέμαχος θεοειδής.
νῦν αὖ παιδὸς ἄλαστον ὀδύρομαι, ὃν τέκ' Ὀδυσσεὺς,
Τηλεμάχου· τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ ἶσον, 175
καί μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὔ τι χέρηα
πατρὸς ἑοῖο φίλοιο, δέμας καὶ εἶδος ἀγητὸν,
τοῦ δέ τις ἀθανάτων βλάψε φρένας ἔνδον ἐίσας
ἠέ τις ἀνθρώπων· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην· τὸν δὲ μνηστῆρες ἀγαυοὶ 180
οἴκαδ' ἰόντα λοχῶσιν, ὅπως ἀπὸ φῦλον ὄληται
νώνυμον ἐξ Ἰθάκης Ἀρκεισίου ἀντιθέοιο.
ἀλλ' ἦ τοι κεῖνον μὲν ἐάσομεν, ἤ κεν ἁλώῃ
ἤ κε φύγοι καί κέν οἱ ὑπέρσχοι χεῖρα Κρονίων.
ἀλλ' ἄγε μοι σὺ, γεραιὲ, τὰ σ' αὐτοῦ κήδε' ἐνίσπες, 185
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ·
τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
ὁππολίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι." 190

Questioned by his host, Odysseus tells a story of himself and his wanderings.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
εἴη μὲν νῦν νῶιν ἐπὶ χρόνον ἡμὲν ἐδωδὴ
ἠδὲ μέθυ γλυκερὸν κλισίης ἔντοσθεν ἐοῦσι,
δαίνυσθαι ἀκέοντ', ἄλλοι δ' ἐπὶ ἔργον ἕποιεν· 195

ῥηιδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα
οὔ τι διαπρήξαιμι λέγων ἐμὰ κήδεα θυμοῦ,
ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.

"I am a Cretan, Castor's son, devoted to the arts of war."

ἐκ μὲν Κρητάων γένος εὔχομαι εὐρειάων,
ἀνέρος ἀφνειοῖο πάις· πολλοὶ δὲ καὶ ἄλλοι 200
υἱέες ἐν μεγάρῳ ἠμὲν τράφεν ἠδ' ἐγένοντο
γνήσιοι ἐξ ἀλόχου· ἐμὲ δ' ὠνητὴ τέκε μήτηρ
παλλακὶς, ἀλλά με ἶσον ἰθαιγενέεσσιν ἐτίμα
Κάστωρ Ὑλακίδης, τοῦ ἐγὼ γένος εὔχομαι εἶναι·
ὃς τότ' ἐνὶ Κρήτεσσι θεὸς ὡς τίετο δήμῳ 205
ὄλβῳ τε πλούτῳ τε καὶ υἱάσι κυδαλίμοισιν.
ἀλλ' ἤ τοι τὸν κῆρες ἔβαν θανάτοιο φέρουσαι
εἰς Ἀΐδαο δόμους· τοὶ δὲ ζωὴν ἐδάσαντο
παῖδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλοντο,
αὐτὰρ ἐμοὶ μάλα παῦρα δόσαν καὶ οἰκί' ἔνειμαν. 210
ἠγαγόμην δὲ γυναῖκα πολυκλήρων ἀνθρώπων
εἵνεκ' ἐμῆς ἀρετῆς, ἐπεὶ οὐκ ἀποφώλιος ἦα
οὐδὲ φυγοπτόλεμος· νῦν δ' ἤδη πάντα λέλοιπεν·
ἀλλ' ἔμπης καλάμην γέ σ' ὀίομαι εἰσορόωντα
γιγνώσκειν· ἦ γάρ με δύη ἔχει ἤλιθα πολλή. 215
ἦ μὲν δὴ θάρσος μοι Ἄρης τ' ἔδοσαν καὶ Ἀθήνη
καὶ ῥηξηνορίην· ὁπότε κρίνοιμι λόχονδε
ἄνδρας ἀριστῆας, κακὰ δυσμενέεσσι φυτεύων,
οὔ ποτέ μοι θάνατον προτιόσσετο θυμὸς ἀγήνωρ,
ἀλλὰ πολὺ πρώτιστος ἐπάλμενος ἔγχει ἔλεσκον 220
ἀνδρῶν δυσμενέων ὅ τέ μοι εἴξειε πόδεσσι.
τοῖος ἔα ἐν πολέμῳ· ἔργον δέ μοι οὐ φίλον ἔσκεν
οὐδ' οἰκωφελίη, ἥ τε τρέφει ἀγλαὰ τέκνα,
ἀλλά μοι αἰεὶ νῆες ἐπήρετμοι φίλαι ἦσαν
καὶ πόλεμοι καὶ ἄκοντες εὐξεστοι καὶ ὀιστοὶ, 225

λυγρὰ, τά τ' ἄλλοισίν γε καταριγηλὰ πέλονται.
αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τά που θεὸς ἐν φρεσὶ θῆκεν·
ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις.
πρὶν μὲν γὰρ Τροίης ἐπιβήμεναι υἷας Ἀχαιῶν
εἰνάκις ἀνδράσιν ἦρξα καὶ ὠκυπόροισι νέεσσιν 230
ἄνδρας ἐς ἀλλοδαποὺς, καί μοι μάλα τύγχανε πολλά.
τῶν ἐξαιρεύμην μενοεικέα, πολλὰ δ' ὀπίσσω
λάγχανον· αἶψα δὲ οἶκος ὀφέλλετο, καί ῥα ἔπειτα
δεινός τ' αἰδοῖός τε μετὰ Κρήτεσσι τετύγμην.

"I joined in the Trojan war, and afterwards made a voyage to Egypt."

ἀλλ' ὅτε δὴ τήν γε στυγερὴν ὁδὸν εὐρύοπα Ζεὺς 235
ἐφράσαθ', ἣ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε,
δὴ τότ' ἔμ' ἤνωγον καὶ ἀγακλυτὸν Ἰδομενῆα
νήεσσ' ἡγήσασθαι ἐς Ἴλιον· οὐδέ τι μῆχος
ἦεν ἀνήνασθαι, χαλεπὴ δ' ἔχε δήμου φῆμις.
ἔνθα μὲν εἰνάετες πολεμίζομέν υἷες Ἀχαιῶν, 240
τῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν
οἴκαδε σὺν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς.
αὐτὰρ ἐμοὶ δειλῷ κακὰ μήδετο μητίετα Ζεύς·
μῆνα γὰρ οἶον ἔμεινα τεταρπόμενος τεκέεσσι
κουριδίῃ τ' ἀλόχῳ καὶ κτήμασιν· αὐτὰρ ἔπειτα 245
Αἰγυπτόνδε με θυμὸς ἀνώγει ναυτίλλεσθαι,
νῆας ἐὺ στείλαντα σὺν ἀντιθέοις ἑτάροισιν.
ἐννέα νῆας στεῖλα, θοῶς δ' ἐσαγείρατο λαός.
ἑξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἑταῖροι
δαίνυντ'· αὐτὰρ ἐγὼν ἱερήια πολλὰ παρεῖχον 250
θεοῖσίν τε ῥέζειν αὐτοῖσί τε δαῖτα πένεσθαι.
ἑβδομάτῃ δ' ἀναβάντες ἀπὸ Κρήτης εὐρείης
ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραέι καλῷ
ῥηιδίως, ὡς εἴ τε κατὰ ῥόον· οὐδέ τις οὖν μοι

νηῶν πημάνθη, ἀλλ' ἀσκηθέες καὶ ἄνουσοι 255
ἥμεθα, τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον.
πεμπταῖοι δ' Αἴγυπτον ἐυρρείτην ἱκόμεσθα,
στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.
ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἐρίηρας ἑταίρους
αὐτοῦ πὰρ νήεσσι μένειν καὶ νῆας ἔρυσθαι, 260
ὀπτῆρας δὲ κατὰ σκοπιὰς ὤτρυνα νέεσθαι·

"My comrades fell in a foray, and I threw myself on the mercy of the King."

οἱ δ' ὕβρει εἴξαντες, ἐπισπόμενοι μένεϊ σφῷ,
αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς
πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,
αὐτούς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' ἀυτή. 265
οἱ δὲ βοῆς ἀίοντες ἅμ' ἠοῖ φαινομένηφιν
ἦλθον· πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων
χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος
φύζαν ἐμοῖς ἑτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
μεῖναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη. 270
ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξέϊ χαλκῷ,
τοὺς δ' ἄναγον ζωοὺς, σφίσιν ἐργάζεσθαι ἀνάγκῃ.
αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶν ὧδε νόημα
ποίησ'—ὡς ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
αὐτοῦ ἐν Αἰγύπτῳ· ἔτι γάρ νύ με πῆμ' ὑπέδεκτο— 275
αὐτίκ' ἀπὸ κρατὸς κυνέην εὔτυκτον ἔθηκα
καὶ σάκος ὤμοιιν, δόρυ δ' ἔκβαλον ἔκτοσε χειρός·
αὐτὰρ ἐγὼ βασιλῆος ἐναντίον ἤλυθον ἵππων
καὶ κύσα γούναθ' ἑλών· ὁ δ' ἐρύσατο καί μ' ἐλέησεν,
ἐς δίφρον δέ μ' ἕσας ἄγεν οἴκαδε δάκρυ χέοντα. 280
ἦ μέν μοι μάλα πολλοὶ ἐπήισσον μελίῃσιν,
ἱέμενοι κτεῖναι—δὴ γὰρ κεχολώατο λίην—
ἀλλ' ἀπὸ κεῖνος ἔρυκε, Διὸς δ' ὠπίζετο μῆνιν
ξεινίου, ὅς τε μάλιστα νεμεσσᾶται κακὰ ἔργα.

ἔνθα μὲν ἑπτάετες μένον αὐτόθι, πολλὰ δ' ἄγειρα 285
χρήματ' ἀν' Αἰγυπτίους ἄνδρας· δίδοσαν γὰρ ἅπαντες.

"But I was tempted away from Egypt by a designing Phenician trader."

ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδὼς,
τρώκτης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει·
ὅς μ' ἄγε παρπεπιθὼν ᾗσι φρεσὶν, ὅφρ' ἱκόμεσθα 290
Φοινίκην, ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔκειτο.
ἔνθα παρ' αὐτῷ μεῖνα τελεσφόρον εἰς ἐνιαυτόν.
ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
ἂψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι,
ἐς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο 295
ψεύδεα βουλεύσας, ἵνα οἱ σὺν φόρτον ἄγοιμι,
κεῖθι δέ μ' ὡς περάσειε καὶ ἄσπετον ὦνον ἕλοιτο.
τῷ ἑπόμην ἐπὶ νηὸς, ὀιόμενός περ, ἀνάγκῃ.
ἡ δ' ἔθεεν Βορέῃ ἀνέμῳ ἀκραέι καλῷ,
μέσσον ὑπὲρ Κρήτης· Ζεὺς δέ σφισι μήδετ' ὄλεθρον. 300
ἀλλ' ὅτε δὴ Κρήτην μὲν ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὕπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 305
ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θεείου πλῆτο· πέσον δ' ἐκ νηὸς ἅπαντες.
οἱ δὲ κορώνῃσιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο· θεὸς δ' ἀποαίνυτο νόστον.
αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς, ἔχοντί περ ἄλγεα θυμῷ, 310
ἱστὸν ἀμαιμάκετον νηὸς κυανοπρῴροιο
ἐν χείρεσσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι.
τῷ ῥα περιπλεχθεὶς φερόμην ὀλοοῖς ἀνέμοισιν.

"Wrecked upon the Thesprotian coast I heard that Odysseus had lately been there, and had left his treasures with the King, while he went to Dodona."

ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ μελαίνῃ
γαίῃ Θεσπρωτῶν πέλασεν μέγα κῦμα κυλίνδον. 315
ἔνθα με Θεσπρωτῶν βασιλεὺς ἐκομίσσατο Φείδων
ἥρως ἀπριάτην· τοῦ γὰρ φίλος υἱὸς ἐπελθὼν
αἴθρῳ καὶ καμάτῳ δεδμημένον ἦγεν ἐς οἶκον,
χειρὸς ἀναστήσας, ὄφρ' ἵκετο δώματα πατρός·
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἕσσεν. 320
ἔνθ' Ὀδυσῆος ἐγὼ πυθόμην· κεῖνος γὰρ ἔφασκε
ξεινίσαι ἠδὲ φιλῆσαι ἰόντ' ἐς πατρίδα γαῖαν,
καί μοι κτήματ' ἔδειξεν ὅσα ξυναγείρατ' Ὀδυσσεὺς,
χαλκόν τε χρυσόν τε πολύκμητόν τε σίδηρον.
καί νύ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι· 325
τόσσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἄνακτος.
τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο
ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,
ὅππως νοστήσῃ Ἰθάκης ἐς πίονα δῆμον
ἤδη δὴν ἀπεὼν, ἢ ἀμφαδὸν ἠὲ κρυφηδόν. 330
ὤμοσε δὲ πρὸς ἔμ' αὐτὸν, ἀποσπένδων ἐνὶ οἴκῳ,
νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἑταίρους,
οἳ δή μιν πέμψουσι φίλην ἐς πατρίδα γαῖαν.
ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηῦς
ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον. 335

"As I sailed thence, the crew would have sold me for a slave, but when their ship touched at Ithaca, I escaped, as you see."

ἔνθ' ὅ γε μ' ἠνώγει πέμψαι βασιλῆι Ἀκάστῳ
ἐνδυκέως· τοῖσιν δὲ κακὴ φρεσὶν ἥνδανε βουλὴ
ἀμφ' ἐμοὶ, ὄφρ' ἔτι πάγχυ δύης ἐπὶ πῆμα γενοίμην.
ἀλλ' ὅτε γαίης πολλὸν ἀπέπλω ποντοπόρος νηῦς,

αὐτίκα δούλιον ἦμαρ ἐμοὶ περιμηχανόωντο. 340
ἐκ μέν με χλαῖνάν τε χιτῶνά τε εἵματ' ἔδυσαν,
ἀμφὶ δέ μοι ῥάκος ἄλλο κακὸν βάλον ἠδὲ χιτῶνα,
ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖσιν ὄρηαι·
ἑσπέριοι δ' Ἰθάκης εὐδειέλου ἔργ' ἀφίκοντο.
ἔνθ' ἐμὲ μὲν κατέδησαν ἐυσσέλμῳ ἐνὶ νηὶ 345
ὅπλῳ ἐυστρεφέι στερεῶς, αὐτοὶ δ' ἀποβάντες
ἐσσυμένως παρὰ θῖνα θαλάσσης δόρπον ἕλοντο.
αὐτὰρ ἐμοὶ δεσμὸν μὲν ἀνέγναμψαν θεοὶ αὐτοὶ
ῥηιδίως· κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας,
ξεστὸν ἐφόλκαιον καταβὰς ἐπέλασσα θαλάσσῃ 350
στῆθος, ἔπειτα δὲ χερσὶ διήρεσσ' ἀμφοτέρῃσι
νηχόμενος, μάλα δ' ὦκα θύρηθ' ἔα ἀμφὶς ἐκείνων.
ἔνθ' ἀναβὰς, ὅθι τε δρίος ἦν πολυανθέος ὕλης,
κείμην πεπτηώς. οἱ δὲ μεγάλα στενάχοντες
φοίτων· ἀλλ' οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι 355
μαίεσθαι προτέρω, τοὶ μὲν πάλιν αὖτις ἔβαινον
νηὸς ἔπι γλαφυρῆς· ἐμὲ δ' ἔκρυψαν θεοὶ αὐτοὶ
ῥηιδίως, καί με σταθμῷ ἐπέλασσαν ἄγοντες
ἀνδρὸς ἐπισταμένου· ἔτι γάρ νύ μοι αἶσα βιῶναι."

Eumaeus disbelieves him, having been misled by such stories before.

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· 360
"ἆ δειλὲ ξείνων, ἦ μοι μάλα θυμὸν ὄρινας
ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἠδ' ὅσ' ἀλήθης.
ἀλλὰ τά γ' οὐ κατὰ κόσμον ὀίομαι, οὐδέ με πείσεις
εἰπὼν ἀμφ' Ὀδυσῆι· τί σε χρὴ τοῖον ἐόντα
μαψιδίως ψεύδεσθαι; ἐγὼ δ' εὖ οἶδα καὶ αὐτὸς 365
νόστον ἐμοῖο ἄνακτος, ὅ τ' ἤχθετο πᾶσι θεοῖσι
πάγχυ μάλ', ὅττι μιν οὔ τι μετὰ Τρώεσσι δάμασσαν
ἠὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω. 370
νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο.
αὐτὰρ ἐγὼ παρ' ὕεσσιν ἀπότροπος· οὐδὲ πόλινδε
ἔρχομαι, εἰ μή πού τι περίφρων Πηνελόπεια
ἐλθέμεν ὀτρύνῃσιν, ὅτ' ἀγγελίη ποθὲν ἔλθῃ.
ἀλλ' οἱ μὲν τὰ ἕκαστα παρήμενοι ἐξερέουσιν, 375
ἠμὲν οἳ ἄχνυνται δὴν οἰχομένοιο ἄνακτος,
ἠδ' οἳ χαίρουσιν βίοτον νήποινον ἔδοντες·
ἀλλ' ἐμοὶ οὐ φίλον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι,
ἐξ οὗ δή μ' Αἰτωλὸς ἀνὴρ ἐξήπαφε μύθῳ,
ὅς ῥ' ἄνδρα κτείνας, πολλὴν ἐπὶ γαῖαν ἀληθεὶς, 380
ἤλυθ' ἐμὸν πρὸς σταθμόν· ἐγὼ δέ μιν ἀμφαγάπαζον.
φῆ δέ μιν ἐν Κρήτεσσι παρ' Ἰδομενῆι ἰδέσθαι
νῆας ἀκειόμενον, τάς οἱ ξυνέαξαν ἄελλαι·
καὶ φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην,
πολλὰ χρήματ' ἄγοντα, σὺν ἀντιθέοις ἑτάροισι. 385
καὶ σὺ, γέρον πολυπενθὲς, ἐπεί σέ μοι ἤγαγε δαίμων,
μήτε τί μοι ψεύδεσσι χαρίζεο μήτε τι θέλγε·
οὐ γὰρ τοὔνεκ' ἐγώ σ' αἰδέσσομαι οὐδὲ φιλήσω,
ἀλλὰ Δία ξένιον δείσας αὐτόν τ' ἐλεαίρων."

Odysseus will stake his life on the truth of his words; but Eumaeus refuses to listen, and bids him to supper.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 390
"ἦ μάλα τίς τοι θυμὸς ἐνὶ στήθεσσιν ἄπιστος,
οἷόν σ' οὐδ' ὀμόσας περ ἐπήγαγον οὐδέ σε πείθω.
ἀλλ' ἄγε νῦν ῥήτρην ποιησόμεθ'· αὐτὰρ ὕπερθε
μάρτυροι ἀμφοτέροισι θεοὶ, τοὶ Ὄλυμπον ἔχουσιν.
εἰ μέν κεν νοστήσῃ ἄναξ τεὸς ἐς τόδε δῶμα, 395
ἕσσας με χλαῖνάν τε χιτῶνά τε εἵματα πέμψαι
Δουλίχιόνδ' ἰέναι, ὅθι μοι φίλον ἔπλετο θυμῷ·

εἰ δέ κε μὴ ἔλθῃσιν ἄναξ τεὸς ὡς ἀγορεύω,
δμῶας ἐπισσεύας βαλέειν μεγάλης κατὰ πέτρης,
ὄφρα καὶ ἄλλος πτωχὸς ἀλεύεται ἠπεροπεύειν." 400
Τὸν δ' ἀπαμειβόμενος προσεφώνεε δῖος ὑφορβός·
" ξεῖν', οὕτω γάρ κέν μοι ἐυκλείη τ' ἀρετή τε
εἴη ἐπ' ἀνθρώπους ἅμα τ' αὐτίκα καὶ μετέπειτα,
ὅς σ' ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα,
αὖτις δὲ κτείναιμι φίλον τ' ἀπὸ θυμὸν ἑλοίμην· 405
πρόφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην.
νῦν δ' ὥρη δόρποιο· τάχιστά μοι ἔνδον ἑταῖροι
εἶεν, ἵν' ἐν κλισίῃ λαρὸν τετυκοίμεθα δόρπον."
Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δὲ σύες τε καὶ ἀνέρες ἦλθον ὑφορβοί. 410
τὰς μὲν ἄρα ἔρξαν κατὰ ἤθεα κοιμηθῆναι,
κλαγγὴ δ' ἄσπετος ὦρτο συῶν αὐλιζομενάων·
αὐτὰρ ὁ οἷς ἑτάροισιν ἐκέκλετο δῖος ὑφορβός·
" ἄξεθ' ὑῶν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω
τηλεδαπῷ· πρὸς δ' αὐτοὶ ὀνησόμεθ', οἵ περ ὀιζῦν 415
δὴν ἔχομεν πάσχοντες ὑῶν ἕνεκ' ἀργιοδόντων·
ἄλλοι δ' ἡμέτερον κάματον νήποινον ἔδουσιν."
Ὡς ἄρα φωνήσας κέασε ξύλα νηλέι χαλκῷ,
οἱ δ' ὗν εἰσῆγον μάλα πίονα πενταέτηρον.
τὸν μὲν ἔπειτ' ἔστησαν ἐπ' ἐσχάρῃ· οὐδὲ συβώτης 420
λήθετ' ἄρ' ἀθανάτων· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
ἀλλ' ὅ γ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν
ἀργιόδοντος ὑὸς, καὶ ἐπεύχετο πᾶσι θεοῖσι
νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.
κόψε δ' ἀνασχόμενος σχίζῃ δρυὸς, ἣν λίπε κείων· 425
τὸν δ' ἔλιπε ψυχή. τοὶ δ' ἔσφαξάν τε καὶ εὖσαν·
αἶψα δέ μιν διέχευαν· ὁ δ' ὠμοθετεῖτο συβώτης,
πάντων ἀρχόμενος μελέων, ἐς πίονα δημόν.
καὶ τὰ μὲν ἐν πυρὶ βάλλε, παλύνας ἀλφίτου ἀκτῇ,

μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 430
ὤπτησάν τε περιφραδέως ἐρύσαντό τε πάντα,
βάλλον δ' εἰν ἐλεοῖσιν ἀολλέα· ἂν δὲ συβώτης
ἵστατο δαιτρεύσων· περὶ γὰρ φρεσὶν αἴσιμα ᾔδη.
καὶ τὰ μὲν ἕπταχα πάντα διεμοιρᾶτο δαΐζων·
τὴν μὲν ἴαν νύμφῃσι καὶ Ἑρμῇ, Μαιάδος υἱεῖ, 435
θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἑκάστῳ·
νώτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέραιρεν
ἀργιόδοντος ὑὸς, κύδαινε δὲ θυμὸν ἄνακτος·
καί μιν φωνήσας προσέφη πολύμητις Ὀδυσσεύς·
"αἴθ' οὕτως, Εὔμαιε, φίλος Διὶ πατρὶ γένοιο 440
ὡς ἐμοὶ, ὅττι με τοῖον ἐόντ' ἀγαθοῖσι γεραίρεις."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"ἔσθιε, δαιμόνιε ξείνων, καὶ τέρπεο τοῖσδε,
οἷα πάρεστι· θεὸς δὲ τὸ μὲν δώσει, τὸ δ' ἐάσει,
ὅττι κεν ᾧ θυμῷ ἐθέλῃ· δύναται γὰρ ἅπαντα." 445
Ἦ ῥα καὶ ἄργματα θῦσε θεοῖς αἰειγενέτῃσι,
σπείσας δ' αἴθοπα οἶνον Ὀδυσσῆι πτολιπόρθῳ
ἐν χείρεσσιν ἔθηκεν· ὁ δ' ἕζετο ᾗ παρὰ μοίρῃ.
σῖτον δέ σφιν ἔνειμε Μεσαύλιος, ὅν ῥα συβώτης
αὐτὸς κτήσατο οἶος ἀποιχομένοιο ἄνακτος, 450
νόσφιν δεσποίνης καὶ Λαέρταο γέροντος·
πὰρ δ' ἄρα μιν Ταφίων πρίατο κτεάτεσσιν ἑοῖσιν.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
σῖτον μέν σφιν ἀφεῖλε Μεσαύλιος, οἱ δ' ἐπὶ κοῖτον 455
σίτου καὶ κρειῶν κεκορημένοι ἐσσεύοντο.

Odysseus, by telling a story, gives a broad hint that he would like a warm wrap.

Νὺξ δ' ἄρ' ἐπῆλθε κακὴ σκοτομήνιος, ὗε δ' ἄρα Ζεὺς
πάννυχος, αὐτὰρ ἄη Ζέφυρος μέγας αἰὲν ἔφυδρος.

τοῖς δ' Ὀδυσεὺς μετέειπε, συβώτεω πειρητίζων,
εἴ πώς οἱ ἐκδὺς χλαῖναν πόροι, ἤ τιν' ἑταίρων 460
ἄλλον ἐποτρύνειεν, ἐπεί ἑο κήδετο λίην·
"κέκλυθι νῦν, Εὔμαιε καὶ ἄλλοι πάντες ἑταῖροι,
εὐξάμενός τι ἔπος ἐρέω· οἶνος γὰρ ἀνώγει
ἠλεὸς, ὅς τ' ἐφέηκε πολύφρονά περ μάλ' ἀεῖσαι
καί θ' ἀπαλὸν γελάσαι, καί τ' ὀρχήσασθαι ἀνῆκε, 465
καί τι ἔπος προέηκεν ὅ πέρ τ' ἄρρητον ἄμεινον.
ἀλλ' ἐπεὶ οὖν τὸ πρώτον, ἀνέκραγον, οὐκ ἐπικεύσω.
εἴθ' ὡς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,
ὡς ὅθ' ὑπὸ Τροίην λόχον ἤγομεν ἀρτύναντες.
ἡγείσθην δ' Ὀδυσεύς τε καὶ Ἀτρεΐδης Μενέλαος, 470
τοῖσι δ' ἅμα τρίτος ἦρχον ἐγών· αὐτοὶ γὰρ ἄνωγον.
ἀλλ' ὅτε δή ῥ' ἱκόμεσθα ποτὶ πτόλιν αἰπύ τε τεῖχος,
ἡμεῖς μὲν περὶ ἄστυ κατὰ ῥωπήια πυκνὰ,
ἂν δόνακας καὶ ἕλος, ὑπὸ τεύχεσι πεπτηῶτες
κείμεθα, νὺξ δ' ἄρ' ἐπῆλθε κακὴ Βορέαο πεσόντος, 475
πηγυλίς· αὐτὰρ ὕπερθε χιὼν γένετ' ἠύτε πάχνη,
ψυχρὴ, καὶ σακέεσσι περιτρέφετο κρύσταλλος.
ἔνθ' ἄλλοι πάντες χλαίνας ἔχον ἠδὲ χιτῶνας,
εὗδον δ' εὔκηλοι, σάκεσιν εἰλυμένοι ὤμους·
αὐτὰρ ἐγὼ χλαῖναν μὲν ἰὼν ἑτάροισιν ἔλειπον 480
ἀφραδίῃς, ἐπεὶ οὐκ ἐφάμην ῥιγωσέμεν ἔμπης,
ἀλλ' ἑπόμην σάκος οἷον ἔχων καὶ ζῶμα φαεινόν.
ἀλλ' ὅτε δὴ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
καὶ τότ' ἐγὼν Ὀδυσῆα προσηύδων ἐγγὺς ἐόντα
ἀγκῶνι νύξας· ὁ δ' ἄρ' ἐμμαπέως ὑπάκουσε· 485
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔ τοι ἔτι ζωοῖσι μετέσσομαι, ἀλλά με χεῖμα
δάμναται· οὐ γὰρ ἔχω χλαῖναν· παρά μ' ἤπαφε δαίμων
οἰοχίτων' ἔμεναι· νῦν δ' οὐκέτι φυκτὰ πέλονται.'
ὣς ἐφάμην, ὁ δ' ἔπειτα νόον σχέθε τόνδ' ἐνὶ θυμῷ, 490

οἷος ἐκεῖνος ἔην βουλευέμεν ἠδὲ μάχεσθαι·
φθεγξάμενος δ' ὀλίγῃ ὀπί με πρὸς μῦθον ἔειπε·
'σίγα νῦν, μή τίς σευ Ἀχαιῶν ἄλλος ἀκούσῃ.'
ἦ καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν εἶπέ τε μῦθον·
'κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος. 495
λίην γὰρ νηῶν ἑκὰς ἤλθομεν· ἀλλά τις εἴη
εἰπεῖν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
εἰ πλέονας παρὰ ναῦφιν ἐποτρύνειε νέεσθαι.'
ὣς ἔφατ', ὦρτο δ' ἔπειτα Θόας, Ἀνδραίμονος υἱὸς,
καρπαλίμως, ἀπὸ δὲ χλαῖναν θέτο φοινικόεσσαν, 500
βῆ δὲ θέειν ἐπὶ νῆας· ἐγὼ δ' ἐνὶ εἵματι κείνου
κείμην ἀσπασίως, φάε δὲ χρυσόθρονος Ἠώς.
ὣς νῦν ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη·
[δοίη κέν τις χλαῖναν ἐνὶ σταθμοῖσι συφορβῶν,
ἀμφότερον, φιλότητι καὶ αἰδοῖ φωτὸς ἐῆος· 505
νῦν δέ μ' ἀτιμάζουσι κακὰ χροΐ εἵματ' ἔχοντα.]"

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"ὦ γέρον, αἶνος μέν τοι ἀμύμων, ὃν κατέλεξας,
οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες·
τῷ οὔτ' ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου, 510
ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα,
νῦν· ἀτὰρ ἠῶθέν γε τὰ σὰ ῥάκεα δυοπαλίξεις.
οὐ γὰρ πολλαὶ χλαῖναι ἐπημοιβοί τε χιτῶνες
ἐνθάδε ἔννυσθαι, μία δ' οἴη φωτὶ ἑκάστῳ.
[αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσῆος φίλος υἱὸς, 515
αὐτός τοι χλαῖνάν τε χιτῶνά τε εἵματα δώσει,
πέμψει δ' ὅππῃ σε κραδίη θυμός τε κελεύει.]"

Ὣς εἰπὼν ἀνόρουσε, τίθει δ' ἄρα οἱ πυρὸς ἐγγὺς
εὐνὴν, ἐν δ' ὀίων τε καὶ αἰγῶν δέρματ' ἔβαλλεν.
ἔνθ' Ὀδυσεὺς κατέλεκτ'· ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ 520
πυκνὴν καὶ μεγάλην, ἥ οἱ παρεκέσκετ' ἀμοιβὰς,
ἔννυσθαι ὅτε τις χειμὼν ἔκπαγλος ὄροιτο.

Ὡς ὁ μὲν ἔνθ' Ὀδυσεὺς κοιμήσατο, τοὶ δὲ παρ' αὐτὸν
ἄνδρες κοιμήσαντο νεηνίαι· οὐδὲ συβώτῃ
ἤνδανεν αὐτόθι κοῖτος, ὑῶν ἄπο κοιμηθῆναι, 525
ἀλλ' ὅ γ' ἄρ' ἔξω ἰὼν ὡπλίζετο· χαῖρε δ' Ὀδυσσεὺς,
ὅττι ῥά οἱ βιότου περικήδετο νόσφιν ἐόντος.
πρῶτον μὲν ξίφος ὀξὺ περὶ στιβαροῖς βάλετ' ὤμοις,
ἀμφὶ δὲ χλαῖναν ἐέσσατ' ἀλεξάνεμον, μάλα πυκνὴν,
ἂν δὲ νάκην ἕλετ' αἰγὸς ἐυτρεφέος μεγάλοιο, 530
εἵλετο δ' ὀξὺν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν.
βῆ δ' ἴμεναι κείων ὅθι περ σύες ἀργιόδοντες
πέτρῃ ὕπο γλαφυρῇ εὗδον, Βορέω ὑπ' ἰωγῇ.

Ο.

Τηλεμάχου πρὸς Εὔμαιον ἄφιξις.

Athena visits Telemachus in Sparta, and urges him to return home,

Ἡ δ' εἰς εὐρύχορον Λακεδαίμονα Παλλὰς Ἀθήνη
ᾤχετ', Ὀδυσσῆος μεγαθύμου φαίδιμον υἱὸν
νόστου ὑπομνήσουσα καὶ ὀτρυνέουσα νέεσθαι.
εὗρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν
εὕδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο, 5
ἦ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ·
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς, ἀλλ' ἐνὶ θυμῷ
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·
"Τηλέμαχ', οὐκέτι καλὰ δόμων ἄπο τῆλ' ἀλάλησαι, 10
κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσι
κτήματα δασσάμενοι, σὺ δὲ τηὐσίην ὁδὸν ἔλθῃς.

ἀλλ' ὄτρυνε τάχιστα βοὴν ἀγαθὸν Μενέλαον
πεμπέμεν, ὄφρ' ἔτι οἴκοι ἀμύμονα μητέρα τέτμῃς. 15
ἤδη γάρ ῥα πατήρ τε κασίγνητοί τε κέλονται
Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἅπαντας
μνηστῆρας δώροισι καὶ ἐξώφελλεν ἔεδνα·
μή νύ τι σεῦ ἀέκητι δόμων ἐκ κτῆμα φέρηται.
οἶσθα γὰρ οἷος θυμὸς ἐνὶ στήθεσσι γυναικός· 20
κείνου βούλεται οἶκον ὀφέλλειν ὅς κεν ὀπυίῃ,
παίδων δὲ προτέρων καὶ κουριδίοιο φίλοιο
οὐκέτι μέμνηται τεθνηότος οὐδὲ μεταλλᾷ.
ἀλλὰ σύ γ' ἐλθὼν αὐτὸς ἐπιτρέψειας ἕκαστα
δμωάων ἥ τίς τοι ἀρίστη φαίνεται εἶναι, 25
εἰς ὅ κε τοι φήνωσι θεοὶ κυδρὴν παράκοιτιν.

and shows him how to avoid the ambuscade of the suitors.

ἄλλο δέ τοί τι ἔπος ἐρέω, σὺ δὲ σύνθεο θυμῷ.
μνηστήρων σ' ἐπιτηδὲς ἀριστῆες λοχόωσιν
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι. 30
ἀλλὰ τά γ' οὐκ ὀίω· πρὶν καί τινα γαῖα καθέξει
ἀνδρῶν μνηστήρων, οἵ τοι βίοτον κατέδουσιν.
ἀλλὰ ἑκὰς νήσων ἀπέχειν εὐεργέα νῆα,
νυκτὶ δ' ὁμῶς πλείειν· πέμψει δέ τοι οὖρον ὄπισθεν
ἀθανάτων ὅς τις σε φυλάσσει τε ῥύεταί τε. 35
αὐτὰρ ἐπὴν πρώτην ἀκτὴν Ἰθάκης ἀφίκηαι,
νῆα μὲν ἐς πόλιν ὀτρῦναι καὶ πάντας ἑταίρους,
αὐτὸς δὲ πρώτιστα συβώτην εἰσαφικέσθαι,
ὅς τοι ὑῶν ἐπίουρος, ὁμῶς δέ τοι ἤπια οἶδεν.
ἔνθα δὲ νύκτ' ἀέσαι· τὸν δ' ὀτρῦναι πόλιν εἴσω 40
ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ,
σύνεκά οἱ σῶς ἐσσὶ καὶ ἐκ Πύλου εἰλήλουθας."
Ἦ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πρὸς μακρὸν Ὄλυμπον,

αὐτὰρ ὁ Νεστορίδην ἐξ ἡδέος ὕπνου ἔγειρε
[λὰξ ποδὶ κινήσας, καί μιν πρὸς μῦθον ἔειπεν·]
"ἔγρεο, Νεστορίδη Πεισίστρατε, μώνυχας ἵππους
ζεῦξον ὑφ' ἅρματ' ἄγων, ὄφρα πρήσσωμεν ὁδοῖο."
Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα·
"Τηλέμαχ', οὔ πως ἔστιν ἐπειγομένους περ ὁδοῖο
νύκτα διὰ δνοφερὴν ἐλάαν· τάχα δ' ἔσσεται ἠώς.
ἀλλὰ μέν' εἰς ὅ κε δῶρα φέρων ἐπιδίφρια θείῃ
ἥρως Ἀτρείδης, δουρικλειτὸς Μενέλαος,
καὶ μύθοις ἀγανοῖσι παραυδήσας ἀποπέμψῃ.
τοῦ γάρ τε ξεῖνος μιμνήσκεται ἤματα πάντα
ἀνδρὸς ξεινοδόκου, ὅς κεν φιλότητα παράσχῃ."
Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἠώς.
ἀγχίμολον δέ σφ' ἦλθε βοὴν ἀγαθὸς Μενέλαος,
ἀνστὰς ἐξ εὐνῆς, Ἑλένης πάρα καλλικόμοιο.
τὸν δ' ὡς οὖν ἐνόησεν Ὀδυσσῆος φίλος υἱὸς,
σπερχόμενός ῥα χιτῶνα περὶ χροῖ σιγαλόεντα
δῦνεν, καὶ μέγα φᾶρος ἐπὶ στιβαροῖς βάλετ' ὤμοις
ἥρως, βῆ δὲ θύραζε, παριστάμενος δὲ προσηύδα
[Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο]·

He bids farewell to Menelaus, who speeds the parting guest with kind words and rich presents.

"Ἀτρείδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
ἤδη νῦν μ' ἀπόπεμπε φίλην ἐς πατρίδα γαῖαν·
ἤδη γάρ μοι θυμὸς ἐέλδεται οἴκαδ' ἱκέσθαι."
Τὸν δ' ἠμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·
"Τηλέμαχ', οὔ τί σ' ἐγώ γε πολὺν χρόνον ἐνθάδ' ἐρύξω
ἱέμενον νόστοιο· νεμεσσῶμαι δὲ καὶ ἄλλῳ
ἀνδρὶ ξεινοδόκῳ, ὅς κ' ἔξοχα μὲν φιλέῃσιν,
ἔξοχα δ' ἐχθαίρῃσιν· ἀμείνω δ' αἴσιμα πάντα.
ἶσόν τοι κακόν ἐσθ', ὅς τ' οὐκ ἐθέλοντα νέεσθαι
ξεῖνον ἐποτρύνει καὶ ὃς ἐσσύμενον κατερύκει.

[χρὴ ξεῖνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν.]
ἀλλὰ μέν' εἰς ὅ κε δῶρα φέρων ἐπιδίφρια θείω 75
καλὰ, σὺ δ' ὀφθαλμοῖσιν ἴδῃς, εἴπω δὲ γυναιξὶ
δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἅλις ἔνδον ἐόντων.
ἀμφότερον, κῦδός τε καὶ ἀγλαΐη καὶ ὄνειαρ,
δειπνήσαντας ἴμεν πολλὴν ἐπ' ἀπείρονα γαῖαν.
εἰ δ' ἐθέλεις τραφθῆναι ἀν' Ἑλλάδα καὶ μέσον Ἄργος, 80
ὄφρα τοι αὐτὸς ἕπωμαι, ὑποζεύξω δέ τοι ἵππους,
ἄστεα δ' ἀνθρώπων ἡγήσομαι· οὐδέ τις ἡμέας
αὖτως ἀππέμψει, δώσει δέ τι ἕν γε φέρεσθαι,
ἠέ τινα τριπόδων εὐχάλκων ἠὲ λεβήτων,
ἠὲ δύ' ἡμιόνους ἠὲ χρύσειον ἄλεισον." 85

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀτρεΐδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
βούλομαι ἤδη νεῖσθαι ἐφ' ἡμέτερ'· οὐ γὰρ ὄπισθεν
οὖρον ἰὼν κατέλειπον ἐπὶ κτεάτεσσιν ἐμοῖσιν·
μὴ πατέρ' ἀντίθεον διζήμενος αὐτὸς ὄλωμαι, 90
ἤ τί μοι ἐκ μεγάρων κειμήλιον ἐσθλὸν ὄληται."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε βοὴν ἀγαθὸς Μενέλαος,
αὐτίκ' ἄρ' ᾗ ἀλόχῳ ἠδὲ δμωῇσι κέλευσε
δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἅλις ἔνδον ἐόντων.
ἀγχίμολον δέ οἱ ἦλθε Βοηθοίδης Ἐτεωνεὺς, 95
ἀνστὰς ἐξ εὐνῆς, ἐπεὶ οὐ πολὺ ναῖεν ἀπ' αὐτοῦ·
τὸν πῦρ κῆαι ἄνωγε βοὴν ἀγαθὸς Μενέλαος
ὀπτῆσαί τε κρεῶν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώεντα,
οὐκ οἶος, ἅμα τῷ γ' Ἑλένη κίε καὶ Μεγαπένθης. 100
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι κειμήλια κεῖτο,
Ἀτρεΐδης μὲν ἔπειτα δέπας λάβεν ἀμφικύπελλον,
υἱὸν δὲ κρητῆρα φέρειν Μεγαπένθε' ἄνωγεν
ἀργύρεον· Ἑλένη δὲ παρίστατο φωριαμοῖσιν,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, οὓς κάμεν αὐτή. 105

τῶν ἕν' ἀειραμένη Ἑλένη φέρε, δῖα γυναικῶν,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὡς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βὰν δ' ἰέναι προτέρω διὰ δώματα, εἷος ἵκοντο
Τηλέμαχον· τὸν δὲ προσέφη ξανθὸς Μενέλαος· 110
"Τηλέμαχ', ἦ τοι νόστον, ὅπως φρεσὶ σῇσι μενοινᾷς,
ὥς τοι Ζεὺς τελέσειεν, ἐρίγδουπος πόσις Ἥρης.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,
δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστι.
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 115
ἐστὶν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται,
ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἑ Φαίδιμος ἥρως,
Σιδονίων βασιλεὺς, ὅθ' ἑὸς δόμος ἀμφεκάλυψε
κεῖσέ με νοστήσαντα· τεὸν δ' ἐθέλω τόδ' ὀπάσσαι."
Ὡς εἰπὼν ἐν χειρὶ τίθει δέπας ἀμφικύπελλον 120
ἥρως Ἀτρεΐδης· ὁ δ' ἄρα κρητῆρα φαεινὸν
θῆκ' αὐτοῦ προπάροιθε φέρων κρατερὸς Μεγαπένθης,
ἀργύρεον· Ἑλένη δὲ παρίστατο καλλιπάρῃος
πέπλον ἔχουσ' ἐν χερσὶν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"δῶρόν τοι καὶ ἐγὼ, τέκνον φίλε, τοῦτο δίδωμι, 125
μνῆμ' Ἑλένης χειρῶν, πολυηράτου ἐς γάμου ὥρην,
σῇ ἀλόχῳ φορέειν· τείως δὲ φίλῃ παρὰ μητρὶ
κείσθω ἐνὶ μεγάρῳ. σὺ δέ μοι χαίρων ἀφίκοιο
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν."
Ὡς εἰποῦσ' ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων. 130
καὶ τὰ μὲν ἐς πείρινθα τίθει Πεισίστρατος ἥρως
δεξάμενος, καὶ πάντα ἑῷ θηήσατο θυμῷ·
τοὺς δ' ἦγε πρὸς δῶμα κάρη ξανθὸς Μενέλαος.
ἑζέσθην δ' ἄρ' ἔπειτα κατὰ κλισμούς τε θρόνους τε.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα 135
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα·
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·
πὰρ δὲ Βοηθοίδης κρέα δαίετο καὶ νέμε μοίρας· 140
οἰνοχόει δ' υἱὸς Μενελάου κυδαλίμοιο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Τηλέμαχος καὶ Νέστορος ἀγλαὸς υἱὸς
ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον, 145
ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.
τοὺς δὲ μετ' Ἀτρείδης ἕκιε ξανθὸς Μενέλαος,
οἶνον ἔχων ἐν χειρὶ μελίφρονα δεξιτερῇφιν,
ἐν δέπαϊ χρυσέῳ, ὄφρα λείψαντε κιοίτην.
στῆ δ' ἵππων προπάροιθε, δεδισκόμενος δὲ προσηύδα· 150
"χαίρετον, ὦ κούρω, καὶ Νέστορι ποιμένι λαῶν
εἰπεῖν· ἦ γὰρ ἐμοί γε πατὴρ ὡς ἤπιος ἦεν,
εἴως ἐν Τροίῃ πολεμίζομεν υἷες Ἀχαιῶν."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"καὶ λίην κείνῳ γε, διοτρεφὲς, ὡς ἀγορεύεις, 155
πάντα τάδ' ἐλθόντες καταλέξομεν· αἴ γὰρ ἐγὼν ὡς
νοστήσας Ἰθάκηνδε, κιχὼν Ὀδυσῆ' ἐνὶ οἴκῳ,
εἴποιμ' ὡς παρὰ σεῖο τυχὼν φιλότητος ἁπάσης
ἔρχομαι, αὐτὰρ ἄγω κειμήλια πολλὰ καὶ ἐσθλά."

As they start, an omen presents itself to them, which Helen interprets.

Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, 160
αἰετὸς ἀργὴν χῆνα φέρων ὀνύχεσσι πέλωρον,
ἥμερον ἐξ αὐλῆς· οἱ δ' ἰύζοντες ἕποντο
ἀνέρες ἠδὲ γυναῖκες· ὁ δέ σφισιν ἐγγύθεν ἐλθὼν
δεξιὸς ἤιξε πρόσθ' ἵππων· οἱ δὲ ἰδόντες
γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη. 165
τοῖσι δὲ Νεστορίδης Πεισίστρατος ἤρχετο μύθων·
"φράζεο δὴ, Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,

ἢ νῶιν τόδ' ἔφηνε θεὸς τέρας ἦε σοὶ αὐτῷ."
Ὣς φάτο, μερμήριξε δ' ἀρηίφιλος Μενέλαος,
ὄππως οἱ κατὰ μοῖραν ὑποκρίναιτο νοήσας. 170
τὸν δ' Ἑλένη τανύπεπλος ὑποφθαμένη φάτο μῦθον·
"κλῦτέ μευ· αὐτὰρ ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀίω.
ὡς ὅδε χὴν' ἥρπαξ' ἀτιταλλομένην ἐνὶ οἴκῳ
ἐλθὼν ἐξ ὄρεος, ὅθι οἱ γενεή τε τόκος τε, 175
ὣς Ὀδυσεὺς κακὰ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς
οἴκαδε νοστήσει καὶ τίσεται· ἠὲ καὶ ἤδη
οἴκοι, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτεύει."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"οὕτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἥρης· 180
τῷ κέν τοι καὶ κεῖθι θεῷ ὡς εὐχετοῴμην."

Telemachus and Peisistratus reach Pherae that same evening, and Pylos on the morrow.

Ἦ καὶ ἐφ' ἵπποιιν μάστιν βάλεν· οἱ δὲ μάλ' ὦκα
ἤιξαν πεδίονδε διὰ πτόλιος μεμαῶτες.
οἱ δὲ πανημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες.
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί· 185
ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον, 190
ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.
αἶψα δ' ἔπειθ' ἵκοντο Πύλου αἰπὺ πτολίεθρον·
καὶ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν·

There Telemachus parts from Peisistratus, and joins his comrades at the ship.

"Νεστορίδη, πῶς κέν μοι ὑποσχόμενος τελέσειας 195

μῦθον ἐμόν ; ξεῖνοι δὲ διαμπερὲς εὐχόμεθ' εἶναι
ἐκ πατέρων φιλότητος, ἀτὰρ καὶ ὁμήλικές εἰμεν·
ἧδε δ' ὁδὸς καὶ μᾶλλον ὁμοφροσύνῃσιν ἐνήσει.
μή με παρὲξ ἄγε νῆα, διοτρεφὲς, ἀλλὰ λίπ' αὐτοῦ,
μή μ' ὁ γέρων ἀέκοντα κατάσχῃ ᾧ ἐνὶ οἴκῳ 200
ἱέμενος φιλέειν· ἐμὲ δὲ χρεὼ θᾶσσον ἱκέσθαι."
Ὣς φάτο, Νεστορίδης δ' ἄρ' ἑῷ συμφράσσατο θυμῷ,
ὅππως οἱ κατὰ μοῖραν ὑποσχόμενος τελέσειεν.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
στρέψ' ἵππους ἐπὶ νῆα θοὴν καὶ δῖνα θαλάσσης, 205
νηὶ δ' ἐνὶ πρύμνῃ ἐξαίνυτο κάλλιμα δῶρα,
ἐσθῆτα χρυσόν τε, τά οἱ Μενέλαος ἔδωκε·
καί μιν ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
"σπουδῇ νῦν ἀνάβαινε κέλευέ τε πάντας ἑταίρους,
πρὶν ἐμὲ οἴκαδ' ἱκέσθαι ἀπαγγεῖλαί τε γέροντι. 210
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
οἷος ἐκείνου θυμὸς ὑπέρβιος, οὔ σε μεθήσει,
ἀλλ' αὐτὸς καλέων δεῦρ' εἴσεται, οὐδέ ἑ φημι
ἄψ ἰέναι κενεόν· μάλα γὰρ κεχολώσεται ἔμπης."
Ὣς ἄρα φωνήσας ἔλασεν καλλίτριχας ἵππους 215
ἂψ Πυλίων εἰς ἄστυ, θοῶς δ' ἄρα δώμαθ' ἵκανε.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνων ἐκέλευσεν·
"ἐγκοσμεῖτε τὰ τεύχε', ἑταῖροι, νηὶ μελαίνῃ,
αὐτοί τ' ἀμβαίνωμεν, ἵνα πρήσσωμεν ὁδοῖο."
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο, 220
αἶψα δ' ἄρ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.

At this moment comes the seer Theoclymenus, praying to be taken on board.

ἦ τοι ὁ μὲν τὰ πονεῖτο καὶ εὔχετο, θῦε δ' Ἀθήνῃ
νηὶ πάρα πρύμνῃ· σχεδόθεν δέ οἱ ἤλυθεν ἀνὴρ
τηλεδαπὸς, φεύγων ἐξ Ἄργεος ἄνδρα κατακτὰς,

μάντις· ἀτὰρ γενεήν γε Μελάμποδος ἔκγονος ἦεν, 225
ὃς πρὶν μέν ποτ' ἔναιε Πύλῳ ἔνι, μητέρι μήλων,
ἀφνειὸς Πυλίοισι μέγ' ἔξοχα δώματα ναίων·
δὴ τότε γ' ἄλλων δῆμον ἀφίκετο, πατρίδα φεύγων
Νηλέα τε μεγάθυμον, ἀγαυότατον ζωόντων,
ὅς οἱ χρήματα πολλὰ τελεσφόρον εἰς ἐνιαυτὸν 230
εἶχε βίῃ. ὁ δὲ τέως μὲν ἐνὶ μεγάροις Φυλάκοιο
δεσμῷ ἐν ἀργαλέῳ δέδετο, κρατέρ' ἄλγεα πάσχων
εἵνεκα Νηλῆος κούρης ἄτης τε βαρείης,
τήν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασπλῆτις Ἐρινύς.
ἀλλ' ὁ μὲν ἔκφυγε κῆρα καὶ ἤλασε βοῦς ἐριμύκους 235
ἐς Πύλον ἐκ Φυλάκης καὶ ἐτίσατο ἔργον ἀεικὲς
ἀντίθεον Νηλῆα, κασιγνήτῳ δὲ γυναῖκα
ἠγάγετο πρὸς δώμαθ'. ὁ δ' ἄλλων ἵκετο δῆμον,
Ἄργος ἐς ἱππόβοτον· τόθι γάρ νύ οἱ αἴσιμον ἦεν
ναιέμεναι πολλοῖσιν ἀνάσσοντ' Ἀργείοισιν. 240
ἔνθα δ' ἔγημε γυναῖκα καὶ ὑψερεφὲς θέτο δῶμα,
γείνατο δ' Ἀντιφάτην καὶ Μάντιον, υἷε κραταιώ.
Ἀντιφάτης μὲν ἔτικτεν Ὀικλῆα μεγάθυμον,
αὐτὰρ Ὀικλείης λαοσσόον Ἀμφιάραον,
ὃν περὶ κῆρι φίλει Ζεύς τ' αἰγίοχος καὶ Ἀπόλλων 245
παντοίην φιλότητ'· οὐδ' ἵκετο γήραος οὐδὸν,
ἀλλ' ὄλετ' ἐν Θήβῃσι γυναίων εἵνεκα δώρων.
τοῦ δ' υἱεῖς ἐγένοντ' Ἀλκμαίων Ἀμφίλοχός τε.
Μάντιος αὖ τέκετο Πολυφείδεά τε Κλεῖτόν τε·
ἀλλ' ἦ τοι Κλεῖτον χρυσόθρονος ἥρπασεν Ἠὼς 250
κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη·
αὐτὰρ ὑπέρθυμον Πολυφείδεα μάντιν Ἀπόλλων
θῆκε βροτῶν ὄχ' ἄριστον, ἐπεὶ θάνεν Ἀμφιάραος·
ὅς ῥ' Ὑπερησίηνδ' ἀπενάσσατο πατρὶ χολωθεὶς,
ἔνθ' ὅ γε ναιετάων μαντεύετο πᾶσι βροτοῖσι. 255
Τοῦ μὲν ἄρ' υἱὸς ἐπῆλθε, Θεοκλύμενος δ' ὄνομ' ἦεν,

ὃς τότε Τηλεμάχου πέλας ἵστατο· τὸν δ' ἐκίχανε
σπένδοντ' εὐχόμενόν τε θοῇ παρὰ νηὶ μελαίνῃ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ὦ φίλ', ἐπεί σε θύοντα κιχάνω τῷδ' ἐνὶ χώρῳ, 260
λίσσομ' ὑπὲρ θυέων καὶ δαίμονος, αὐτὰρ ἔπειτα
σῆς τ' αὐτοῦ κεφαλῆς καὶ ἑταίρων, οἵ τοι ἕπονται,
εἰπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσῃς·
τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;"
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 265
"τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
ἐξ Ἰθάκης γένος εἰμί, πατὴρ δέ μοί ἐστιν Ὀδυσσεύς,
εἴ ποτ' ἔην· νῦν δ' ἤδη ἀπέφθιτο λυγρῷ ὀλέθρῳ.
τοὔνεκα νῦν ἑτάρους τε λαβὼν καὶ νῆα μέλαιναν
ἦλθον πευσόμενος πατρὸς δὴν οἰχομένοιο." 270
Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
"οὕτω τοι καὶ ἐγὼν ἐκ πατρίδος, ἄνδρα κατακτὰς
ἔμφυλον· πολλοὶ δὲ κασίγνητοί τε ἔται τε
Ἄργος ἀν' ἱππόβοτον, μέγα δὲ κρατέουσιν Ἀχαιῶν.
τῶν ὑπαλευάμενος θάνατον καὶ κῆρα μέλαιναν 275
φεύγω, ἐπεί νύ μοι αἶσα κατ' ἀνθρώπους ἀλάλησθαι.
ἀλλά με νηὸς ἔφεσσαι, ἐπεί σε φυγὼν ἱκέτευσα,
μή με κατακτείνωσι· διωκέμεναι γὰρ ὀίω."

Telemachus takes him on board and they sail home, avoiding the ambuscade of the suitors.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"οὐ μὲν δή σ' ἐθέλοντά γ' ἀπώσω νηὸς ἐίσης, 280
ἀλλ' ἕπευ· αὐτὰρ κεῖθι φιλήσεαι, οἷά κ' ἔχωμεν."
Ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος,
καὶ τό γ' ἐπ' ἰκριόφιν τάνυσεν νεὸς ἀμφιελίσσης·
ἂν δὲ καὶ αὐτὸς νηὸς ἐβήσετο ποντοπόροιο.
ἐν πρύμνῃ δ' ἄρ' ἔπειτα καθέζετο, πὰρ δὲ οἱ αὐτῷ 285
εἷσε Θεοκλύμενον· τοὶ δὲ πρυμνήσι' ἔλυσαν.

Τηλέμαχος δ' ἑτάροισιν ἐποτρύνας ἐκέλευσεν
ὅπλων ἅπτεσθαι· τοὶ δ' ἐσσυμένως ἐπίθοντο.
ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 290
ἕλκον δ' ἱστία λευκὰ ἐυστρέπτοισι βοεῦσι.
τοῖσιν δ' ἴκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη,
λάβρον ἐπαιγίζοντα δι' αἰθέρος, ὄφρα τάχιστα
νηῦς ἀνύσειε θέουσα θαλάσσης ἁλμυρὸν ὕδωρ.
[βὰν δὲ παρὰ Κρουνοὺς καὶ Χαλκίδα καλλιρέεθρον.] 295
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
ἡ δὲ Φεὰς ἐπέβαλλεν ἐπειγομένη Διὸς οὔρῳ,
ἠδὲ παρ' Ἦλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί.
ἔνθεν δ' αὖ νήσοισιν ἐπιπροέηκε θοῇσιν,
ὁρμαίνων ἤ κεν θάνατον φύγοι ἤ κεν ἁλώῃ. 300

Odysseus is unwilling to tax the hospitality of Eumaeus any further; but his host bids him stay.

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσεὺς καὶ δῖος ὑφορβὸς
δορπείτην· παρὰ δέ σφιν ἐδόρπεον ἀνέρες ἄλλοι.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς δ' Ὀδυσεὺς μετέειπε, συβώτεω πειρητίζων,
ἤ μιν ἔτ' ἐνδυκέως φιλέοι μεῖναί τε κελεύοι 305
αὐτοῦ ἐνὶ σταθμῷ, ἢ ὀτρύνειε πόλινδε·
"κέκλυθι νῦν, Εὔμαιε, καὶ ἄλλοι πάντες ἑταῖροι·
ἠῶθεν προτὶ ἄστυ λιλαίομαι ἀπονέεσθαι
πτωχεύσων, ἵνα μή σε κατατρύχω καὶ ἑταίρους.
ἀλλά μοι εὖ θ' ὑπόθευ καὶ ἅμ' ἡγεμόν' ἐσθλὸν ὄπασσον, 310
ὅς κέ με κεῖσ' ἀγάγῃ· κατὰ δὲ πτόλιν αὐτὸς ἀνάγκῃ
πλάγξομαι, αἴ κέν τις κοτύλην καὶ πύρνον ὀρέξῃ.
καί κ' ἐλθὼν πρὸς δώματ' Ὀδυσσῆος θείοιο
ἀγγελίην εἴποιμι περίφρονι Πηνελοπείῃ,
καί κε μνηστήρεσσιν ὑπερφιάλοισι μιγείην, 315

εἴ μοι δεῖπνον δοῖεν ὀνείατα μυρί' ἔχοντες.
αἶψά κεν εὖ δρώοιμι μετὰ σφίσιν ὅττι θέλοιεν.
ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον·
Ἑρμείαο ἕκητι διακτόρου, ὅς ῥά τε πάντων
ἀνθρώπων ἔργοισι χάριν καὶ κῦδος ὀπάζει, 320
δρηστοσύνῃ οὐκ ἄν μοι ἐρίσσειε βροτὸς ἄλλος,
πῦρ τ' εὖ νηῆσαι διά τε ξύλα δανὰ κεάσσαι,
δαιτρεῦσαί τε καὶ ὀπτῆσαι καὶ οἰνοχοῆσαι,
οἷά τε τοῖς ἀγαθοῖσι παραδρώωσι χέρηες."
Τὸν δὲ μέγ' ὀχθήσας προσέφης, Εὔμαιε συβῶτα· 325
"ὤ μοι, ξεῖνε, τίη τοι ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; ἦ σύ γε πάγχυ λιλαίεαι αὐτόθ' ὀλέσθαι,
εἰ δὴ μνηστήρων ἐθέλεις καταδῦναι ὅμιλον,
τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει.
οὔ τοι τοιοίδ' εἰσὶν ὑποδρηστῆρες ἐκείνων, 330
ἀλλὰ νέοι, χλαίνας εὖ εἱμένοι ἠδὲ χιτῶνας,
αἰεὶ δὲ λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα,
οἵ σφιν ὑποδρώωσιν· ἐύξεστοι δὲ τράπεζαι
σίτου καὶ κρειῶν ἠδ' οἴνου βεβρίθασιν.
ἀλλὰ μέν'· οὐ γάρ τίς τοι ἀνιᾶται παρεόντι, 335
οὔτ' ἐγὼ οὔτε τις ἄλλος ἑταίρων, οἵ μοι ἔασιν.
αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσῆος φίλος υἱὸς,
κεῖνός σε χλαῖνάν τε χιτῶνά τε εἵματα ἕσσει,
πέμψει δ' ὅππη σε κραδίη θυμός τε κελεύει."

Odysseus asks about Laertes and Anticleia, and learns from Eumaeus of the sad changes in the household.

Τὸν δ' ἠμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς· 340
"αἴθ' οὕτως, Εὔμαιε, φίλος Διὶ πατρὶ γένοιο
ὡς ἐμοὶ, ὅττι μ' ἔπαυσας ἄλης καὶ ὀιζύος αἰνῆς.
πλαγκτοσύνης δ' οὐκ ἔστι κακώτερον ἄλλο βροτοῖσιν·
ἀλλ' ἕνεκ' οὐλομένης γαστρὸς κακὰ κήδε' ἔχουσιν

ἀνέρες, ὅν κεν ἵκηται ἄλη καὶ πῆμα καὶ ἄλγος. 345
νῦν δ' ἐπεὶ ἰσχανάᾳς μεῖναί τέ με κεῖνον ἄνωγας,
εἴπ' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θείοιο
πατρός θ', ὃν κατέλειπεν ἰὼν ἐπὶ γήραος οὐδῷ,
ἤ που ἔτι ζώουσιν ὑπ' αὐγὰς ἠελίοιο,
ἦ ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισι." 350
Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν
"τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
Λαέρτης μὲν ἔτι ζώει, Διὶ δ' εὔχεται αἰεὶ
θυμὸν ἀπὸ μελέων φθίσθαι οἷς ἐν μεγάροισιν·
ἐκπάγλως γὰρ παιδὸς ὀδύρεται οἰχομένοιο 355
κουριδίης τ' ἀλόχοιο δαΐφρονος, ἥ ἑ μάλιστα
ἤκαχ' ἀποφθιμένη καὶ ἐν ὠμῷ γήραϊ θῆκεν.
ἡ δ' ἄχεϊ οὗ παιδὸς ἀπέφθιτο κυδαλίμοιο,
λευγαλέῳ θανάτῳ, ὡς μὴ θάνοι ὅς τις ἐμοί γε
ἐνθάδε ναιετάων φίλος εἴη καὶ φίλα ἔρδοι. 360
ὄφρα μὲν οὖν δὴ κείνη ἔην, ἀχέουσά περ ἔμπης,
τόφρα τί μοι φίλον ἔσκε μεταλλῆσαι καὶ ἐρέσθαι,
οὕνεκά μ' αὐτὴ θρέψεν ἅμα Κτιμένῃ τανυπέπλῳ,
θυγατέρ' ἰφθίμῃ, τὴν ὁπλοτάτην τέκε παίδων·
τῇ ὁμοῦ ἐτρεφόμην, ὀλίγον δέ τί μ' ἥσσον ἐτίμα. 365
αὐτὰρ ἐπεί ῥ' ἥβην πολυήρατον ἱκόμεθ' ἄμφω,
τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν καὶ μυρί' ἕλοντο,
αὐτὰρ ἐμὲ χλαῖνάν τε χιτῶνά τε εἵματ' ἐκείνη
καλὰ μάλ' ἀμφιέσασα, ποσὶν δ' ὑποδήματα δοῦσα
ἀγρόνδε προΐαλλε· φίλει δέ με κηρόθι μᾶλλον. 370
νῦν δ' ἤδη τούτων ἐπιδεύομαι· ἀλλά μοι αὐτῷ
ἔργον ἀέξουσιν μάκαρες θεοὶ ᾧ ἐπιμίμνω·
τῶν ἔφαγόν τ' ἔπιόν τε καὶ αἰδοίοισιν ἔδωκα.
ἐκ δ' ἄρα δεσποίνης οὐ μείλιχον ἔστιν ἀκοῦσαι
οὔτ' ἔπος οὔτε τι ἔργον, ἐπεὶ κακὸν ἔμπεσεν οἴκῳ, 375
ἄνδρες ὑπερφίαλοι· μέγα δὲ δμῶες χατέουσιν

ἀντία δεσποίνης φάσθαι καὶ ἕκαστα πυθέσθαι
καὶ φαγέμεν πιέμεν τε, ἔπειτα δὲ καί τι φέρεσθαι
ἀγρόνδ', οἷά τε θυμὸν ἀεὶ δμώεσσιν ἰαίνει."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 380
"ὦ πόποι, ὡς ἄρα τυτθὸς ἐὼν, Εὔμαιε συβῶτα,
πολλὸν ἀπεπλάγχθης σῆς πατρίδος ἠδὲ τοκήων.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἠὲ διεπράθετο πτόλις ἀνδρῶν εὐρυάγυια,
ᾗ ἔνι ναιετάασκε πατὴρ καὶ πότνια μήτηρ, 385
ἢ σέ γε μουνωθέντα παρ' οἴεσιν ἢ παρὰ βουσὶν
ἄνδρες δυσμενέες νηυσὶν λάβον ἠδ' ἐπέρασσαν
τοῦδ' ἀνδρὸς πρὸς δώμαθ', ὁ δ' ἄξιον ὦνον ἔδωκε."

Eumaeus tells his own story, how he came to be sold as a slave:

Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·
"ξεῖν', ἐπεὶ ἦρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς, 390
σιγῇ νῦν ξυνίει καὶ τέρπεο, πῖνέ τε οἶνον
ἥμενος. αἴδε δὲ νύκτες ἀθέσφατοι· ἔστι μὲν εὕδειν,
ἔστι δὲ τερπομένοισιν ἀκούειν· οὐδέ τί σε χρὴ,
πρὶν ὥρη, καταλέχθαι· ἀνίη καὶ πολὺς ὕπνος.
τῶν δ' ἄλλων ὅτινα κραδίη καὶ θυμὸς ἀνώγει, 395
εὐδέτω ἐξελθών· ἅμα δ' ἠοῖ φαινομένηφι
δειπνήσας ἅμ' ὕεσσιν ἀνακτορίῃσιν ἑπέσθω.
νῶι δ' ἐνὶ κλισίῃ πίνοντέ τε δαινυμένω τε
κήδεσιν ἀλλήλων τερπώμεθα λευγαλέοισι,
μνωομένω· μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ, 400
ὅς τις δὴ μάλα πολλὰ πάθῃ καὶ πόλλ' ἐπαληθῇ.
τοῦτο δέ τοι ἐρέω ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.
Νῆσός τις Συρίη κικλήσκεται, εἴ που ἀκούεις,
Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἠελίοιο,
οὔ τι περιπληθὴς λίην τόσον, ἀλλ' ἀγαθὴ μὲν, 405

εὔβοτος εὔμηλος, οἰνοπληθὴς, πολύπυρος.
πείνη δ' οὔ ποτε δῆμον ἐσέρχεται, οὐδέ τις ἄλλη
νοῦσος ἐπὶ στυγερὴ πέλεται δειλοῖσι βροτοῖσιν·
ἀλλ' ὅτε γηράσκωσι πόλιν κάτα φῦλ' ἀνθρώπων,
ἐλθὼν ἀργυρότοξος Ἀπόλλων Ἀρτέμιδι ξὺν 410
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.
ἔνθα δύω πόλιες, δίχα δέ σφισι πάντα δέδασται·
τῇσιν δ' ἀμφοτέρῃσι πατὴρ ἐμὸς ἐμβασίλευε,
Κτήσιος Ὀρμενίδης, ἐπιείκελος ἀθανάτοισιν.

how his nurse, tempted by traders from her own home, carried him off.

Ἔνθα δὲ Φοίνικες ναυσίκλυτοι ἤλυθον ἄνδρες, 415
τρῶκται, μυρί' ἄγοντες ἀθύρματα νηὶ μελαίνῃ.
ἔσκε δὲ πατρὸς ἐμοῖο γυνὴ Φοίνισσ' ἐνὶ οἴκῳ,
καλή τε μεγάλη τε καὶ ἀγλαὰ ἔργα ἰδυῖα·
τὴν δ' ἄρα Φοίνικες πολυπαίπαλοι ἠπερόπευον.
πλυνούσῃ τις πρῶτα μίγη κοίλῃ παρὰ νηὶ 420
εὐνῇ καὶ φιλότητι, τά τε φρένας ἠπεροπεύει
θηλυτέρῃσι γυναιξὶ, καὶ ἥ κ' εὐεργὸς ἔῃσιν.
εἰρώτα δὴ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι·
ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ·
'ἐκ μὲν Σιδῶνος πολυχάλκου εὔχομαι εἶναι, 425
κούρη δ' εἶμ' Ἀρύβαντος ἐγὼ ῥυδὸν ἀφνειοῖο·
ἀλλά μ' ἀνήρπαξαν Τάφιοι ληίστορες ἄνδρες
ἀγρόθεν ἐρχομένην, πέρασαν δέ τε δεῦρ' ἀγαγόντες
τοῦδ' ἀνδρὸς πρὸς δώμαθ'· ὁ δ' ἄξιον ὦνον ἔδωκε.'
Τὴν δ' αὖτε προσέειπεν ἀνὴρ, ὃς ἐμίσγετο λάθρῃ· 430
'ἦ ῥά κε νῦν πάλιν αὖτις ἅμ' ἡμῖν οἴκαδ' ἕποιο,
ὄφρα ἴδῃ πατρὸς καὶ μητέρος ὑψερεφὲς δῶ
αὐτούς τ'; ἦ γὰρ ἔτ' εἰσὶ καὶ ἀφνειοὶ καλέονται.'
Τὸν δ' αὖτε προσέειπε γυνὴ καὶ ἀμείβετο μύθῳ·
'εἴη κεν καὶ τοῦτ', εἴ μοι ἐθέλοιτέ γε, ναῦται, 435

ὅρκῳ πιστωθῆναι ἀπήμονά μ' οἴκαδ' ἀπάξειν.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπώμνυον ὡς ἐκέλευεν.
αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὅρκον,
τοῖς δ' αὖτις μετέειπε γυνὴ καὶ ἀμείβετο μύθῳ·
'σιγῇ νῦν, μή τίς με προσαυδάτω ἐπέεσσιν 440
ὑμετέρων ἑτάρων, ξυμβλήμενος ἢ ἐν ἀγυιῇ,
ἤ που ἐπὶ κρήνῃ· μή τις ποτὶ δῶμα γέροντι
ἐλθὼν ἐξείπῃ, ὁ δ' ὀισάμενος καταδήσῃ
δεσμῷ ἐν ἀργαλέῳ, ὑμῖν δ' ἐπιφράσσετ' ὄλεθρον.
ἀλλ' ἔχετ' ἐν φρεσὶ μῦθον, ἐπείγετε δ' ὦνον ὁδαίων. 445
ἀλλ' ὅτε κεν δὴ νηῦς πλείη βιότοιο γένηται,
ἀγγελίη μοι ἔπειτα θοῶς ἐς δώμαθ' ἱκέσθω·
οἴσω γὰρ καὶ χρυσὸν, ὅτις χ' ὑποχείριος ἔλθῃ·
καὶ δέ κεν ἄλλ' ἐπίβαθρον ἐγὼν ἐθέλουσά γε δοίην.
παῖδα γὰρ ἀνδρὸς ἑῆος ἐνὶ μεγάροις ἀτιτάλλω, 450
κερδαλέον δὴ τοῖον, ἅμα τροχόωντα θύραζε·
τόν κεν ἄγοιμ' ἐπὶ νηὸς, ὁ δ' ὑμῖν μυρίον ὦνον
ἅλφοι, ὅπη περάσητε κατ' ἀλλοθρόους ἀνθρώπους.'
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πρὸς δώματα καλὰ,
οἱ δ' ἐνιαυτὸν ἅπαντα παρ' ἡμῖν αὖθι μένοντες 455
ἐν νηὶ γλαφυρῇ βίοτον πολὺν ἐμπολόωντο.
ἀλλ' ὅτε δὴ κοίλη νηῦς ἤχθετο τοῖσι νέεσθαι,
καὶ τότ' ἄρ' ἄγγελον ἦκαν, ὃς ἀγγείλειε γυναικί.
ἦλυθ' ἀνὴρ πολύιδρις ἐμοῦ πρὸς δώματα πατρὸς
χρύσεον ὅρμον ἔχων, μετὰ δ' ἠλέκτροισιν ἔερτο. 460
τὸν μὲν ἄρ' ἐν μεγάρῳ δμωαὶ καὶ πότνια μήτηρ
χερσίν τ' ἀμφαφόωντο καὶ ὀφθαλμοῖσιν ὁρῶντο,
ὦνον ἐπισχόμεναι· ὁ δὲ τῇ κατένευσε σιωπῇ.
ἦ τοι ὁ καννεύσας κοίλην ἐπὶ νῆα βεβήκει,
ἡ δ' ἐμὲ χειρὸς ἑλοῦσα δόμων ἐξῆγε θύραζε. 465
εὗρε δ' ἐνὶ προδόμῳ ἡμὲν δέπα ἠδὲ τραπέζας
ἀνδρῶν δαιτυμόνων, οἵ μευ πατέρ' ἀμφεπένοντο.

οἱ μὲν ἄρ' ἐς θῶκον πρόμολον, δήμοιό τε φῆμιν,
ἡ δ' αἶψα τρὶ' ἄλεισα κατακρύψασ' ὑπὸ κόλπῳ
ἔκφερεν· αὐτὰρ ἐγὼν ἑπόμην ἀεσιφροσύνῃσι. 470
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
ἡμεῖς δ' ἐς λιμένα κλυτὸν ἤλθομεν ὦκα κιόντες·
ἔνθ' ἄρα Φοινίκων ἀνδρῶν ἦν ὠκύαλος νηῦς.
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
νὼ ἀναβησάμενοι· ἐπὶ δὲ Ζεὺς οὖρον ἴαλλεν. 475
ἑξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ·
ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
τὴν μὲν ἔπειτα γυναῖκα βάλ' Ἄρτεμις ἰοχέαιρα,
ἄντλῳ δ' ἐνδούπησε πεσοῦσ' ὡς εἰναλίη κήξ.
καὶ τὴν μὲν φώκῃσι καὶ ἰχθύσι κύρμα γενέσθαι 480
ἔκβαλον· αὐτὰρ ἐγὼ λιπόμην ἀκαχήμενος ἦτορ·
τοὺς δ' Ἰθάκῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ,
ἔνθα με Λαέρτης πρίατο κτεάτεσσιν ἑοῖσιν.
οὕτω τήνδε γε γαῖαν ἐγὼν ἴδον ὀφθαλμοῖσι."
Τὸν δ' αὖ διογενὴς Ὀδυσεὺς ἠμείβετο μύθῳ· 485
"Εὔμαι', ἦ μάλα δή μοι ἐνὶ φρεσὶ θυμὸν ὄρινας
ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἄλγεα θυμῷ.
ἀλλ' ἦ τοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκε
Ζεὺς, ἐπεὶ ἀνδρὸς δώμοτ' ἀφίκεο πολλὰ μογήσας
ἠπίου, ὃς δή τοι παρέχει βρῶσίν τε πόσιν τε 490
ἐνδυκέως, ζώεις δ' ἀγαθὸν βίον· αὐτὰρ ἐγώ γε
πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ἐνθάδ' ἱκάνω."

Arrival of Telemachus in Ithaca.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
καδδραθέτην δ' οὐ πολλὸν ἐπὶ χρόνον, ἀλλὰ μίνυνθα·
αἶψα γὰρ Ἠὼς ἦλθεν ἐύθρονος. οἱ δ' ἐπὶ χέρσου 495
Τηλεμάχου ἕταροι λύον ἱστία, κὰδ δ' ἕλον ἱστὸν
καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
δεῖπνόν τ' ἐντύνοντο κερῶντό τε αἴθοπα οἶνον. 500
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
"ὑμεῖς μὲν νῦν ἄστυδ' ἐλαύνετε νῆα μέλαιναν,
αὐτὰρ ἐγὼν ἀγροὺς ἐπιείσομαι ἠδὲ βοτῆρας·
ἑσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτειμι. 505
ἠῶθεν δέ κεν ὕμμιν ὁδοιπόριον παραθείμην,
δαῖτ' ἀγαθὴν κρειῶν τε καὶ οἴνου ἡδυπότοιο."

Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
"πῇ γὰρ ἐγώ, φίλε τέκνον, ἴω; τεῦ δώμαθ' ἵκωμαι
ἀνδρῶν οἳ κραναὴν Ἰθάκην κάτα κοιρανέουσιν; 510
ἢ ἰθὺς σῆς μητρὸς ἴω καὶ σοῖο δόμοιο;"

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ἄλλως μέν σ' ἂν ἐγώ γε καὶ ἡμέτερόνδε κελοίμην
ἔρχεσθ'· οὐ γάρ τι ξενίων ποθή· ἀλλὰ σοὶ αὐτῷ
χεῖρον, ἐπεί τοι ἐγὼ μὲν ἀπέσσομαι, οὐδέ σε μήτηρ 515
ὄψεται· οὐ μὲν γάρ τι θαμὰ μνηστῆρσ' ἐνὶ οἴκῳ
φαίνεται, ἀλλ' ἄπο τῶν ὑπερῴῳ ἱστὸν ὑφαίνει.
ἀλλά τοι ἄλλον φῶτα πιφαύσκομαι ὅν κεν ἵκοιο,
Εὐρύμαχον, Πολύβοιο δαΐφρονος ἀγλαὸν υἱόν,
τὸν νῦν ἶσα θεῷ Ἰθακήσιοι εἰσορόωσι· 520
καὶ γὰρ πολλὸν ἄριστος ἀνὴρ μέμονέν τε μάλιστα
μητέρ' ἐμὴν γαμέειν καὶ Ὀδυσσῆος γέρας ἕξειν.
ἀλλὰ τά γε Ζεὺς οἶδεν Ὀλύμπιος, αἰθέρι ναίων,
εἴ κέ σφι πρὸ γάμοιο τελευτήσει κακὸν ἦμαρ."

A favourable omen greets him, which is interpreted by Theoclymenus.

Ὣς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, 525
κίρκος, Ἀπόλλωνος ταχὺς ἄγγελος· ἐν δὲ πόδεσσι
τίλλε πέλειαν ἔχων, κατὰ δὲ πτερὰ χεῦεν ἔραζε

μεσσηγὺς νηός τε καὶ αὐτοῦ Τηλεμάχοιο.
τὸν δὲ Θεοκλύμενος ἑτάρων ἀπονόσφι καλέσσας
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 530
"Τηλέμαχ', οὔ τοι ἄνευ θεοῦ ἔπτατο δεξιὸς ὄρνις·
ἔγνων γάρ μιν ἐσάντα ἰδὼν οἰωνὸν ἐόντα.
ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο
ἐν δήμῳ Ἰθάκης, ἀλλ' ὑμεῖς καρτεροὶ αἰεί."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 535
"αἴ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα
ἐξ ἐμεῦ, ὡς ἄν τίς σε συναντόμενος μακαρίζοι."
Ἦ καὶ Πείραιον προσεφώνεε, πιστὸν ἑταῖρον·
"Πείραιε Κλυτίδη, σὺ δέ μοι τά περ ἄλλα μάλιστα 540
πείθῃ ἐμῶν ἑτάρων, οἵ μοι Πύλον εἰς ἅμ' ἕποντο·
καὶ νῦν μοι τὸν ξεῖνον ἄγων ἐν δώμασι σοῖσιν
ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὅ κεν ἔλθω."
Τὸν δ' αὖ Πείραιος δουρικλυτὸς ἀντίον ηὔδα·
"Τηλέμαχ', εἰ γάρ κεν σὺ πολὺν χρόνον ἐνθάδε μίμνοις, 545
τόνδε τ' ἐγὼ κομιῶ, ξενίων δέ οἱ οὐ ποθὴ ἔσται."
Ὡς εἰπὼν ἐπὶ νηὸς ἔβη, ἐκέλευσε δ' ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
Τηλέμαχος δ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, 550
εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέι χαλκῷ,
νηὸς ἀπ' ἰκριόφιν· τοὶ δὲ πρυμνήσι' ἔλυσαν.
οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὡς ἐκέλευσε
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο·
τὸν δ' ὦκα προβιβάντα πόδες φέρον, ὄφρ' ἵκετ' αὐλὴν, 555
ἔνθα οἱ ἦσαν ὕες μάλα μυρίαι, ᾗσι συβώτης
ἐσθλὸς ἐὼν ἐνίαυεν, ἀνάκτεσιν ἤπια εἰδώς.

Π.

Τηλεμάχου ἀναγνωρισμὸς Ὀδυσσέως.

Telemachus is lovingly welcomed by Eumaeus. He asks who the stranger is;

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσεὺς καὶ δῖος ὑφορβὸς
ἐντύνοντο ἄριστον ἅμ' ἠοῖ, κηαμένω πῦρ,
ἔκπεμψάν τε νομῆας ἅμ' ἀγρομένοισι σύεσσι·
Τηλέμαχον δὲ περίσσαινον κύνες ὑλακόμωροι,
οὐδ' ὕλαον προσιόντα. νόησε δὲ δῖος Ὀδυσσεὺς 5
σαίνοντάς τε κύνας, περί τε κτύπος ἦλθε ποδοῖιν.
αἶψα δ' ἄρ' Εὔμαιον ἔπεα πτερόεντα προσηύδα·
"Εὔμαι', ἦ μάλα τίς τοι ἐλεύσεται ἐνθάδ' ἑταῖρος
ἢ καὶ γνώριμος ἄλλος, ἐπεὶ κύνες οὐχ ὑλάουσιν,
ἀλλὰ περισσαίνουσι· ποδῶν δ' ὑπὸ δοῦπον ἀκούω." 10
Οὔ πω πᾶν εἴρητο ἔπος, ὅτε οἱ φίλος υἱὸς
ἔστη ἐνὶ προθύροισι. ταφὼν δ' ἀνόρουσε συβώτης,
ἐκ δ' ἄρα οἱ χειρῶν πέσον ἄγγεα, τοῖς ἐπονεῖτο,
κιρνὰς αἴθοπα οἶνον. ὁ δ' ἀντίος ἦλθεν ἄνακτος,
κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω φάεα καλὰ 15
χεῖράς τ' ἀμφοτέρας· θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
ὡς δὲ πατὴρ ὃν παῖδα φίλα φρονέων ἀγαπάζει
ἐλθόντ' ἐξ ἀπίης γαίης δεκάτῳ ἐνιαυτῷ,
μοῦνον τηλύγετον, τῷ ἔπ' ἄλγεα πολλὰ μογήσῃ,
ὣς τότε Τηλέμαχον θεοειδέα δῖος ὑφορβὸς 20
πάντα κύσεν περιφὺς, ὡς ἐκ θανάτοιο φυγόντα·
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
"ἦλθες, Τηλέμαχε, γλυκερὸν φάος· οὔ σ' ἔτ' ἐγώ γε
ὄψεσθαι ἐφάμην, ἐπεὶ ᾤχεο νηὶ Πύλονδε.
ἀλλ' ἄγε νῦν εἴσελθε, φίλον τέκος, ὄφρα σε θυμῷ 25
τέρψομαι εἰσορόων νέον ἄλλοθεν ἔνδον ἐόντα.

οὐ μὲν γάρ τι θάμ' ἀγρὸν ἐπέρχεαι οὐδὲ νομῆας,
ἀλλ' ἐπιδημεύεις· ὣς γάρ νύ τοι εὕαδε θυμῷ,
ἀνδρῶν μνηστήρων ἐσορᾶν ἀίδηλον ὅμιλον."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 30
"ἔσσεται οὕτως, ἄττα· σέθεν δ' ἕνεκ' ἐνθάδ' ἱκάνω,
ὄφρα σέ τ' ὀφθαλμοῖσιν ἴδω καὶ μῦθον ἀκούσω,
εἴ μοι ἔτ' ἐν μεγάροις μήτηρ μένει, ἦέ τις ἤδη
ἀνδρῶν ἄλλος ἔγημεν, Ὀδυσσῆος δέ που εὐνὴ
χήτει ἐνευναίων κάκ' ἀράχνια κεῖται ἔχουσα." 35
Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·
"καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· ὀιζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χεούσῃ."
Ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος· 40
αὐτὰρ ὅ γ' εἴσω ἴεν καὶ ὑπέρβη λάινον οὐδόν.
τῷ δ' ἕδρης ἐπιόντι πατὴρ ὑπόειξεν Ὀδυσσεύς·
Τηλέμαχος δ' ἑτέρωθεν ἐρήτυε φώνησέν τε·
"ἦσ', ὦ ξεῖν'· ἡμεῖς δὲ καὶ ἄλλοθι δήομεν ἕδρην
σταθμῷ ἐν ἡμετέρῳ· παρὰ δ' ἀνὴρ ὃς καταθήσει." 45
Ὡς φάθ', ὁ δ' αὖτις ἰὼν κατ' ἄρ' ἕζετο· τῷ δὲ συβώτης
χεῦεν ὕπο χλωρὰς ῥῶπας καὶ κῶας ὕπερθεν·
ἔνθα καθέζετ' ἔπειτα Ὀδυσσῆος φίλος υἱός.
τοῖσιν δ' αὖ κρειῶν πίνακας παρέθηκε συβώτης
ὀπταλέων, ἃ ῥα τῇ προτέρῃ ὑπέλειπον ἔδοντες, 50
σῖτον δ' ἐσσυμένως παρενήνεεν ἐν κανέοισιν,
ἐν δ' ἄρα κισσυβίῳ κίρνη μελιηδέα οἶνον·
αὐτὸς δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, 55
δὴ τότε Τηλέμαχος προσεφώνεε δῖον ὑφορβόν·
"ἄττα, πόθεν τοι ξεῖνος ὅδ' ἵκετο; πῶς δέ ἑ ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

οὐ μὲν γάρ τί ἑ πεζὸν οἴομαι ἐνθάδ' ἱκέσθαι."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· 60
"τοιγὰρ ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
ἐκ μὲν Κρητάων γένος εὔχεται εὐρειάων,
φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστεα δινηθῆναι
πλαζόμενος· ὣς γάρ οἱ ἐπέκλωσεν τά γε δαίμων.
νῦν αὖ Θεσπρωτῶν ἀνδρῶν ἐκ νηὸς ἀποδρὰς 65
ἤλυθ' ἐμὸν πρὸς σταθμόν, ἐγὼ δέ τοι ἐγγυαλίξω·
ἔρξον ὅπως ἐθέλεις· ἱκέτης δέ τοι εὔχεται εἶναι."

and regrets that he can not take him to the palace because of the violence of the suitors,

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Εὔμαι', ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες·
πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ; 70
αὐτὸς μὲν νέος εἰμὶ καὶ οὔ πω χερσὶ πέποιθα
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ·
μητρὶ δ' ἐμῇ δίχα θυμὸς ἐνὶ φρεσὶ μερμηρίζει,
ἢ αὐτοῦ παρ' ἐμοί τε μένῃ καὶ δῶμα κομίζῃ,
εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν, 75
ἢ ἤδη ἅμ' ἕπηται Ἀχαιῶν ὅς τις ἄριστος
μνᾶται ἐνὶ μεγάροισιν ἀνὴρ καὶ πλεῖστα πόρῃσιν.
ἀλλ' ἦ τοι τὸν ξεῖνον, ἐπεὶ τεὸν ἵκετο δῶμα,
ἕσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλὰ,
δώσω δὲ ξίφος ἀμφήκες καὶ ποσσὶ πέδιλα, 80
πέμψω δ' ὅππῃ μιν κραδίη θυμός τε κελεύει.
εἰ δ' ἐθέλεις, σὺ κόμισσον ἐνὶ σταθμοῖσιν ἐρύξας·
εἵματα δ' ἐνθάδ' ἐγὼ πέμψω καὶ σῖτον ἅπαντα
ἔδμεναι, ὡς ἂν μή σε κατατρύχῃ καὶ ἑταίρους.
κεῖσε δ' ἂν οὔ μιν ἐγώ γε μετὰ μνηστῆρας ἐῶμι 85
ἔρχεσθαι· λίην γὰρ ἀτάσθαλον ὕβριν ἔχουσι·
μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν.

πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἐόντα
ἄνδρα καὶ ἴφθιμον, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι."
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 90
"ὦ φίλ', ἐπεί θήν μοι καὶ ἀμείψασθαι θέμις ἐστὶν,
ἦ μάλα μευ καταδάπτετ' ἀκούοντος φίλον ἦτορ,
οἷά φατε μνηστῆρας ἀτάσθαλα μηχανάασθαι
ἐν μεγάροις, ἀέκητι σέθεν τοιούτου ἐόντος.
εἰπέ μοι ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ 95
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ,
ἦ τι κασιγνήτοις ἐπιμέμφεαι, οἷσί περ ἀνὴρ
μαρναμένοισι πέποιθε, καὶ εἰ μέγα νεῖκος ὄρηται.
αἴ γὰρ ἐγὼν οὕτω νέος εἴην τῷδ' ἐπὶ θυμῷ,
ἢ παῖς ἐξ Ὀδυσῆος ἀμύμονος ἠὲ καὶ αὐτὸς 100
[ἔλθοι ἀλητεύων· ἔτι γὰρ καὶ ἐλπίδος αἶσα]·
αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φὼς,
εἰ μὴ ἐγὼ κείνοισι κακὸν πάντεσσι γενοίμην
[ἐλθὼν ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος].
εἰ δ' αὖ με πληθυῖ δαμασαίατο μοῦνον ἐόντα, 105
βουλοίμην κ' ἐν ἐμοῖσι κατακτάμενος μεγάροισι
τεθνάμεν ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὁράασθαι,
ξείνους τε στυφελιζομένους δμωάς τε γυναῖκας
ῥυστάζοντας ἀεικελίως κατὰ δώματα καλὰ,
καὶ οἶνον διαφυσσόμενον, καὶ σῖτον ἔδοντας 110
μάψ αὔτως, ἀτέλεστον, ἀνηνύστῳ ἐπὶ ἔργῳ."

and he answers Odysseus' expression of indignation, by showing how helpless he is.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει,
οὔτε κασιγνήτοις ἐπιμέμφομαι, οἷσί περ ἀνὴρ 115
μαρναμένοισι πέποιθε, καὶ εἰ μέγα νεῖκος ὄρηται,

ὧδε γὰρ ἡμετέρην γενεὴν μούνωσε Κρονίων·
μοῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε,
μοῦνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς
μοῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν οὐδ' ἀπόνητο. 120
τῷ νῦν δυσμενέες μάλα μυρίοι εἰσ' ἐνὶ οἴκῳ.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον. 125
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαρραίσουσι καὶ αὐτόν.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·

Eumaeus is to carry to Penelope the news of her son's arrival.

ἄττα, σὺ δ' ἔρχεο θᾶσσον, ἐχέφρονι Πηνελοπείῃ 130
εἴφ' ὅτι οἱ σῶς εἰμὶ καὶ ἐκ Πύλου εἰλήλουθα.
αὐτὰρ ἐγὼν αὐτοῦ μενέω, σὺ δὲ δεῦρο νέεσθαι,
οἴῃ ἀπαγγείλας· τῶν δ' ἄλλων μή τις Ἀχαιῶν
πευθέσθω· πολλοὶ γὰρ ἐμοὶ κακὰ μηχανόωνται."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· 135
"γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ καὶ Λαέρτῃ αὐτὴν ὁδὸν ἄγγελος ἔλθω
δυσμόρῳ, ὃς τείως μὲν Ὀδυσσῆος μέγ' ἀχεύων
ἔργα τ' ἐποπτεύεσκε μετὰ δμώων τ' ἐνὶ οἴκῳ 140
πῖνε καὶ ἧσθ', ὅτε θυμὸς ἐνὶ στήθεσσιν ἀνώγοι·
αὐτὰρ νῦν, ἐξ οὗ σύ γε ᾤχεο νηὶ Πύλονδε,
οὔ πώ μίν φασιν φαγέμεν καὶ πιέμεν αὔτως,
οὐδ' ἐπὶ ἔργα ἰδεῖν, ἀλλὰ στοναχῇ τε γόῳ τε
ἥσται ὀδυρόμενος, φθινύθει δ' ἀμφ' ὀστεόφι χρώς." 145

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ἄλγιον, ἀλλ' ἔμπης μιν ἐάσομεν, ἀχνύμενοί περ·
εἰ γάρ πως εἴη αὐτάγρετα πάντα βροτοῖσι,
πρῶτόν κεν τοῦ πατρὸς ἐλοίμεθα νόστιμον ἦμαρ.
ἀλλὰ σύ γ' ἀγγείλας ὀπίσω κίε, μηδὲ κατ' ἀγροὺς 150
πλάζεσθαι μετ' ἐκεῖνον· ἀτὰρ πρὸς μητέρα εἰπεῖν
ἀμφίπολον ταμίην ὀτρυνέμεν ὅττι τάχιστα
κρύβδην· κείνη γάρ κεν ἀπαγγείλειε γέροντι."

Athena appears, touches Odysseus with her wand, and transforms him from a beggar to a prince.

Ἦ ῥα καὶ ὦρσε συφορβόν· ὁ δ' εἵλετο χερσὶ πέδιλα,
δησάμενος δ' ὑπὸ ποσσὶ πόλινδ' ἴεν. οὐδ' ἄρ' Ἀθήνην 155
λῆθεν ἀπὸ σταθμοῖο κιὼν Εὔμαιος ὑφορβὸς,
ἀλλ' ἥ γε σχεδὸν ἦλθε· δέμας δ' ἤικτο γυναικὶ
καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίῃ.
στῆ δὲ κατ' ἀντίθυρον κλισίης Ὀδυσῆι φανεῖσα·
οὐδ' ἄρα Τηλέμαχος ἴδεν ἀντίον οὐδ' ἐνόησεν— 160
οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς—
ἀλλ' Ὀδυσεύς τε κύνες τε ἴδον, καί ῥ' οὐχ ὑλάοντο,
κνυζηθμῷ δ' ἑτέρωσε διὰ σταθμοῖο φόβηθεν.
ἡ δ' ἄρ' ἐπ' ὀφρύσι νεῦσε· νόησε δὲ δῖος Ὀδυσσεὺς,
ἐκ δ' ἦλθεν μεγάροιο παρὲκ μέγα τειχίον αὐλῆς, 165
στῆ δὲ πάροιθ' αὐτῆς· τὸν δὲ προσέειπεν Ἀθήνη·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἤδη νῦν σῷ παιδὶ ἔπος φάο μηδ' ἐπίκευθε,
ὡς ἂν μνηστῆρσιν θάνατον καὶ κῆρ' ἀραρόντε
ἔρχησθον προτὶ ἄστυ περικλυτόν· οὐδ' ἐγὼ αὐτὴ 170
δηρὸν ἀπὸ σφῶιν ἔσομαι μεμαυῖα μάχεσθαι."
Ἦ καὶ χρυσείῃ ῥάβδῳ ἐπεμάσσατ' Ἀθήνη.
φᾶρος μέν οἱ πρῶτον ἐυπλυνὲς ἠδὲ χιτῶνα
θῆκ' ἀμφὶ στήθεσσι, δέμας δ' ὤφελλε καὶ ἥβην.

ἂψ δὲ μελαγχροιὴς γένετο, γναθμοὶ δὲ τάνυσθεν, 175
κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ γένειον.
ἡ μὲν ἄρ' ὣς ἔρξασα πάλιν κίεν· αὐτὰρ Ὀδυσσεὺς
ἤιεν ἐς κλισίην· θάμβησε δέ μιν φίλος υἱὸς,
ταρβήσας δ' ἑτέρωσε βάλ' ὄμματα, μὴ θεὸς εἴη,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 180
"ἀλλοῖός μοι, ξεῖνε, φάνης νέον ἠὲ πάροιθεν,
ἄλλα δὲ εἵματ' ἔχεις, καί τοι χρὼς οὐκέθ' ὁμοῖος.
ἦ μάλα τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·
ἀλλ' ἵληθ', ἵνα τοι κεχαρισμένα δώομεν ἱρὰ
ἠδὲ χρύσεα δῶρα, τετυγμένα· φείδεο δ' ἡμέων." 185
Τὸν δ' ἠμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς
"οὔ τίς τοι θεός εἰμι· τί μ' ἀθανάτοισιν ἐίσκεις;
ἀλλὰ πατὴρ τεός εἰμι, τοῦ εἵνεκα σὺ στεναχίζων
πάσχεις ἄλγεα πολλὰ, βίας ὑποδέγμενος ἀνδρῶν."

Telemachus, after a moment of amaze and doubt, recognises his father.

Ὣς ἄρα φωνήσας υἱὸν κύσε, κὰδ δὲ παρειῶν 190
δάκρυον ἧκε χαμᾶζε· πάρος δ' ἔχε νωλεμὲς αἰεί.
Τηλέμαχος δ'—οὐ γάρ πω ἐπείθετο ὃν πατέρ' εἶναι—
ἐξαῦτίς μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·
"οὐ σύ γ' Ὀδυσσεύς ἐσσι, πατὴρ ἐμὸς, ἀλλά με δαίμων
θέλγει, ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω. 195
οὐ γάρ πως ἂν θνητὸς ἀνὴρ τάδε μηχανόῳτο
ᾧ αὐτοῦ γε νόῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν
ῥηιδίως ἐθέλων θείη νέον ἠὲ γέροντα.
ἦ γάρ τοι νέον ἦσθα γέρων καὶ ἀεικέα ἕσσο·
νῦν δὲ θεοῖσιν ἔοικας, οἳ οὐρανὸν εὐρὺν ἔχουσι." 200
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Τηλέμαχ', οὔ σε ἔοικε φίλον πατέρ' ἔνδον ἐόντα

οὔτε τι θαυμάζειν περιώσιον οὔτ' ἀγάασθαι·
οὐ μὲν γάρ τοι ἔτ' ἄλλος ἐλεύσεται ἐνθάδ' Ὀδυσσεὺς,
ἀλλ' ὅδ' ἐγὼ τοιόσδε, παθὼν κακὰ, πολλὰ δ' ἀληθεὶς, 205
ἤλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
αὐτάρ τοι τόδε ἔργον Ἀθηναίης ἀγελείης,
ἥ τέ με τοῖον ἔθηκεν, ὅπως ἐθέλει· δύναται γάρ·
ἄλλοτε μὲν πτωχῷ ἐναλίγκιον, ἄλλοτε δ' αὖτε
ἀνδρὶ νέῳ καὶ καλὰ περὶ χροῖ εἵματ' ἔχοντι. 210
ῥηΐδιον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
ἠμὲν κυδῆναι θνητὸν βροτὸν ἠδὲ κακῶσαι."

Ὣς ἄρα φωνήσας κατ' ἄρ' ἕζετο, Τηλέμαχος δὲ
ἀμφιχυθεὶς πατέρ' ἐσθλὸν ὀδύρετο, δάκρυα λείβων.
ἀμφοτέροισι δὲ τοῖσιν ὑφ' ἵμερος ὦρτο γόοιο· 215
κλαῖον δὲ λιγέως, ἀδινώτερον ἤ τ' οἰωνοὶ,
φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἷσί τε τέκνα
ἀγρόται ἐξείλοντο πάρος πετεηνὰ γενέσθαι·
ὣς ἄρα τοί γ' ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβον.
καί νύ κ' ὀδυρομένοισιν ἔδυ φάος ἠελίοιο, 220
εἰ μὴ Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα·
"ποίῃ γὰρ νῦν δεῦρο, πάτερ φίλε, νηί σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι."

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 225
"τοιγὰρ ἐγώ τοι, τέκνον, ἀληθείην καταλέξω.
Φαίηκές μ' ἄγαγον ναυσίκλυτοι, οἵ τε καὶ ἄλλους
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται·
καί μ' εὕδοντ' ἐν νηὶ θοῇ ἐπὶ πόντον ἄγοντες
κάτθεσαν εἰς Ἰθάκην, ἔπορον δέ μοι ἀγλαὰ δῶρα, 230
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά θ' ὑφαντήν.
καὶ τὰ μὲν ἐν σπήεσσι θεῶν ἰότητι κέονται·
νῦν αὖ δεῦρ' ἱκόμην ὑποθημοσύνῃσιν Ἀθήνης,
ὄφρα κε δυσμενέεσσι φόνου πέρι βουλεύσωμεν.

Father and son consult together as to the best means of taking vengeance on the suitors.

ἀλλ' ἄγε μοι μνηστῆρας ἀριθμήσας κατάλεξον, 235
ὄφρ' εἰδέω ὅσσοι τε καὶ οἵ τινες ἀνέρες εἰσί·
καί κεν ἐμὸν κατὰ θυμὸν ἀμύμονα μερμηρίξας
φράσσομαι, ἤ κεν νῶι δυνησόμεθ' ἀντιφέρεσθαι
μούνω ἄνευθ' ἄλλων, ἢ καὶ διζησόμεθ' ἄλλους."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 240
"ὦ πάτερ, ἦ τοι σεῖο μέγα κλέος αἰὲν ἄκουον,
χεῖράς τ' αἰχμητὴν ἔμεναι καὶ ἐπίφρονα βουλήν·
ἀλλὰ λίην μέγα εἶπες· ἄγη μ' ἔχει· οὐδέ κεν εἴη
ἄνδρε δύω πολλοῖσι καὶ ἰφθίμοισι μάχεσθαι.
μνηστήρων δ' οὔτ' ἂρ δεκὰς ἀτρεκὲς οὔτε δύ' οἶαι, 245
ἀλλὰ πολὺ πλέονες· τάχα δ' εἴσεαι ἐνθάδ' ἀριθμόν.
ἐκ μὲν Δουλιχίοιο δύω καὶ πεντήκοντα
κοῦροι κεκριμένοι, ἓξ δὲ δρηστῆρες ἕπονται·
ἐκ δὲ Σάμης πίσυρές τε καὶ εἴκοσι φῶτες ἔασιν,
ἐκ δὲ Ζακύνθου ἔασιν ἐείκοσι κοῦροι Ἀχαιῶν, 250
ἐκ δ' αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι,
καί σφιν ἅμ' ἐστὶ Μέδων κῆρυξ καὶ θεῖος ἀοιδὸς
καὶ δοιὼ θεράποντε, δαήμονε δαιτροσυνάων.
τῶν εἴ κεν πάντων ἀντήσομεν ἔνδον ἐόντων,
μὴ πολύπικρα καὶ αἰνὰ βίας ἀποτίσεαι ἐλθών. 255
ἀλλὰ σύ γ', εἰ δύνασαί τιν' ἀμύντορα μερμηρίξαι,
φράζευ, ὅ κέν τις νῶιν ἀμύνοι πρόφρονι θυμῷ."
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον·
καὶ φράσαι εἴ κεν νῶιν Ἀθήνη σὺν Διὶ πατρὶ 260
ἀρκέσει, ἤέ τιν' ἄλλον ἀμύντορα μερμηρίξω."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ἐσθλώ τοι τούτω γ' ἐπαμύντορε, τοὺς ἀγορεύεις,

ὕψι περ ἐν νεφέεσσι καθημένω· ὦ τε καὶ ἄλλοις
ἀνδράσι τε κρατέουσι καὶ ἀθανάτοισι θεοῖσι." 265
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
" οὐ μέν τοι κείνω γε πολὺν χρόνον ἀμφὶς ἔσεσθον
φυλόπιδος κρατερῆς, ὁπότε μνηστῆρσι καὶ ἡμῖν
ἐν μεγάροισιν ἐμοῖσι μένος κρίνηται Ἄρηος.
ἀλλὰ σὺ μὲν νῦν ἔρχευ ἅμ' ἠοῖ φαινομένηφιν 270
οἴκαδε, καὶ μνηστῆρσιν ὑπερφιάλοισιν ὁμίλει·
αὐτὰρ ἐμὲ προτὶ ἄστυ συβώτης ὕστερον ἄξει,
πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι.
εἰ δέ μ' ἀτιμήσουσι δόμον κάτα, σὸν δὲ φίλον κῆρ
τετλάτω ἐν στήθεσσι κακῶς πάσχοντος ἐμεῖο, 275
ἤν περ καὶ διὰ δῶμα ποδῶν ἕλκωσι θύραζε
ἢ βέλεσιν βάλλωσι· σὺ δ' εἰσορόων ἀνέχεσθαι.
ἀλλ' ἦ τοι παύεσθαι ἀνωγέμεν ἀφροσυνάων,
μειλιχίοις ἐπέεσσι παραυδῶν· οἱ δέ τοι οὔ τι
πείσονται· δὴ γάρ σφι παρίσταται αἴσιμον ἦμαρ. 280
[ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ὁππότε κεν πολύβουλος ἐνὶ φρεσὶ θήσει Ἀθήνη,
νεύσω μέν τοι ἐγὼ κεφαλῇ, σὺ δ' ἔπειτα νοήσας
ὅσσα τοι ἐν μεγάροισιν ἀρήια τεύχεα κεῖται
ἐς μυχὸν ὑψηλοῦ θαλάμου καταθεῖναι ἀείρας 285
πάντα μάλ'· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι
παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
'ἐκ καπνοῦ κατέθηκ', ἐπεὶ οὐκέτι τοῖσιν ἐῴκει
οἷά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεὺς,
ἀλλὰ κατῄκισται, ὅσσον πυρὸς ἵκετ' ἀυτμή. 290
πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶ θῆκε Κρονίων,
μή πως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,
ἀλλήλους τρώσητε καταισχύνητέ τε δαῖτα
καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.'
νῶιν δ' οἵοισιν δύο φάσγανα καὶ δύο δοῦρε 295

καλλιπέειν καὶ δοιὰ βοάγρια χερσὶν ἑλέσθαι,
ὡς ἂν ἐπιθύσαντες ἑλοίμεθα· τοὺς δέ κ' ἔπειτα
Παλλὰς Ἀθηναίη θέλξει καὶ μητίετα Ζεύς.]
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
εἰ ἐτεόν γ' ἐμός ἐσσι καὶ αἵματος ἡμετέροιο, 300
μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος,
μήτ' οὖν Λαέρτης ἴστω τό γε μήτε συβώτης
μήτε τις οἰκήων μήτ' αὐτὴ Πηνελόπεια,
ἀλλ' οἶοι σύ τ' ἐγώ τε γυναικῶν γνώομεν ἰθύν·
καί κέ τεο δμώων ἀνδρῶν ἔτι πειρηθεῖμεν, 305
ἠμὲν ὅπου τις νῶι τίει καὶ δείδιε θυμῷ,
ἠδ' ὅτις οὐκ ἀλέγει, σὲ δ' ἀτιμᾷ τοῖον ἐόντα."

Τὸν δ' ἀπαμειβόμενος προσεφώνεε φαίδιμος υἱός·
"ὦ πάτερ, ἦ τοι ἐμὸν θυμὸν καὶ ἔπειτά γ', οἴω,
γνώσεαι· οὐ μὲν γάρ τι χαλιφροσύναι γέ μ' ἔχουσιν· 310
ἀλλ' οὔ τοι τόδε κέρδος ἐγὼν ἔσσεσθαι ὀίω
ἡμῖν ἀμφοτέροισι· σὲ δὲ φράζεσθαι ἄνωγα.
δηθὰ γὰρ αὔτως εἴσῃ ἑκάστου πειρητίζων,
ἔργα μετερχόμενος· τοὶ δ' ἐν μεγάροισιν ἕκηλοι
χρήματα δαρδάπτουσιν ὑπέρβιον οὐδ' ἔπι φειδώ. 315
ἀλλ' ἦ τοί σε γυναῖκας ἐγὼ δεδάασθαι ἄνωγα,
αἵ τέ σ' ἀτιμάζουσι καὶ αἳ νηλείτιδές εἰσιν·
ἀνδρῶν δ' οὐκ ἂν ἐγώ γε κατὰ σταθμοὺς ἐθέλοιμι
ἡμέας πειράζειν, ἀλλ' ὕστερα ταῦτα πένεσθαι,
εἰ ἐτεόν γέ τι οἶσθα Διὸς τέρας αἰγιόχοιο." 320

A herald, coming from the ship to announce the arrival of Telemachus, meets Eumaeus, and they deliver their message together.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἡ δ' ἄρ' ἔπειτ' Ἰθάκηνδε κατήγετο νηῦς εὐεργὴς,
ἣ φέρε Τηλέμαχον Πυλόθεν καὶ πάντας ἑταίρους.

οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν, 325
τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες,
αὐτίκα δ' ἐς Κλυτίοιο φέρον περικαλλέα δῶρα.
αὐτὰρ κήρυκα πρόεσαν δόμον εἰς Ὀδυσῆος,
ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ,
οὕνεκα Τηλέμαχος μὲν ἐπ' ἀγροῦ, νῆα δ' ἀνώγει 330
ἄστυδ' ἀποπλείειν, ἵνα μὴ δείσασ' ἐνὶ θυμῷ
ἰφθίμη βασίλεια τέρεν κατὰ δάκρυον εἴβοι.
τὼ δὲ συναντήτην κῆρυξ καὶ δῖος ὑφορβὸς
τῆς αὐτῆς ἕνεκ' ἀγγελίης, ἐρέοντε γυναικί.
ἀλλ' ὅτε δή ῥ' ἵκοντο δόμον θείου βασιλῆος, 335
κῆρυξ μέν ῥα μέσῃσι μετὰ δμωῇσιν ἔειπεν·
"ἤδη τοι, βασίλεια, φίλος παῖς εἰλήλουθε."
Πηνελοπείῃ δ' εἶπε συβώτης ἄγχι παραστὰς
πάνθ' ὅσα οἱ φίλος υἱὸς ἀνώγει μυθήσασθαι.
αὐτὰρ ἐπεὶ δὴ πᾶσαν ἐφημοσύνην ἀπέειπε, 340
βῆ ῥ' ἴμεναι μεθ' ὕας, λίπε δ' ἕρκεά τε μέγαρόν τε.

The suitors, foiled in their plot, devise new plans.

Μνηστῆρες δ' ἀκάχοντο κατήφησάν τ' ἐνὶ θυμῷ,
ἐκ δ' ἦλθον μεγάροιο παρὲκ μέγα τειχίον αὐλῆς,
αὐτοῦ δὲ προπάροιθε θυράων ἑδριόωντο.
τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορεύειν· 345
"ὦ φίλοι, ἦ μέγα ἔργον ὑπερφιάλως τετέλεσται
Τηλεμάχῳ ὁδὸς ἥδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν, ἤ τις ἀρίστη,
ἐς δ' ἐρέτας ἁλιῆας ἀγείρομεν, οἵ κε τάχιστα
κείνοις ἀγγείλωσι θοῶς οἶκόνδε νέεσθαι." 350
Οὔ πω πᾶν εἴρηθ', ὅτ' ἄρ' Ἀμφίνομος ἴδε νῆα,
στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντὸς,
ἱστία τε στέλλοντας ἐρετμά τε χερσὶν ἔχοντας.

ἡδὺ δ' ἄρ' ἐκγελάσας μετεφώνεεν οἷς ἑτάροισι·
"μή τιν' ἔτ' ἀγγελίην ὀτρύνομεν· οἶδε γὰρ ἔνδον. 355
ἤ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἴσιδον αὐτοὶ
νῆα παρερχομένην, τὴν δ' οὐκ ἐδύναντο κιχῆναι."
Ὡς ἔφαθ', οἱ δ' ἀνστάντες ἔβαν ἐπὶ θῖνα θαλάσσης,
αἶψα δὲ νῆα μέλαιναν ἐπ ἠπείροιο ἔρυσσαν,
τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες. 360
αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, οὐδέ τιν' ἄλλον
εἴων οὔτε νέων μεταΐζειν οὔτε γερόντων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
"ὦ πόποι, ὡς τόνδ' ἄνδρα θεοὶ κακότητος ἔλυσαν.
ἤματα μὲν σκοποὶ ἷζον ἐπ' ἄκριας ἠνεμοέσσας 365
αἰὲν ἐπασσύτεροι· ἅμα δ' ἠελίῳ καταδύντι
οὔ ποτ' ἐπ' ἠπείρου νύκτ' ἄσαμεν, ἀλλ' ἐνὶ πόντῳ
νηὶ θοῇ πλείοντες ἐμίμνομεν Ἠῶ δῖαν,
Τηλέμαχον λοχόωντες, ἵνα φθίσωμεν ἑλόντες
αὐτόν· τὸν δ' ἄρα τέως μὲν ἀπήγαγεν οἴκαδε δαίμων, 370
ἡμεῖς δ' ἐνθάδε οἱ φραζώμεθα λυγρὸν ὄλεθρον
Τηλεμάχῳ, μηδ' ἧμας ὑπεκφύγοι· οὐ γὰρ ὀίω
τούτου γε ζώοντος ἀνύσσεσθαι τάδε ἔργα.
αὐτὸς μὲν γὰρ ἐπιστήμων βουλῇ τε νόῳ τε,
λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν. 375
ἀλλ' ἄγετε, πρὶν κεῖνον ὁμηγυρίσασθαι Ἀχαιοὺς
εἰς ἀγορήν—οὐ γάρ τι μεθησέμεναί μιν ὀίω,
ἀλλ' ἀπομηνίσει, ἐρέει δ' ἐν πᾶσιν ἀναστὰς
οὕνεκά οἱ φόνον αἰπὺν ἐράπτομεν οὐδ' ἐκίχημεν·
οἱ δ' οὐκ αἰνήσουσιν ἀκούοντες κακὰ ἔργα· 380
μή τι κακὸν ῥέξωσι καὶ ἡμέας ἐξελάσωσι
γαίης ἡμετέρης, ἄλλων δ' ἀφικώμεθα δῆμον—
ἀλλὰ φθέωμεν ἑλόντες ἐπ' ἀγροῦ νόσφι πόληος
ἢ ἐν ὁδῷ· βίοτον δ' αὐτοὶ καὶ κτήματ' ἔχωμεν,
δασσάμενοι κατὰ μοῖραν ἐφ' ἡμέας, οἰκία δ' αὖτε 385

κείνου μητέρι δοῖμεν ἔχειν ἠδ' ὅς τις ὀπυίοι.
εἰ δ' ὑμῖν ὅδε μῦθος ἀφανδάνει, ἀλλὰ βόλεσθε
αὐτόν τε ζώειν καὶ ἔχειν πατρώια πάντα,
μή οἱ χρήματ' ἔπειτα ἅλις θυμηδέ' ἔδωμεν
ἐνθάδ' ἀγειρόμενοι, ἀλλ' ἐκ μεγάροιο ἕκαστος 390
μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα
γήμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι."
Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν,
Νίσου φαίδιμος υἱὸς, Ἀρητιάδαο ἄνακτος, 395
ὅς ῥ' ἐκ Δουλιχίου πολυπύρου, ποιήεντος,
ἡγεῖτο μνηστῆρσι, μάλιστα δὲ Πηνελοπείῃ
ἥνδανε μύθοισι· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ φίλοι, οὐκ ἂν ἐγώ γε κατακτείνειν ἐθέλοιμι 400
Τηλέμαχον· δεινὸν δὲ γένος βασιλήιόν ἐστι
κτείνειν· ἀλλὰ πρῶτα θεῶν εἰρώμεθα βουλάς.
εἰ μέν κ' αἰνήσωσι Διὸς μεγάλοιο θέμιστες,
αὐτός τε κτενέω τούς τ' ἄλλους πάντας ἀνώξω·
εἰ δέ κ' ἀποτρωπῶσι θεοὶ, παύσασθαι ἄνωγα." 405
Ὡς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος,
ἐλθόντες δὲ καθῖζον ἐπὶ ξεστοῖσι θρόνοισιν.

Penelope taxes Antinous with base ingratitude; but Eurymachus cajoles her with false professions of loyalty.

Ἡ δ' αὖτ' ἄλλ' ἐνόησε περίφρων Πηνελόπεια,
μνηστήρεσσι φανῆναι ὑπέρβιον ὕβριν ἔχουσι· 410
πεύθετο γὰρ οὗ παιδὸς ἐνὶ μεγάροισιν ὄλεθρον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλάς.
βῆ δ' ἰέναι μέγαρόνδε σὺν ἀμφιπόλοισι γυναιξίν.
ἀλλ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,

στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο, 415
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα,
Ἀντίνοον δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Ἀντίνο', ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν
ἐν δήμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν ἄριστον
βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα. 420
μάργε, τίη δὲ σὺ Τηλεμάχῳ θάνατόν τε μόρον τε
ῥάπτεις, οὐδ' ἱκέτας ἐμπάζεαι, οἷσιν ἄρα Ζεὺς
μάρτυρος;—οὐδ' ὁσίη κακὰ ῥάπτειν ἀλλήλοισιν.
ἦ οὐκ οἶσθ' ὅτε δεῦρο πατὴρ τεὸς ἵκετο φεύγων,
δῆμον ὑποδδείσας; δὴ γὰρ κεχολώατο λίην, 425
οὕνεκα λῃστῆρσιν ἐπισπόμενος Ταφίοισιν
ἤκαχε Θεσπρωτούς· οἱ δ' ἡμῖν ἄρθμοι ἦσαν.
τόν ῥ' ἔθελον φθῖσαι καὶ ἀπορραῖσαι φίλον ἦτορ
ἠδὲ κατὰ ζωὴν φαγέειν μενοεικέα πολλήν·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένους περ. 430
τοῦ νῦν οἶκον ἄτιμον ἔδεις, μνάᾳ δὲ γυναῖκα
παῖδά τ' ἀποκτείνεις, ἐμὲ δὲ μεγάλως ἀκαχίζεις·
ἀλλά σε παύσασθαι κέλομαι καὶ ἀνωγέμεν ἄλλους."

Τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
"κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 435
θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται,
ὅς κεν Τηλεμάχῳ σῷ υἱέι χεῖρας ἐποίσει
ζώοντός γ' ἐμέθεν καὶ ἐπὶ χθονὶ δερκομένοιο.
ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 440
αἶψά οἱ αἷμα κελαινὸν ἐρωήσει περὶ δουρὶ
ἡμετέρῳ, ἐπεὶ ἦ καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς
πολλάκι γούνασιν οἷσιν ἐφεσσάμενος κρέας ὀπτὸν
ἐν χείρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν.
τῷ μοι Τηλέμαχος πάντων πολὺ φίλτατός ἐστιν 445
ἀνδρῶν, οὐδέ τί μιν θάνατον τρομέεσθαι ἄνωγα

ἔκ γε μνηστήρων· θεόθεν δ' οὐκ ἔστ' ἀλέασθαι."
Ὣς φάτο θαρσύνων, τῷ δ' ἤρτυεν αὐτὸς ὄλεθρον.
ἡ μὲν ἄρ' εἰσαναβᾶσ' ὑπερώια σιγαλόεντα
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον 450
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Eumaeus returns; meanwhile Odysseus has resumed the appearance of a beggar.

Ἑσπέριος δ' Ὀδυσῆι καὶ υἱέι δῖος ὑφορβὸς
ἤλυθεν· οἱ δ' ἄρα δόρπον ἐπισταδὸν ὡπλίζοντο,
σὺν ἱερεύσαντες ἐνιαύσιον. αὐτὰρ Ἀθήνη,
ἄγχι παρισταμένη, Λαερτιάδην Ὀδυσῆα 455
ῥάβδῳ πεπληγυῖα πάλιν ποίησε γέροντα,
λυγρὰ δὲ εἵματα ἕσσε περὶ χροΐ, μή ἑ συβώτης
γνοίη ἐσάντα ἰδὼν καὶ ἐχέφρονι Πηνελοπείῃ
ἔλθοι ἀπαγγέλλων μηδὲ φρεσὶν εἰρύσσαιτο.
Τὸν καὶ Τηλέμαχος πρότερος πρὸς μῦθον ἔειπεν· 460
"ἦλθες, δῖ' Εὔμαιε. τί δὴ κλέος ἔστ' ἀνὰ ἄστυ;
ἦ ῥ' ἤδη μνηστῆρες ἀγήνορες ἔνδον ἔασιν
ἐκ λόχου, ἢ ἔτι μ' αὖτ' εἰρύαται οἴκαδ' ἰόντα;"
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι 465
ἄστυ καταβλώσκοντα· τάχιστά με θυμὸς ἀνώγει
ἀγγελίην εἰπόντα πάλιν δεῦρ' ἀπονέεσθαι.
ὠμήρησε δέ μοι παρ' ἑταίρων ἄγγελος ὠκὺς,
κῆρυξ, ὃς δὴ πρῶτος ἕπος σῇ μητρὶ ἔειπεν.
ἄλλο δέ τοι τό γε οἶδα· τὸ γὰρ ἴδον ὀφθαλμοῖσιν. 470
ἤδη ὑπὲρ πόλιος, ὅθι θ' Ἕρμαιος λόφος ἐστὶν,
ἦα κιὼν, ὅτε νῆα θοὴν ἰδόμην κατιοῦσαν
ἐς λιμέν' ἡμέτερον· πολλοὶ δ' ἔσαν ἄνδρες ἐν αὐτῇ,
βεβρίθει δὲ σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισι·
καὶ σφέας ὠίσθην τοὺς ἔμμεναι, οὐδέ τι οἶδα." 475

Ὡς φάτο, μείδησεν δ' ἱερὴ ἷς Τηλεμάχοιο
ἐς πατέρ' ὀφθαλμοῖσιν ἰδὼν, ἀλέεινε δ' ὑφορβόν.
Οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, 480
κοίτου τε μνήσαντο καὶ ὕπνου δῶρον ἕλοντο.

Ρ.

Τηλεμάχου ἐπάνοδος εἰς Ἰθάκην.

Telemachus starts for the town, and bids that his guest be conducted there also.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
δὴ τότ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει,
ἄστυδε ἱέμενος, καὶ ἑὸν προσέειπε συβώτην· 5
"ἄττ', ἦ τοι μὲν ἐγὼν εἶμ' ἐς πόλιν, ὄφρα με μήτηρ
ὄψεται· οὐ γάρ μιν πρόσθεν παύσεσθαι ὀίω
κλαυθμοῦ τε στυγεροῖο γόοιό τε δακρυόεντος,
πρίν γ' αὐτόν με ἴδηται· ἀτὰρ σοί γ' ὧδ' ἐπιτέλλω.
τὸν ξεῖνον δύστηνον ἄγ' ἐς πόλιν, ὄφρ' ἂν ἐκεῖθι 10
δαῖτα πτωχεύῃ· δώσει δέ οἱ ὅς κ' ἐθέλῃσι
πύρνον καὶ κοτύλην· ἐμὲ δ' οὔ πως ἔστιν ἅπαντας
ἀνθρώπους ἀνέχεσθαι, ἔχοντά περ ἄλγεα θυμῷ.
ὁ ξεῖνος δ' εἴ περ μάλα μηνίει, ἄλγιον αὐτῷ
ἔσσεται· ἦ γὰρ ἐμοὶ φίλ' ἀληθέα μυθήσασθαι." 15
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ὦ φίλος, οὐδέ τοι αὐτὸς ἐρύκεσθαι μενεαίνω·

πτωχῷ βέλτερόν ἐστι κατὰ πτόλιν ἠὲ κατ' ἀγροὺς
δαῖτα πτωχεύειν· δώσει δέ μοι ὅς κ' ἐθέλῃσιν.
οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμὶ, 20
ὥστ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι.
ἀλλ' ἔρχευ· ἐμὲ δ' ἄξει ἀνὴρ ὅδε, τὸν σὺ κελεύεις,
αὐτίκ' ἐπεί κε πυρὸς θερέω ἀλέη τε γένηται.
αἰνῶς γὰρ τάδε εἵματ' ἔχω κακά· μή με δαμάσσῃ
στίβη ὑπηοίη· ἔκαθεν δέ τε ἄστυ φάτ' εἶναι." 25
Ὡς φάτο, Τηλέμαχος δὲ διὰ σταθμοῖο βεβήκει,
κραιπνὰ ποσὶ προβιβὰς, κακὰ δὲ μνηστῆρσι φύτευεν.

Telemachus is joyfully welcomed by his mother and her household.

αὐτὰρ ἐπεί ῥ' ἵκανε δόμους εὐναιετάοντας,
ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν,
αὐτὸς δ' εἴσω ἴεν καὶ ὑπέρβη λάινον οὐδόν. 30
Τὸν δὲ πολὺ πρώτη εἶδε τροφὸς Εὐρύκλεια,
κώεα καστορνῦσα θρόνοις ἔνι δαιδαλέοισι,
δακρύσασα δ' ἔπειτ' ἰθὺς κίεν· ἀμφὶ δ' ἄρ' ἄλλαι
δμωαὶ Ὀδυσσῆος ταλασίφρονος ἠγερέθοντο,
καὶ κύνεον ἀγαπαζόμεναι κεφαλήν τε καὶ ὤμους. 35
Ἡ δ' ἴεν ἐκ θαλάμοιο περίφρων Πηνελόπεια,
Ἀρτέμιδι ἰκέλη ἠὲ χρυσέῃ Ἀφροδίτῃ,
ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε δακρύσασα,
κύσσε δέ μιν κεφαλήν τε καὶ ἄμφω φάεα καλὰ,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· 40
"ἦλθες, Τηλέμαχε, γλυκερὸν φάος. οὔ σ' ἔτ' ἐγώ γε
ὄψεσθαι ἐφάμην, ἐπεὶ ᾤχεο νηὶ Πύλονδε
λάθρη, ἐμεῦ ἀέκητι, φίλου μετὰ πατρὸς ἀκουήν.
ἀλλ' ἄγε μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 45
"μῆτερ ἐμὴ, μή μοι γόον ὄρνυθι μηδέ μοι ἦτορ

ἐν στήθεσσιν ὄρινε φυγόντι περ αἰπὺν ὄλεθρον·
ἀλλ' ὑδρηναμένη, καθαρὰ χροῖ εἵματ' ἑλοῦσα,
[εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν]
εὔχεο πᾶσι θεοῖσι τελήεσσας ἑκατόμβας 50
ῥέξειν, αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ.
αὐτὰρ ἐγὼν ἀγορὴν ἐσελεύσομαι, ὄφρα καλέσσω
ξεῖνον, ὅτις μοι κεῖθεν ἅμ' ἕσπετο δεῦρο κιόντι.
τὸν μὲν ἐγὼ προὔπεμψα σὺν ἀντιθέοις ἑτάροισι,
Πείραιον δέ μιν ἠνώγεα προτὶ οἶκον ἄγοντα 55
ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὅ κεν ἔλθω."
Ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος.
ἡ δ' ὑδρηναμένη, καθαρὰ χροῖ εἵματ' ἑλοῦσα,
εὔχετο πᾶσι θεοῖσι τελήεσσας ἑκατόμβας
ῥέξειν, αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ. 60
Τηλέμαχος δ' ἄρ' ἔπειτα διὲκ μεγάροιο βεβήκει
ἔγχος ἔχων, ἅμα τῷ γε δύω κύνες ἀργοὶ ἕποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.
ἀμφὶ δέ μιν μνηστῆρες ἀγήνορες ἠγερέθοντο 65
ἔσθλ' ἀγορεύοντες, κακὰ δὲ φρεσὶ βυσσοδόμευον.
αὐτὰρ ὁ τῶν μὲν ἔπειτα ἀλεύατο πουλὺν ὅμιλον,
ἀλλ' ἵνα Μέντωρ ἦστο καὶ Ἄντιφος ἠδ' Ἀλιθέρσης,
οἵ τέ οἱ ἐξ ἀρχῆς πατρώιοι ἦσαν ἑταῖροι,
ἔνθα καθέζετ' ἰών· τοὶ δ' ἐξερέεινον ἕκαστα. 70
τοῖσι δὲ Πείραιος δουρικλυτὸς ἐγγύθεν ἦλθε
ξεῖνον ἄγων ἀγορήνδε διὰ πτόλιν· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος ξείνοιο ἑκὰς τράπετ', ἀλλὰ παρέστη.
τὸν καὶ Πείραιος πρότερος πρὸς μῦθον ἔειπε·
"Τηλέμαχ', αἶψ' ὄτρυνον ἐμὸν ποτὶ δῶμα γυναῖκας, 75
ὥς τοι δῶρ' ἀποπέμψω, ἅ τοι Μενέλαος ἔδωκε."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Πείραι', οὐ γάρ τ' ἴδμεν ὅπως ἔσται τάδε ἔργα.

εἴ κεν ἐμὲ μνηστῆρες ἀγήνορες ἐν μεγάροισι
λάθρη κτείναντες πατρώια πάντα δάσωνται, 80
αὐτὸν ἔχοντά σε βούλομ' ἐπαυρέμεν, ἤ τινα τῶνδε·
εἰ δέ κ' ἐγὼ τούτοισι φόνον καὶ κῆρα φυτεύσω,
δὴ τότε μοι χαίροντι φέρειν πρὸς δώματα χαίρων."

Telemachus brings Theoclymenus into the palace, and tells his mother of his journey.

Ὣς εἰπὼν ξεῖνον ταλαπείριον ἦγεν ἐς οἶκον.
αὐτὰρ ἐπεί ῥ' ἵκοντο δόμους εὐναιετάοντας, 85
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
ἐς δ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
τοὺς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας,
ἔκ ῥ' ἀσαμίνθων βάντες ἐπὶ κλισμοῖσι καθῖζον. 90
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων. 95
μήτηρ δ' ἀντίον ἷζε παρὰ στοθμὸν μεγάροιο
κλισμῷ κεκλιμένη, λέπτ' ἠλάκατα στρωφῶσα.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια· 100
"Τηλέμαχ', ἦ τοι ἐγὼν ὑπερώιον εἰσαναβᾶσα
λέξομαι εἰς εὐνήν, ἥ μοι στονόεσσα τέτυκται,
αἰεὶ δάκρυσ' ἐμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεὺς
ᾤχεθ' ἅμ' Ἀτρείδῃσιν ἐς Ἴλιον· οὐδέ μοι ἔτλης,
πρὶν ἐλθεῖν μνηστῆρας ἀγήνορας ἐς τόδε δῶμα, 105
νόστον σοῦ πατρὸς σάφα εἰπέμεν, εἴ που ἄκουσας."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

"τοιγὰρ ἐγώ τοι, μῆτερ, ἀληθείην καταλέξω.
ᾠχόμεθ' ἔς τε Πύλον καὶ Νέστορα, ποιμένα λαῶν
δεξάμενος δέ με κεῖνος ἐν ὑψηλοῖσι δόμοισιν 110
ἐνδυκέως ἐφίλει, ὡς εἴ τε πατὴρ ἑὸν υἱὸν
ἐλθόντα χρόνιον νέον ἄλλοθεν· ὣς ἐμὲ κεῖνος
ἐνδυκέως ἐκόμιζε σὺν υἱάσι κυδαλίμοισιν.
αὐτὰρ Ὀδυσσῆος ταλασίφρονος οὔ ποτ' ἔφασκε,
ζωοῦ οὐδὲ θανόντος, ἐπιχθονίων τευ ἀκοῦσαι, 115
ἀλλά μ' ἐς Ἀτρείδην, δουρικλειτὸν Μενέλαον,
ἵπποισι προὔπεμψε καὶ ἅρμασι κολλητοῖσιν.
ἔνθ' ἴδον Ἀργείην Ἑλένην, ἧς εἵνεκα πολλὰ
Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν.
εἴρετο δ' αὐτίκ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος 120
ὅττευ χρηίζων ἱκόμην Λακεδαίμονα δῖαν·
αὐτὰρ ἐγὼ τῷ πᾶσαν ἀληθείην κατέλεξα·
καὶ τότε δή μ' ἐπέεσσιν ἀμειβόμενος προσέειπεν·
'ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
ἤθελον εὐνηθῆναι, ἀνάλκιδες αὐτοὶ ἐόντες. 125
ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα
βοσκομένη, ὁ δ' ἔπειτα ἑὴν εἰσήλυθεν εὐνὴν,
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν, 130
ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
αἴ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐὼν οἷός ποτ' ἐυκτιμένῃ ἐνὶ Λέσβῳ
ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,
κὰδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοὶ, 135
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ταῦτα δ' ἅ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγώ γε
ἄλλα παρὲξ εἴποιμι παρακλιδὸν οὐδ' ἀπατήσω,

ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἅλιος νημερτὴς, 140
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.
φῆ μιν ὅ γ' ἐν νήσῳ ἰδέειν κρατέρ' ἄλγε' ἔχοντα,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι.
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι, 145
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.'
ὣς ἔφατ' Ἀτρείδης, δουρικλειτὸς Μενέλαος.
ταῦτα τελευτήσας νεόμην· ἔδοσαν δέ μοι οὖρον
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν."
Ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε. 150

Theoclymenus, the seer, declares that even now Odysseus is not far off.

τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής·
"ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
ἦ τοι ὅ γ' οὐ σάφα οἶδεν, ἐμεῖο δὲ σύνθεο μῦθον·
ἀτρεκέως γάρ σοι μαντεύσομαι οὐδ' ἐπικεύσω.
ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα 155
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
ὡς ἦ τοι Ὀδυσεὺς ἤδη ἐν πατρίδι γαίῃ,
ἥμενος ἢ ἕρπων, τάδε πευθόμενος κακὰ ἔργα,
ἔστιν, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτεύει·
οἶον ἐγὼν οἰωνὸν ἐυσσέλμου ἐπὶ νηὸς 160
ἥμενος ἐφρασάμην καὶ Τηλεμάχῳ ἐγεγώνευν."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"αἰ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα
ἐξ ἐμεῦ, ὡς ἄν τίς σε συναντόμενος μακαρίζοι." 165

Meanwhile the suitors are still sporting and feasting in the palace of Odysseus.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
ἀλλ' ὅτε δὴ δείπνηστος ἔην καὶ ἐπήλυθε μῆλα 170
πάντοθεν ἐξ ἀγρῶν, οἱ δ' ἤγαγον οἳ τὸ πάρος περ,
καὶ τότε δή σφιν ἔειπε Μέδων· ὃς γάρ ῥα μάλιστα
ἥνδανε κηρύκων, καί σφιν παρεγίγνετο δαιτί·
"κοῦροι, ἐπειδὴ πάντες ἐτέρφθητε φρέν' ἀέθλοις,
ἔρχεσθε πρὸς δώμαθ', ἵν' ἐντυνώμεθα δαῖτα· 175
οὐ μὲν γάρ τι χέρειον ἐν ὥρῃ δεῖπνον ἑλέσθαι."
Ὣς ἔφαθ', οἱ δ' ἀνστάντες ἔβαν πείθοντό τε μύθῳ.
αὐτὰρ ἐπεί ῥ' ἵκοντο δόμους εὐναιετάοντας,
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
οἱ δ' ἱέρευον ὄις μεγάλους καὶ πίονας αἶγας, 180
ἵρευον δὲ σύας σιάλους καὶ βοῦν ἀγελαίην,
δαῖτ' ἐντυνόμενοι. τοὶ δ' ἐξ ἀγροῖο πόλινδε
ὠτρύνοντ' Ὀδυσεύς τ' ἰέναι καὶ δῖος ὑφορβός.

Eumaeus comes to the town accompanied by the disguised Odysseus.

τοῖσι δὲ μύθων ἦρχε συβώτης, ὄρχαμος ἀνδρῶν·
"ξεῖν', ἐπεὶ ἂρ δὴ ἔπειτα πόλινδ' ἰέναι μενεαίνεις 185
σήμερον, ὡς ἐπέτελλεν ἄναξ ἐμός—ἦ σ' ἂν ἐγώ γε
αὐτοῦ βουλοίμην σταθμῶν ῥυτῆρα λιπέσθαι·
ἀλλὰ τὸν αἰδέομαι καὶ δείδια, μή μοι ὀπίσσω
νεικείῃ· χαλεπαὶ δέ τ' ἀνάκτων εἰσὶν ὁμοκλαί—
ἀλλ' ἄγε νῦν ἴομεν· δὴ γὰρ μέμβλωκε μάλιστα 190
ἦμαρ, ἀτὰρ τάχα τοι ποτὶ ἕσπερα ῥίγιον ἔσται."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
ἀλλ' ἴομεν, σὺ δ' ἔπειτα διαμπερὲς ἡγεμόνευε.
δὸς δέ μοι, εἴ ποθί τοι ῥόπαλον τετμημένον ἐστὶ, 195

σκηρίπτεσθ', ἐπεὶ ἦ φατ' ἀρισφαλέ' ἔμμεναι οὐδόν."
Ἦ ῥα καὶ ἀμφ' ὤμοισιν ἀεικέα βάλλετο πήρην,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
Εὔμαιος δ' ἄρα οἱ σκῆπτρον θυμαρὲς ἔδωκε.
τὼ βήτην, σταθμὸν δὲ κύνες καὶ βώτορες ἄνδρες 200
ῥύατ' ὄπισθε μένοντες· ὁ δ' ἐς πόλιν ἦγεν ἄνακτα
πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι,
σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῖ εἵματα ἕστο.

Melanthius, the goatherd, meets and jeers them, and spurns Odysseus with his foot.

Ἀλλ' ὅτε δὴ στείχοντες ὁδὸν κάτα παιπαλόεσσαν
ἄστεος ἐγγὺς ἔσαν καὶ ἐπὶ κρήνην ἀφίκοντο 205
τυκτὴν καλλίροον, ὅθεν ὑδρεύοντο πολῖται,
τὴν ποίησ' Ἴθακος καὶ Νήριτος ἠδὲ Πολύκτωρ·
ἀμφὶ δ' ἄρ' αἰγείρων ὑδατοτρεφέων ἦν ἄλσος,
πάντοσε κυκλοτερὲς, κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ
ὑψόθεν ἐκ πέτρης· βωμὸς δ' ἐφύπερθε τέτυκτο 210
νυμφάων, ὅθι πάντες ἐπιρρέζεσκον ὁδῖται·
ἔνθα σφέας ἐκίχαν' υἱὸς Δολίοιο Μελανθεὺς
αἶγας ἄγων, αἳ πᾶσι μετέπρεπον αἰπολίοισι,
δεῖπνον μνηστήρεσσι· δύω δ' ἅμ' ἕποντο νομῆες.
τοὺς δὲ ἰδὼν νείκεσσεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν, 215
ἔκπαγλον καὶ ἀεικές· ὄρινε δὲ κῆρ Ὀδυσῆος·
"νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἡγηλάζει,
ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.
πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα,
πτωχὸν ἀνιηρὸν, δαιτῶν ἀπολυμαντῆρα; 220
ὃς πολλῇς φλιῇσι παραστὰς θλίψεται ὤμους,
αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας·
τόν κ' εἴ μοι δοίης σταθμῶν ῥυτῆρα γενέσθαι
σηκοκόρον τ' ἔμεναι θαλλόν τ' ἐρίφοισι φορῆναι,

καί κεν ὀρὸν πίνων μεγάλην ἐπιγουνίδα θεῖτο. 225
ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθεν, οὐκ ἐθελήσει
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσων κατὰ δῆμον
βούλεται αἰτίζων βόσκειν ἣν γαστέρ' ἄναλτον.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κ' ἔλθῃ πρὸς δώματ' Ὀδυσσῆος θείοιο, 230
πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλαμάων
πλευραὶ ἀποτρίψουσι δόμον κάτα βαλλομένοιο."
Ὡς φάτο, καὶ παριὼν λὰξ ἔνθορεν ἀφραδίῃσιν
ἰσχίῳ· οὐδέ μιν ἐκτὸς ἀταρπιτοῦ ἐστυφέλιξεν,
ἀλλ' ἔμεν' ἀσφαλέως· ὁ δὲ μερμήριξεν Ὀδυσσεὺς 235
ἠὲ μεταΐξας ῥοπάλῳ ἐκ θυμὸν ἕλοιτο,
ἢ πρὸς γῆν ἐλάσειε κάρη ἀμφουδὶς ἀείρας.
ἀλλ' ἐπετόλμησε, φρεσὶ δ' ἔσχετο· τὸν δὲ συβώτης
νείκεσ' ἐσάντα ἰδὼν, μέγα δ' εὔξατο χεῖρας ἀνασχών·
"νύμφαι κρηναῖαι, κοῦραι Διὸς, εἴ ποτ' Ὀδυσσεὺς 240
ὕμμ' ἐπὶ μηρί' ἔκηε, κολύψας πίονι δημῷ,
ἀρνῶν ἠδ' ἐρίφων, τόδε μοι κρήηνατ' ἐέλδωρ,
ὡς ἔλθοι μὲν κεῖνος ἀνὴρ, ἀγάγοι δέ ἑ δαίμων·
τῷ κέ τοι ἀγλαΐας γε διασκεδάσειεν ἁπάσας,
τὰς νῦν ὑβρίζων φορέεις, ἀλαλήμενος αἰεὶ 245
ἄστυ κάτ'· αὐτὰρ μῆλα κακοὶ φθείρουσι νομῆες."
Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν·
"ὦ πόποι, οἷον ἔειπε κύων ὀλοφώια εἰδὼς,
τόν ποτ' ἐγὼν ἐπὶ νηὸς ἐυσσέλμοιο μελαίνης
ἄξω τῆλ' Ἰθάκης, ἵνα μοι βίοτον πολὺν ἄλφοι. 250
αἴ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων
σήμερον ἐν μεγάροις, ἢ ὑπὸ μνηστῆρσι δαμείη,
ὡς Ὀδυσῆί γε τηλοῦ ἀπώλετο νόστιμον ἦμαρ."
Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ ἧκα κιόντας,
αὐτὰρ ὁ βῆ, μάλα δ' ὦκα δόμους ἵκανεν ἄνακτος. 255
αὐτίκα δ' εἴσω ἷεν, μετὰ δὲ μνηστῆρσι καθῖζεν,

ἀντίον Εὐρυμάχου· τὸν γὰρ φιλέεσκε μάλιστα.
τῷ πάρα μὲν κρειῶν μοῖραν θέσαν οἳ πονέοντο,
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα
ἔδμεναι. ἀγχίμολον δ' Ὀδυσεὺς καὶ δῖος ὑφορβὸς 260
στήτην ἐρχομένω, περὶ δέ σφεας ἤλυθ' ἰωὴ
φόρμιγγος γλαφυρῆς· ἀνὰ γάρ σφισι βάλλετ' ἀείδειν
Φήμιος. αὐτὰρ ὁ χειρὸς ἑλὼν προσέειπε συβώτην·

Odysseus affects to admire the splendour of his own palace. He waits outside while Eumaeus enters.

'Εὔμαι', ἦ μάλα δὴ τάδε δώματα κάλ' Ὀδυσῆος,
ῥεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἐν πολλοῖσιν ἰδέσθαι. 265
ἐξ ἑτέρων ἕτερ' ἐστίν, ἐπήσκηται δέ οἱ αὐλὴ
τοίχῳ καὶ θριγκοῖσι, θύραι δ' εὐερκέες εἰσὶ
δικλίδες· οὐκ ἄν τίς μιν ἀνὴρ ὑπεροπλίσσαιτο.
γιγνώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται
ἄνδρες, ἐπεὶ κνίση μὲν ἀνήνοθεν, ἐν δέ τε φόρμιγξ 270
ἠπύει, ἣν ἄρα δαιτὶ θεοὶ ποίησαν ἑταίρην."
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"ῥεῖ' ἔγνως, ἐπεὶ οὐδὲ τά τ' ἄλλα πέρ ἐσσ' ἀνοήμων.
ἀλλ' ἄγε δὴ φραζώμεθ' ὅπως ἔσται τάδε ἔργα.
ἠὲ σὺ πρῶτος ἔσελθε δόμους εὐναιετάοντας, 275
δύσεο δὲ μνηστῆρας, ἐγὼ δ' ὑπολείψομαι αὐτοῦ·
εἰ δ' ἐθέλεις, ἐπίμεινον, ἐγὼ δ' εἶμι προπάροιθε.
μηδὲ σὺ δηθύνειν, μή τίς σ' ἔκτοσθε νοήσας
ἢ βάλῃ ἢ ἐλάσῃ· τὰ δέ σε φράζεσθαι ἄνωγα."
Τὸν δ' ἠμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς· 280
"γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
ἀλλ' ἔρχευ προπάροιθεν, ἐγὼ δ' ὑπολείψομαι αὐτοῦ.
οὐ γάρ τι πληγέων ἀδαήμων οὐδὲ βολάων.
τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω. 285

γαστέρα δ' οὔ πως ἔστιν ἀποκρύψαι μεμαυῖαν,
οὐλομένην, ἣ πολλὰ κάκ' ἀνθρώποισι δίδωσι,
τῆς ἕνεκεν καὶ νῆες ἐύζυγοι ὁπλίζονται
πόντον ἐπ' ἀτρύγετον, κακὰ δυσμενέεσσι φέρουσαι."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· 290
ἂν δὲ κύων κεφαλήν τε καὶ οὔατα κείμενος ἔσχεν,
Ἄργος, Ὀδυσσῆος ταλασίφρονος, ὅν ῥά ποτ' αὐτὸς
θρέψε μέν, οὐδ' ἀπόνητο, πάρος δ' εἰς Ἴλιον ἱρὴν
ᾤχετο. τὸν δὲ πάροιθεν ἀγίνεσκον νέοι ἄνδρες
αἶγας ἐπ' ἀγροτέρας ἠδὲ πρόκας ἠδὲ λαγωούς· 295
δὴ τότε κεῖτ' ἀπόθεστος ἀποιχομένοιο ἄνακτος,
ἐν πολλῇ κόπρῳ, ἥ οἱ προπάροιθε θυράων
ἡμιόνων τε βοῶν τε ἅλις κέχυτ', ὄφρ' ἂν ἄγοιεν
δμῶες Ὀδυσσῆος τέμενος μέγα κοπρήσοντες·
ἔνθα κύων κεῖτ' Ἄργος, ἐνίπλειος κυνοραιστέων. 300
δὴ τότε γ', ὡς ἐνόησεν Ὀδυσσέα ἐγγὺς ἐόντα,
οὐρῇ μέν ῥ' ὅ γ' ἔσηνε καὶ οὔατα κάββαλεν ἄμφω,
ἆσσον δ' οὐκέτ' ἔπειτα δυνήσατο οἷο ἄνακτος
ἐλθέμεν· αὐτὰρ ὁ νόσφιν ἰδὼν ἀπομόρξατο δάκρυ,
ῥεῖα λαθὼν Εὔμαιον, ἄφαρ δ' ἐρεείνετο μύθῳ· 305
"Εὔμαι', ἦ μάλα θαῦμα κύων ὅδε κεῖτ' ἐνὶ κόπρῳ.
καλὸς μὲν δέμας ἐστίν, ἀτὰρ τόδε γ' οὐ σάφα οἶδα,
εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἐπὶ εἴδεϊ τῷδε,
ἦ αὔτως οἷοί τε τραπεζῆες κύνες ἀνδρῶν
γίγνοντ', ἀγλαΐης δ' ἕνεκεν κομέουσιν ἄνακτες." 310
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"καὶ λίην ἀνδρός γε κύων ὅδε τῆλε θανόντος.
εἰ τοιόσδ' εἴη ἡμὲν δέμας ἠδὲ καὶ ἔργα,
οἷόν μιν Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
αἶψά κε θηήσαιο ἰδὼν ταχυτῆτα καὶ ἀλκήν. 315
οὐ μὲν γάρ τι φύγεσκε βαθείης βένθεσιν ὕλης
κνώδαλον, ὅττι δίοιτο· καὶ ἴχνεσι γὰρ περιῃδής·

νῦν δ' ἔχεται κακότητι, ἄναξ δέ οἱ ἄλλοθι πάτρης
ὤλετο, τὸν δὲ γυναῖκες ἀκηδέες οὐ κομέουσι.
δμῶες δ', εὖτ' ἂν μηκέτ' ἐπικρατέωσιν ἄνακτες, 320
οὐκέτ' ἔπειτ' ἐθέλουσιν ἐναίσιμα ἐργάζεσθαι·
ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυται εὐρύοπα Ζεὺς
ἀνέρος, εὖτ' ἄν μιν κατὰ δούλιον ἦμαρ ἕλῃσιν."
Ὣς εἰπὼν εἰσῆλθε δόμους εὐναιετάοντας,
βῆ δ' ἰθὺς μεγάροιο μετὰ μνηστῆρας ἀγαυούς. 325
Ἄργον δ' αὖ κατὰ μοῖρ' ἔλαβεν μέλανος θανάτοιο,
αὐτίκ' ἰδόντ' Ὀδυσῆα ἐεικοστῷ ἐνιαυτῷ.
Τὸν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδὴς
ἐρχόμενον κατὰ δῶμα συβώτην, ὦκα δ' ἔπειτα
νεῦσ' ἐπὶ οἷ καλέσας· ὁ δὲ παπτήνας ἕλε δίφρον 330
κείμενον, ἔνθα τε δαιτρὸς ἐφίζεσκε κρέα πολλὰ
δαιόμενος μνηστῆρσι δόμον κάτα δαινυμένοισι·
τὸν κατέθηκε φέρων πρὸς Τηλεμάχοιο τράπεζαν
ἀντίον, ἔνθα δ' ἄρ' αὐτὸς ἐφέζετο· τῷ δ' ἄρα κῆρυξ
μοῖραν ἑλὼν ἐτίθει κανέου τ' ἐκ σῖτον ἀείρας. 335

By and by Odysseus enters, and Telemachus sends food to him and bids him ask a dole of the suitors.

Ἀγχίμολον δὲ μετ' αὐτὸν ἐδύσετο δώματ' Ὀδυσσεὺς,
πτωχῷ λευγαλέῳ ἐναλίγκιος ἠδὲ γέροντι,
σκηπτόμενος· τὰ δὲ λυγρὰ περὶ χροῖ εἵματα ἕστο.
ἷζε δ' ἐπὶ μελίνου οὐδοῦ ἔντοσθε θυράων,
κλινάμενος σταθμῷ κυπαρισσίνῳ, ὅν ποτε τέκτων 340
ξέσσεν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνε.
Τηλέμαχος δ' ἐπὶ οἷ καλέσας προσέειπε συβώτην,
ἄρτον τ' οὖλον ἑλὼν περικαλλέος ἐκ κανέοιο
καὶ κρέας, ὥς οἱ χεῖρες ἐχάνδανον ἀμφιβαλόντι·
"δὸς τῷ ξείνῳ ταῦτα φέρων αὐτόν τε κέλευε 345
αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστῆρας·

αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι."
Ὡς φάτο, βῆ δὲ συφορβὸς, ἐπεὶ τὸν μῦθον ἄκουσεν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντ' ἀγόρευε·
"Τηλέμαχός τοι, ξεῖνε, διδοῖ τάδε, καί σε κελεύει 350
αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστῆρας·
αἰδῶ δ' οὐκ ἀγαθήν φησ' ἔμμεναι ἀνδρὶ προΐκτῃ."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,
καί οἱ πάντα γένοιθ' ὅσσα φρεσὶν ᾗσι μενοινᾷ."
Ἦ ῥα καὶ ἀμφοτέρῃσιν ἐδέξατο καὶ κατέθηκεν
αὖθι ποδῶν προπάροιθεν, ἀεικελίης ἐπὶ πήρης,
ἥσθιε δ' ἕως ὅ τ' ἀοιδὸς ἐνὶ μεγάροισιν ἄειδεν·
εὖθ' ὁ δεδειπνήκειν, ὁ δ' ἐπαύετο θεῖος ἀοιδὸς,
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρ'· αὐτὰρ Ἀθήνη, 360
ἄγχι παρισταμένη Λαερτιάδην Ὀδυσῆα
ὤτρυν', ὡς ἂν πύρνα κατὰ μνηστῆρας ἀγείροι,
γνοίη θ' οἵ τινές εἰσιν ἐναίσιμοι οἵ τ' ἀθέμιστοι·
ἀλλ' οὐδ' ὥς τιν' ἔμελλ' ἀπαλεξήσειν κακότητος.
βῆ δ' ἴμεν αἰτήσων ἐνδέξια φῶτα ἕκαστον, 365
πάντοσε χεῖρ' ὀρέγων, ὡς εἰ πτωχὸς πάλαι εἴη.
οἱ δ' ἐλεαίροντες δίδοσαν, καὶ ἐθάμβεον αὐτὸν,
ἀλλήλους τ' εἴροντο τίς εἴη καὶ πόθεν ἔλθοι.
τοῖσι δὲ καὶ μετέειπε Μελάνθιος, αἰπόλος αἰγῶν·
"κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης, 370
τοῦδε περὶ ξείνου· ἦ γάρ μιν πρόσθεν ὄπωπα.
ἦ τοι μέν οἱ δεῦρο συβώτης ἡγεμόνευεν,
αὐτὸν δ' οὐ σάφα οἶδα, πόθεν γένος εὔχεται εἶναι."

High words pass between Antinous and Eumaeus.

Ὡς ἔφατ', Ἀντίνοος δ' ἔπεσιν νείκεσσε συβώτην·
"ὦ ἀρίγνωτε συβῶτα, τίη δὲ σὺ τόνδε πόλιυδε 375
ἤγαγες; ἦ οὐχ ἅλις ἡμὶν ἀλήμονές εἰσι καὶ ἄλλοι,

πτωχοὶ ἀνιηροὶ, δαιτῶν ἀπολυμαντῆρες ;
ἦ ὄνοσαι ὅτι τοι βίοτον κατέδουσιν ἄνακτος
ἐνθάδ' ἀγειρόμενοι, σὺ δὲ καὶ προτὶ τόνδ' ἐκάλεσσας ;"
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα· 380
"Ἀντίνο', οὐ μὲν καλὰ καὶ ἐσθλὸς ἐὼν ἀγορεύεις·
τίς γὰρ δὴ ξεῖνον καλεῖ ἄλλοθεν αὐτὸς ἐπελθὼν
ἄλλον γ', εἰ μὴ τῶν οἳ δημιοεργοὶ ἔασι,
μάντιν ἢ ἰητῆρα κακῶν ἢ τέκτονα δούρων,
ἢ καὶ θέσπιν ἀοιδὸν, ὅ κεν τέρπῃσιν ἀείδων ; 385
οὗτοι γὰρ κλητοί γε βροτῶν ἐπ' ἀπείρονα γαῖαν·
πτωχὸν δ' οὐκ ἄν τις καλέοι τρύξοντα ἑ αὐτόν.
ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἶς μνηστήρων
δμωσὶν Ὀδυσσῆος, πέρι δ' αὖτ' ἐμοί· αὐτὰρ ἐγώ γε
οὐκ ἀλέγω, εἴως μοι ἐχέφρων Πηνελόπεια 390
ζώει ἐνὶ μεγάροις καὶ Τηλέμαχος θεοειδής."

Telemachus draws the anger of Antinous upon himself.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"σίγα, μή μοι τοῦτον ἀμείβεο πόλλ' ἐπέεσσιν·
Ἀντίνοος δ' εἴωθε κακῶς ἐρεθιζέμεν αἰεὶ
μύθοισιν χαλεποῖσιν, ἐποτρύνει δὲ καὶ ἄλλους." 395
Ἦ ῥα καὶ Ἀντίνοον ἔπεα πτερόεντα προσηύδα·
"Ἀντίνο', ἦ μευ καλὰ πατὴρ ὣς κήδεαι υἱοῦ,
ὃς τὸν ξεῖνον ἄνωγας ἀπὸ μεγάροιο δίεσθαι
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειε.
δός οἱ ἑλών· οὔ τοι φθονέω· κέλομαι γὰρ ἐγώ γε· 400
μήτ' οὖν μητέρ' ἐμὴν ἄζευ τό γε μήτε τιν' ἄλλον
δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο.
ἀλλ' οὔ τοι τοιοῦτον ἐνὶ στήθεσσι νόημα·
αὐτὸς γὰρ φαγέμεν πολὺ βούλεαι ἢ δόμεν ἄλλῳ."
Τὸν δ' αὖτ' Ἀντίνοος ἀπαμειβόμενος προσέειπε· 405
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες.

εἴ οἱ τόσσον ἅπαντες ὀρέξειαν μνηστῆρες,
καί κέν μιν τρεῖς μῆνας ἀπόπροθεν οἶκος ἐρύκοι."
Ὣς ἄρ' ἔφη, καὶ θρῆνυν ἑλὼν ὑπέφηνε τραπέζης
κείμενον, ᾧ ῥ' ἔπεχεν λιπαροὺς πόδας εἰλαπινάζων. 410
οἱ δ' ἄλλοι πάντες δίδοσαν, πλῆσαν δ' ἄρα πήρην
σίτου καὶ κρειῶν· τάχα δὴ καὶ ἔμελλεν Ὀδυσσεὺς
αὖτις ἐπ' οὐδὸν ἰὼν προικὸς γεύσεσθαι Ἀχαιῶν·

Odysseus asks a dole of Antinous, and is repulsed with taunts.

στῆ δὲ παρ' Ἀντίνοον, καί μιν πρὸς μῦθον ἔειπε·
"δὸς, φίλος· οὐ μέν μοι δοκέεις ὁ κάκιστος Ἀχαιῶν 415
ἔμμεναι, ἀλλ' ὤριστος, ἐπεὶ βασιλῆι ἔοικας.
τῷ σε χρὴ δόμεναι καὶ λώιον ἠέ περ ἄλλοι
σίτου· ἐγὼ δέ κέ σε κλείω κατ' ἀπείρονα γαῖαν.
καὶ γὰρ ἐγώ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον
ὄλβιος ἀφνειὸν καὶ πολλάκι δόσκον ἀλήτῃ 420
τοίῳ, ὁποῖος ἔοι καὶ ὅτευ κεχρημένος ἔλθοι·
ἦσαν δὲ δμῶες μάλα μυρίοι ἄλλα τε πολλὰ
οἷσίν τ' εὖ ζώουσι καὶ ἀφνειοὶ καλέονται.
ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἤθελε γάρ που—
ὅς μ' ἅμα ληιστῆρσι πολυπλάγκτοισιν ἀνῆκεν 425
Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν, ὄφρ' ἀπολοίμην.
στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.
ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἐρίηρας ἑταίρους
αὐτοῦ πὰρ νήεσσι μένειν καὶ νῆας ἔρυσθαι,
ὀπτῆρας δὲ κατὰ σκοπιὰς ὤτρυνα νέεσθαι. 430
οἱ δ' ὕβρει εἴξαντες, ἐπισπόμενοι μένεϊ σφῷ,
αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς
πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,
αὐτούς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' ἀυτή.
οἱ δὲ βοῆς ἀίοντες ἅμ' ἠοῖ φαινομένηφιν 435

ἦλθον· πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων
χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος
φύζαν ἐμοῖς ἑτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
στῆναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.
ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξέι χαλκῷ, 440
τοὺς δ' ἄναγον ζωοὺς, σφίσιν ἐργάζεσθαι ἀνάγκῃ.
αὐτὰρ ἔμ' ἐς Κύπρον ξείνῳ δόσαν ἀντιάσαντι,
Δμήτορι Ἰασίδῃ, ὃς Κύπρου ἶφι ἄνασσεν·
ἔνθεν δὴ νῦν δεῦρο τόδ' ἵκω πήματα πάσχων."
Τὸν δ' αὖτ' Ἀντίνοος ἀπαμείβετο φώνησέν τε· 445
"τίς δαίμων τόδε πῆμα προσήγαγε, δαιτὸς ἀνίην;
στῆθ' οὕτως ἐς μέσσον, ἐμῆς ἀπάνευθε τραπέζης,
μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἵκηαι·
ὥς τις θαρσαλέος καὶ ἀναιδής ἐσσι προΐκτης.
ἑξείης πάντεσσι παρίστασαι· οἱ δὲ διδοῦσι 450
μαψιδίως, ἐπεὶ οὔ τις ἐπίσχεσις οὐδ' ἐλεητὺς
ἀλλοτρίων χαρίσασθαι, ἐπεὶ πάρα πολλὰ ἑκάστῳ."
Τὸν δ' ἀναχωρήσας προσέφη πολύμητις Ὀδυσσεύς·
"ὦ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἴδεϊ καὶ φρένες ἦσαν·
οὐ σύ γ' ἂν ἐξ οἴκου σῷ ἐπιστάτῃ οὐδ' ἄλα δοίης, 455
ὃς νῦν ἀλλοτρίοισι παρήμενος οὔ τί μοι ἔτλης
σίτου ἀποπροελὼν δόμεναι· τὰ δὲ πολλὰ πάρεστιν."
Ὣς ἔφατ', Ἀντίνοος δ' ἐχολώσατο κηρόθι μᾶλλον,
καί μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·
"νῦν δή σ' οὐκέτι καλὰ διὲκ μεγάροιό γ' ὀίω 460
ἂψ ἀναχωρήσειν, ὅτε δὴ καὶ ὀνείδεα βάζεις."

Antinous hurls a stool at Odysseus, whose protest touches even the suitors with shame.

Ὣς ἄρ' ἔφη, καὶ θρῆνυν ἑλὼν βάλε δεξιὸν ὦμον,
πρυμνότατον κατὰ νῶτον· ὁ δ' ἐστάθη ἠύτε πέτρη
ἔμπεδον, οὐδ' ἄρα μιν σφῆλεν βέλος Ἀντινόοιο,

ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων. 465
ἂψ δ' ὅ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἕζετο, κὰδ δ' ἄρα πήρην
θῆκεν ἐυπλείην, μετὰ δὲ μνηστῆρσιν ἔειπε·
"κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
οὐ μὰν οὔτ' ἄχος ἐστὶ μετὰ φρεσὶν οὔτε τι πένθος, 470
ὁππότ' ἀνὴρ περὶ οἷσι μαχειόμενος κτεάτεσσι
βλήεται, ἢ περὶ βουσὶν ἢ ἀργεννῇς ὀίεσσιν·
αὐτὰρ ἔμ' Ἀντίνοος βάλε γαστέρος εἵνεκα λυγρῆς,
οὐλομένης, ἣ πολλὰ κάκ' ἀνθρώποισι δίδωσιν.
ἀλλ' εἴ που πτωχῶν γε θεοὶ καὶ ἐρινύες εἰσίν, 475
Ἀντίνοον πρὸ γάμοιο τέλος θανάτοιο κιχείη."
Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"ἔσθι' ἕκηλος, ξεῖνε, καθήμενος, ἢ ἄπιθ' ἄλλῃ,
μή σε νέοι διὰ δώματ' ἐρύσσωσ', οἵ' ἀγορεύεις,
ἢ ποδὸς ἢ καὶ χειρὸς, ἀποδρύψωσι δὲ πάντα." 480
Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσησαν·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"Ἀντίνο', οὐ μὲν κάλ' ἔβαλες δύστηνον ἀλήτην,
οὐλόμεν', εἰ δή πού τις ἐπουράνιος θεός ἐστι.
καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι, 485
παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόληας,
ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες."
Ὡς ἄρ' ἔφαν μνηστῆρες, ὁ δ' οὐκ ἐμπάζετο μύθων.
Τηλέμαχος δ' ἐν μὲν κραδίῃ μέγα πένθος ἄεξε
βλημένου, οὐδ' ἄρα δάκρυ χαμαὶ βάλεν ἐκ βλεφάροιιν, 490
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.

Penelope imprecates the wrath of heaven on the cruelty of Antinous.

Τοῦ δ' ὡς οὖν ἤκουσε περίφρων Πηνελόπεια
βλημένου ἐν μεγάρῳ, μετ' ἄρα δμωῇσιν ἔειπεν·

"αἴθ' οὕτως αὐτόν σε βάλοι κλυτότοξος Ἀπόλλων."
τὴν δ' αὖτ' Εὐρυνόμη ταμίη πρὸς μῦθον ἔειπεν· 495
"εἰ γὰρ ἐπ' ἀρῇσιν τέλος ἡμετέρῃσι γένοιτο·
οὐκ ἄν τις τούτων γε ἐύθρονον Ἠῶ ἵκοιτο."
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"μαῖ', ἐχθροὶ μὲν πάντες, ἐπεὶ κακὰ μηχανόωνται·
Ἀντίνοος δὲ μάλιστα μελαίνῃ κηρὶ ἔοικε. 500
ξεῖνός τις δύστηνος ἀλητεύει κατὰ δῶμα
ἀνέρας αἰτίζων· ἀχρημοσύνη γὰρ ἀνώγει·
ἔνθ' ἄλλοι μὲν πάντες ἀνέπλησάν τ' ἔδοσάν τε,
οὗτος δὲ θρήνυι πρυμνὸν βάλε δεξιὸν ὦμον."
Ἡ μὲν ἄρ' ὣς ἀγόρευε μετὰ δμωῇσι γυναιξὶν, 505
ἡμένη ἐν θαλάμῳ· ὁ δ' ἐδείπνεε δῖος Ὀδυσσεύς.

She then bids Eumaeus to call Odysseus to her, in the hope that she may hear some tidings of her lord.

ἡ δ' ἐπὶ οἱ καλέσασα προσηύδα δῖον ὑφορβόν·
"ἔρχεο, δῖ' Εὔμαιε, κιὼν τὸν ξεῖνον ἄνωχθι
ἐλθέμεν, ὄφρα τί μιν προσπτύξομαι ἠδ' ἐρέωμαι
εἴ που Ὀδυσσῆος ταλασίφρονος ἠὲ πέπυσται 510
ἢ ἴδεν ὀφθαλμοῖσι· πολυπλάγκτῳ γὰρ ἔοικε."
Τὴν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"εἰ γάρ τοι, βασίλεια, σιωπήσειαν Ἀχαιοί·
οἷ' ὅ γε μυθεῖται, θέλγοιτό κέ τοι φίλον ἦτορ.
τρεῖς γὰρ δή μιν νύκτας ἔχον, τρία δ' ἤματ' ἔρυξα 515
ἐν κλισίῃ· πρῶτον γὰρ ἔμ' ἵκετο νηὸς ἀποδράς·
ἀλλ' οὔ πω κακότητα διήνυσεν ἣν ἀγορεύων.
ὡς δ' ὅτ' ἀοιδὸν ἀνὴρ ποτιδέρκεται, ὅς τε θεῶν ἐξ
ἀείδει δεδαὼς ἔπε' ἱμερόεντα βροτοῖσι,
τοῦ δ' ἄμοτον μεμάασιν ἀκουέμεν, ὁππότ' ἀείδῃ· 520
ὣς ἐμὲ κεῖνος ἔθελγε παρήμενος ἐν μεγάροισι.
φησὶ δ' Ὀδυσσῆος ξεῖνος πατρώιος εἶναι,

Κρήτῃ ναιετάων, ὅθι Μίνωος γένος ἐστίν.
ἔνθεν δὴ νῦν δεῦρο τόδ' ἵκετο πήματα πάσχων,
προπροκυλινδόμενος· στεῦται δ' Ὀδυσῆος ἀκοῦσαι, 525
ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ,
ζωοῦ· πολλὰ δ' ἄγει κειμήλια ὅνδε δόμονδε."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
" ἔρχεο, δεῦρο κάλεσσον, ἵν' ἀντίον αὐτὸς ἐνίσπῃ.
οὗτοι δ' ἠὲ θύρῃσι καθήμενοι ἐψιαάσθων 530
ἢ αὐτοῦ κατὰ δώματ', ἐπεί σφισι θυμὸς ἐύφρων.
αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κεῖτ' ἐνὶ οἴκῳ,
σῖτος καὶ μέθυ ἡδύ· τὰ μέν τ' οἰκῆες ἔδουσιν,
οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,
βοῦς ἱερεύοντες καὶ ὄις καὶ πίονας αἶγας, 535
εἰλαπινάζουσιν πίνουσί τε αἴθοπα οἶνον
μαψιδίως· τὰ δὲ πολλὰ κατάνεται· οὐ γὰρ ἔπ' ἀνὴρ,
οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
εἰ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
αἶψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνδρῶν." 540

Telemachus gives a happy omen by sneezing loudly.

Ὡς φάτο, Τηλέμαχος δὲ μέγ' ἔπταρεν, ἀμφὶ δὲ δῶμα
σμερδαλέον κονάβησε· γέλασσε δὲ Πηνελόπεια,
αἶψα δ' ἄρ' Εὔμαιον ἔπεα πτερόεντα προσηύδα·
" ἔρχεό μοι, τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον.
οὐχ ὁράᾳς ὅ μοι υἱὸς ἐπέπταρε πᾶσιν ἔπεσσι; 545
τῷ κε καὶ οὐκ ἀτελὴς θάνατος μνηστῆρσι γένοιτο
πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
αἴ κ' αὐτὸν γνώω νημερτέα πάντ' ἐνέποντα,
ἕσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά." 550
Ὡς φάτο, βῆ δὲ συφορβὸς, ἐπεὶ τὸν μῦθον ἄκουσεν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

"ξεῖνε πάτερ, καλέει σε περίφρων Πηνελόπεια,
μήτηρ Τηλεμάχοιο· μεταλλῆσαί τί ἑ θυμὸς
ἀμφὶ πόσει κέλεται, καὶ κήδεά περ πεπαθυῖη. 555
εἰ δέ κέ σε γνώῃ νημερτέα πάντ' ἐνέποντα,
ἕσσει σε χλαῖνάν τε χιτῶνά τε, τῶν σὺ μάλιστα
χρηίζεις· σῖτον δὲ καὶ αἰτίζων κατὰ δῆμον
γαστέρα βοσκήσεις· δώσει δέ τοι ὅς κ' ἐθέλῃσι."

Odysseus wisely defers the audience till they are alone in the evening.

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 560
"Εὔμαι', αἶψά κ' ἐγὼ νημερτέα πάντ' ἐνέποιμι
κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ·
οἶδα γὰρ εὖ περὶ κείνου, ὁμὴν δ' ἀνεδέγμεθ' ὀιζύν.
ἀλλὰ μνηστήρων χαλεπῶν ὑποδείδι' ὅμιλον,
τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει. 565
καὶ γὰρ νῦν, ὅτε μ' οὗτος ἀνὴρ κατὰ δῶμα κιόντα
οὔ τι κακὸν ῥέξαντα βαλὼν ὀδύνῃσιν ἔδωκεν,
οὔτε τι Τηλέμαχος τό γ' ἐπήρκεσεν οὔτε τις ἄλλος.
τῷ νῦν Πηνελόπειαν ἐνὶ μεγάροισιν ἄνωχθι
μεῖναι, ἐπειγομένην περ, ἐς ἠέλιον καταδύντα· 570
καὶ τότε μ' εἰρέσθω πόσιος πέρι νόστιμον ἦμαρ,
ἀσσοτέρω καθίσασα παραὶ πυρί· εἵματα γάρ τοι
λύγρ' ἔχω· οἶσθα καὶ αὐτὸς, ἐπεί σε πρῶθ' ἱκέτευσα."
Ὡς φάτο, βῆ δὲ συφορβὸς, ἐπεὶ τὸν μῦθον ἄκουσε.
τὸν δ' ὑπὲρ οὐδοῦ βάντα προσηύδα Πηνελόπεια 575
"οὐ σύ γ' ἄγεις, Εὔμαιε; τί τοῦτ' ἐνόησεν ἀλήτης;
ἦ τινά που δείσας ἐξαίσιον ἦε καὶ ἄλλως
αἰδεῖται κατὰ δῶμα; κακὸς δ' αἰδοῖος ἀλήτης."
Τὴν δ' ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα·
"μυθεῖται κατὰ μοῖραν, ἅ πέρ κ' οἴοιτο καὶ ἄλλος, 580
ὕβριν ἀλυσκάζων ἀνδρῶν ὑπερηνορεόντων.

ἀλλά σε μεῖναι ἄνωγεν ἐς ἠέλιον καταδύντα.
καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον, ὦ βασίλεια,
οἴην πρὸς ξεῖνον φάσθαι ἔπος ἠδ' ἐπακοῦσαι."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 585
"οὐκ ἄφρων ὁ ξεῖνος ὀίεται, ὅς περ ἂν εἴη·
οὐ γάρ πού τινες ὧδε καταθνητῶν ἀνθρώπων
ἀνέρες ὑβρίζοντες ἀτάσθαλα μηχανόωνται."

Eumaeus returns to his hut.

Ἡ μὲν ἄρ' ὣς ἀγόρευεν, ὁ δ' ᾤχετο δῖος ὑφορβὸς
μνηστήρων ἐς ὅμιλον, ἐπεὶ διεπέφραδε πάντα. 590
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα,
ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
"ὦ φίλ', ἐγὼ μὲν ἄπειμι, σύας καὶ κεῖνα φυλάξων,
σὸν καὶ ἐμὸν βίοτον· σοὶ δ' ἐνθάδε πάντα μελόντων.
αὐτὸν μέν σε πρῶτα σάω, καὶ φράζεο θυμῷ 595
μή τι πάθῃς· πολλοὶ δὲ κακὰ φρονέουσιν Ἀχαιῶν,
τοὺς Ζεὺς ἐξολέσειε πρὶν ἡμῖν πῆμα γενέσθαι."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ἔσσεται οὕτως, ἄττα· σὺ δ' ἔρχεο δειελιήσας·
ἠῶθεν δ' ἰέναι καὶ ἄγειν ἱερήια καλά· 600
αὐτὰρ ἐμοὶ τάδε πάντα καὶ ἀθανάτοισι μελήσει."
Ὡς φάθ', ὁ δ' αὖτις ἄρ' ἕζετ' ἐυξέστου ἐπὶ δίφρου,
πλησάμενος δ' ἄρα θυμὸν ἐδητύος ἠδὲ ποτῆτος
βῆ ῥ' ἴμεναι μεθ' ὕας, λίπε δ' ἕρκεά τε μέγαρόν τε,
πλεῖον δαιτυμόνων· οἱ δ' ὀρχηστυῖ καὶ ἀοιδῇ 605
τέρποντ'· ἤδη γὰρ καὶ ἐπήλυθε δείελον ἦμαρ.

Σ.

Ὀδυσσέως καὶ Ἴρου πυγμή.

The vagabond Irus insults Odysseus, who sternly warns him to beware.

Ἦλθε δ' ἐπὶ πτωχὸς πανδήμιος, ὃς κατὰ ἄστυ
πτωχεύεσκ' Ἰθάκης, μετὰ δ' ἔπρεπε γαστέρι μάργῃ
ἀζηχὲς φαγέμεν καὶ πιέμεν· οὐδέ οἱ ἦν ἰς
οὐδὲ βίη, εἶδος δὲ μάλα μέγας ἦν ὁράασθαι.
Ἀρναῖος δ' ὄνομ' ἔσκε· τὸ γὰρ θέτο πότνια μήτηρ 5
ἐκ γενετῆς· Ἶρον δὲ νέοι κίκλησκον ἅπαντες,
οὕνεκ' ἀπαγγέλλεσκε κιὼν, ὅτε πού τις ἀνώγοι·
ὅς ῥ' ἐλθὼν Ὀδυσῆα διώκετο οἷο δόμοιο,
καί μιν νεικείων ἔπεα πτερόεντα προσηύδα·
"εἶκε, γέρον, προθύρου, μὴ δὴ τάχα καὶ ποδὸς ἕλκῃ. 10
οὐκ ἀίεις ὅτι δή μοι ἐπιλλίζουσιν ἅπαντες,
ἑλκέμεναι δὲ κέλονται; ἐγὼ δ' αἰσχύνομαι ἔμπης.
ἀλλ' ἄνα, μὴ τάχα νῶιν ἔρις καὶ χερσὶ γένηται."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"δαιμόνι', οὔτε τί σε ῥέζω κακὸν οὔτ' ἀγορεύω, 15
οὔτε τινὰ φθονέω δόμεναι καὶ πόλλ' ἀνελόντα.
οὐδὸς δ' ἀμφοτέρους ὅδε χείσεται, οὐδέ τί σε χρὴ
ἀλλοτρίων φθονέειν· δοκέεις δέ μοι εἶναι ἀλήτης
ὥς περ ἐγὼν, ὄλβον δὲ θεοὶ μέλλουσιν ὀπάζειν.
χερσὶ δὲ μή τι λίην προκαλίζεο, μή με χολώσῃς, 20
μή σε γέρων περ ἐὼν στῆθος καὶ χείλεα φύρσω
αἵματος· ἡσυχίη δ' ἂν ἐμοὶ καὶ μᾶλλον ἔτ' εἴη
αὔριον· οὐ μὲν γάρ τί σ' ὑποστρέψεσθαι ὀίω
δεύτερον ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος."
Τὸν δὲ χολωσάμενος προσεφώνεεν Ἶρος ἀλήτης· 25

"ὦ πόποι, ὡς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει,
γρηὶ καμινοῖ ἶσος· ὃν ἂν κακὰ μητισαίμην
κόπτων ἀμφοτέρῃσι, χαμαὶ δέ κε πάντας ὀδόντας
γναθμῶν ἐξελάσαιμι συὸς ὣς ληιβοτείρης.
ζῶσαι νῦν, ἵνα πάντες ἐπιγνώωσι καὶ οἵδε 30
μαρναμένους· πῶς δ' ἂν σὺ νεωτέρῳ ἀνδρὶ μάχοιο;"
Ὣς οἱ μὲν προπάροιθε θυράων ὑψηλάων
οὐδοῦ ἔπι ξεστοῦ πανθυμαδὸν ὀκριόωντο.

Antinous sets them to fight, and Odysseus disables Irus with one blow.

τοῖιν δὲ ξυνέηχ' ἱερὸν μένος Ἀντινόοιο,
ἡδὺ δ' ἄρ' ἐκγελάσας μετεφώνει μνηστήρεσσιν· 35
"ὦ φίλοι, οὐ μέν πώ τι πάρος τοιοῦτον ἐτύχθη,
οἵην τερπωλὴν θεὸς ἤγαγεν ἐς τόδε δῶμα.
ὁ ξεῖνός τε καὶ Ἶρος ἐρίζετον ἀλλήλοιιν
χερσὶ μαχήσασθαι· ἀλλὰ ξυνελάσσομεν ὦκα."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀνήιξαν γελόωντες, 40
ἀμφὶ δ' ἄρα πτωχοὺς κακοείμονας ἠγερέθοντο.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
"κέκλυτέ μευ, μνηστῆρες ἀγήνορες, ὄφρα τι εἴπω.
γαστέρες αἶδ' αἰγῶν κέατ' ἐν πυρί· τὰς δ' ἐπὶ δόρπῳ
κατθέμεθα κνίσης τε καὶ αἵματος ἐμπλήσαντες. 45
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
τάων ἥν κ' ἐθέλῃσιν ἀναστὰς αὐτὸς ἑλέσθω·
αἰεὶ δ' αὖθ' ἡμῖν μεταδαίσεται, οὐδέ τιν' ἄλλον
πτωχὸν ἔσω μίσγεσθαι ἐάσομεν αἰτήσοντα."
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος. 50
τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
"ὦ φίλοι, οὔ πως ἔστι νεωτέρῳ ἀνδρὶ μάχεσθαι
ἄνδρα γέροντα, δύῃ ἀρημένον· ἀλλά με γαστὴρ
ὀτρύνει κακοεργὸς, ἵνα πληγῇσι δαμείω.

ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον, 55
μή τις ἐπ' Ἴρῳ ἦρα φέρων ἐμὲ χειρὶ βαρείῃ
πλήξῃ ἀτασθάλλων, τούτῳ δέ με ἶφι δαμάσσῃ."
Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀπώμνυον ὡς ἐκέλευεν.
αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὅρκον,
τοῖς δ' αὖτις μετέειφ' ἱερὴ ἰς Τηλεμάχοιο· 60
"ξεῖν', εἴ σ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
τοῦτον ἀλέξασθαι, τῶν δ' ἄλλων μή τιν' Ἀχαιῶν
δείδιθ', ἐπεὶ πλεόνεσσι μαχήσεται ὅς κέ σε θείνῃ.
ξεινοδόκος μὲν ἐγὼν, ἐπὶ δ' αἰνεῖτον βασιλῆες,
Ἀντίνοός τε καὶ Εὐρύμαχος, πεπνυμένω ἄμφω." 65
Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον, αὐτὰρ Ὀδυσσεὺς
ζώσατο μὲν ῥάκεσιν περὶ μήδεα, φαῖνε δὲ μηροὺς
καλούς τε μεγάλους τε, φάνεν δέ οἱ εὐρέες ὦμοι
στήθεά τε στιβαροί τε βραχίονες· αὐτὰρ Ἀθήνη
ἄγχι παρισταμένη μέλε' ἤλδανε ποιμένι λαῶν. 70
μνηστῆρες δ' ἄρα πάντες ὑπερφιάλως ἀγάσαντο·
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ἦ τάχα Ἶρος Ἄιρος ἐπίσπαστον κακὸν ἕξει,
οἵην ἐκ ῥακέων ὁ γέρων ἐπιγουνίδα φαίνει."
Ὡς ἄρ' ἔφαν, Ἴρῳ δὲ κακῶς ὠρίνετο θυμός. 75
ἀλλὰ καὶ ὡς δρηστῆρες ἄγον ζώσαντες ἀνάγκῃ
δειδιότα· σάρκες δὲ περιτρομέοντο μέλεσσιν.
Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"νῦν μὲν μήτ' εἴης, βουγάιε, μήτε γένοιο,
εἰ δὴ τοῦτόν γε τρομέεις καὶ δείδιας αἰνῶς, 80
ἄνδρα γέροντα, δύῃ ἀρημένον, ᾧ μιν ἱκάνει.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κέν σ' οὗτος νικήσῃ κρείσσων τε γένηται.
πέμψω σ' ἠπειρόνδε, βαλὼν ἐν νηὶ μελαίνῃ,
εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων, 85
ὅς κ' ἀπὸ ῥῖνα τάμῃσι καὶ οὔατα νηλέι χαλκῷ,

μήδεά τ' ἐξερύσας δώῃ κυσὶν ὠμὰ δάσασθαι."
Ὡς φάτο, τῷ δ' ἔτι μᾶλλον ὑπὸ τρόμος ἔλλαβε γυῖα.
ἐς μέσσον δ' ἄναγον· τὼ δ' ἄμφω χεῖρας ἀνέσχον.
δὴ τότε μερμήριξε πολύτλας δῖος Ὀδυσσεὺς 90
ἢ ἐλάσει' ὥς μιν ψυχὴ λίποι αὖθι πεσόντα,
ἦέ μιν ἦκ' ἐλάσειε τανύσσειέν τ' ἐπὶ γαίῃ.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
ἦκ' ἐλάσαι, ἵνα μή μιν ἐπιφρασσαίατ' Ἀχαιοί.
δὴ τότ' ἀνασχομένω ὁ μὲν ἤλασε δεξιὸν ὦμον 95
Ἶρος, ὁ δ' αὐχέν' ἔλασσεν ὑπ' οὔατος, ὀστέα δ' εἴσω
ἔθλασεν· αὐτίκα δ' ἦλθε κατὰ στόμα φοίνιον αἷμα,
κὰδ δ' ἔπεσ' ἐν κονίῃσι μακὼν, σὺν δ' ἤλασ' ὀδόντας
λακτίζων ποσὶ γαῖαν· ἀτὰρ μνηστῆρες ἀγαυοὶ
χεῖρας ἀνασχόμενοι γέλῳ ἔκθανον. αὐτὰρ Ὀδυσσεὺς 100
ἕλκε διὲκ προθύροιο λαβὼν ποδὸς, ὄφρ' ἵκετ' αὐλὴν
αἰθούσης τε θύρας· καί μιν ποτὶ ἑρκίον αὐλῆς
εἷσεν ἀνακλίνας, σκῆπτρον δέ οἱ ἔμβαλε χειρὶ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ἐνταυθοῖ νῦν ἧσο σύας τε κύνας τ' ἀπερύκων, 105
μηδὲ σύ γε ξείνων καὶ πτωχῶν κοίρανος εἶναι
λυγρὸς ἐὼν, μή πού τι κακὸν καὶ μεῖζον ἐπαύρῃ."
Ἦ ῥα καὶ ἀμφ' ὤμοισιν ἀεικέα βάλλετο πήρην,
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
ἂψ δ' ὅ γ' ἔπ' οὐδὸν ἰὼν κατ' ἄρ' ἕζετο· τοὶ δ' ἴσαν εἴσω 110
ἡδὺ γελώοντες καὶ δεικανόωντ' ἐπέεσσι·

As the suitors hail him victor, he tries in vain to warn Amphinomus of the coming vengeance.

"Ζεύς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅττι μάλιστ' ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ,
ὃς τοῦτον τὸν ἄναλτον ἀλητεύειν ἀπέπαυσας

ἐν δήμῳ· τάχα γάρ μιν ἀνάξομεν ἤπειρόνδε 115
εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων."
Ὣς ἄρ' ἔφαν, χαῖρεν δὲ κλεηδόνι δῖος Ὀδυσσεύς.
Ἀντίνοος δ' ἄρα οἱ μεγάλην παρὰ γαστέρα θῆκεν,
ἐμπλείην κνίσης τε καὶ αἵματος· Ἀμφίνομος δὲ
ἄρτους ἐκ κανέοιο δύω παρέθηκεν ἀείρας 120
καὶ δέπαϊ χρυσέῳ δειδίσκετο, φώνησέν τε·
"χαῖρε, πάτερ ὦ ξεῖνε. γένοιτό τοι ἔς περ ὀπίσσω
ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχεαι πολέεσσι."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀμφίνομ', ἦ μάλα μοι δοκέεις πεπνυμένος εἶναι· 125
τοίου γὰρ καὶ πατρὸς, ἐπεὶ κλέος ἐσθλὸν ἄκουον,
Νῖσον Δουλιχιῆα ἐύν τ' ἔμεν ἀφνειόν τε·
τοῦ σ' ἔκ φασι γενέσθαι, ἐπητῇ δ' ἀνδρὶ ἔοικας.
τοὔνεκά τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον·
οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο, 130
πάντων ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει.
οὐ μὲν γάρ ποτέ φησι κακὸν πείσεσθαι ὀπίσσω,
ὄφρ' ἀρετὴν παρέχωσι θεοὶ καὶ γούνατ' ὀρώρῃ·
ἀλλ' ὅτε δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσι,
καὶ τὰ φέρει ἀεκαζόμενος τετληότι θυμῷ. 135
τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων
οἷον ἐπ' ἦμαρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε.
καὶ γὰρ ἐγώ ποτ' ἔμελλον ἐν ἀνδράσιν ὄλβιος εἶναι,
πολλὰ δ' ἀτάσθαλ' ἔρεξα βίῃ καὶ κάρτεϊ εἴκων,
πατρί τ' ἐμῷ πίσυνος καὶ ἐμοῖσι κασιγνήτοισι. 140
τῷ μή τίς ποτε πάμπαν ἀνὴρ ἀθεμίστιος εἴη,
ἀλλ' ὅ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι διδοῖεν.
οἷ' ὁρόω μνηστῆρας ἀτάσθαλα μηχανόωντας,
κτήματα κείροντας καὶ ἀτιμάζοντας ἄκοιτιν
ἀνδρὸς, ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἴης 145
δηρὸν ἀπέσσεσθαι· μάλα δὲ σχεδόν· ἀλλά σε δαίμων

οἴκαδ' ὑπεξαγάγοι, μηδ' ἀντιάσειας ἐκείνῳ,
ὁππότε νοστήσειε φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἀναιμωτί γε διακρινέεσθαι ὀίω
μνηστῆρας καὶ κεῖνον, ἐπεί κε μέλαθρον ὑπέλθῃ." 150
Ὣς φάτο, καὶ σπείσας ἔπιεν μελιηδέα οἶνον,
ἂψ δ' ἐν χερσὶν ἔθηκε δέπας κοσμήτορι λαῶν.
αὐτὰρ ὁ βῆ διὰ δῶμα φίλον τετιημένος ἦτορ,
νευστάζων κεφαλῇ· δὴ γὰρ κακὸν ὄσσετο θυμός.
ἀλλ' οὐδ' ὣς φύγε κῆρα· πέδησε δὲ καὶ τὸν Ἀθήνη 155
Τηλεμάχου ὑπὸ χερσὶ καὶ ἔγχεϊ ἶφι δαμῆναι.
ἂψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.

Counselled by Athene, Penelope decks herself and appears before the suitors.

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,
μνηστήρεσσι φανῆναι, ὅπως πετάσειε μάλιστα 160
θυμὸν μνηστήρων ἰδὲ τιμήεσσα γένοιτο
μᾶλλον πρὸς πόσιός τε καὶ υἱέος ἢ πάρος ἦεν.
ἀχρεῖον δ' ἐγέλασσεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Εὐρυνόμη, θυμός μοι ἐέλδεται, οὔ τι πάρος γε,
μνηστήρεσσι φανῆναι, ἀπεχθομένοισί περ ἔμπης· 165
παιδὶ δέ κεν εἴποιμι ἔπος, τό κε κέρδιον εἴη,
μὴ πάντα μνηστῆρσιν ὑπερφιάλοισιν ὁμιλεῖν,
οἵ τ' εὖ μὲν βάζουσι, κακῶς δ' ὄπιθεν φρονέουσι."
Τὴν δ' αὖτ' Εὐρυνόμη ταμίη πρὸς μῦθον ἔειπε·
"ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες. 170
ἀλλ' ἴθι καὶ σῷ παιδὶ ἔπος φάο μηδ' ἐπίκευθε,
χρῶτ' ἀπονιψαμένη καὶ ἐπιχρίσασα παρειάς·
μηδ' οὕτω δακρύοισι πεφυρμένη ἀμφὶ πρόσωπα
ἔρχευ, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεί.

ἤδη μὲν γάρ τοι παῖς τηλίκος, ὃν σὺ μάλιστα 175
ἠρῶ ἀθανάτοισι γενειήσαντα ἰδέσθαι."
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
" Εὐρυνόμη, μὴ ταῦτα παραύδα, κηδομένη περ,
χρῶτ' ἀπονίπτεσθαι καὶ ἐπιχρίεσθαι ἀλοιφῇ·
ἀγλαΐην γὰρ ἐμοί γε θεοὶ, τοὶ Ὄλυμπον ἔχουσιν, 180
ὤλεσαν, ἐξ οὗ κεῖνος ἔβη κοίλῃς ἐνὶ νηυσίν.
ἀλλά μοι Αὐτονόην τε καὶ Ἱπποδάμειαν ἄνωχθι
ἐλθέμεν, ὄφρα κέ μοι παρστήετον ἐν μεγάροισιν·
οἴη δ' οὐκ εἴσειμι μετ' ἀνέρας· αἰδέομαι γάρ."
Ὣς ἄρ' ἔφη, γρηῦς δὲ διὲκ μεγάροιο βεβήκει 185
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
κούρῃ Ἰκαρίοιο κατὰ γλυκὺν ὕπνον ἔχευεν,
εὕδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἅψεα πάντα
αὐτοῦ ἐνὶ κλιντῆρι· τέως δ' ἄρα δῖα θεάων 190
ἄμβροτα δῶρα δίδου, ἵνα μιν θησαίατ' Ἀχαιοί.
κάλλεϊ μέν οἱ πρῶτα προσώπατα καλὰ κάθηρεν
ἀμβροσίῳ, οἵῳ περ ἐυστέφανος Κυθέρεια
χρίεται, εὖτ' ἂν ἴῃ Χαρίτων χορὸν ἱμερόεντα·
καί μιν μακροτέρην καὶ πάσσονα θῆκεν ἰδέσθαι, 195
λευκοτέρην δ' ἄρα μιν θῆκε πριστοῦ ἐλέφαντος.
ἣ μὲν ἄρ' ὡς ἔρξασ' ἀπεβήσετο δῖα θεάων,
ἦλθον δ' ἀμφίπολοι λευκώλενοι ἐκ μεγάροιο
φθόγγῳ ἐπερχόμεναι· τὴν δὲ γλυκὺς ὕπνος ἀνῆκε,
καί ῥ' ἀπομόρξατο χερσὶ παρειὰς φώνησέν τε· 200
" ἦ με μάλ' αἰνοπαθῆ μαλακὸν περὶ κῶμ' ἐκάλυψεν.
αἴθε μοι ὡς μαλακὸν θάνατον πόροι Ἄρτεμις ἁγνὴ
αὐτίκα νῦν, ἵνα μηκέτ' ὀδυρομένη κατὰ θυμὸν
αἰῶνα φθινύθω, πόσιος ποθέουσα φίλοιο
παντοίην ἀρετὴν, ἐπεὶ ἔξοχος ἦεν Ἀχαιῶν." 205
Ὣς φαμένη κατέβαιν' ὑπερώια σιγαλόεντα,

οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα· 210
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
τῶν δ' αὐτοῦ λύτο γούνατ', ἔρῳ δ' ἄρα θυμὸν ἔθελχθεν,
πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.

Entering the hall she chides Telemachus for the rough treatment which the stranger had received.

ἡ δ' αὖ Τηλέμαχον προσεφώνεεν, ὃν φίλον υἱόν·
"Τηλέμαχ', οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα· 215
παῖς ἔτ' ἐὼν καὶ μᾶλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας·
νῦν δ', ὅτε δὴ μέγας ἐσσὶ καὶ ἥβης μέτρον ἱκάνεις,
καί κέν τις φαίη γόνον ἔμμεναι ὀλβίου ἀνδρὸς,
ἐς μέγεθος καὶ κάλλος ὁρώμενος, ἀλλότριος φὼς,
οὐκέτι τοι φρένες εἰσὶν ἐναίσιμοι οὐδὲ νόημα. 220
οἷον δὴ τόδε ἔργον ἐνὶ μεγάροισιν ἐτύχθη,
ὃς τὸν ξεῖνον ἔασας ἀεικισθήμεναι οὕτως.
πῶς νῦν, εἴ τι ξεῖνος ἐν ἡμετέροισι δόμοισιν
ἥμενος ὧδε πάθοι ῥυστακτύος ἐξ ἀλεγεινῆς;
σοί κ' αἶσχος λώβη τε μετ' ἀνθρώποισι πέλοιτο." 225
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
"μῆτερ ἐμὴ, τὸ μὲν οὔ σε νεμεσσῶμαι κεχολῶσθαι·
αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα,
ἐσθλά τε καὶ τὰ χέρηα· πάρος δ' ἔτι νήπιος ἦα.
ἀλλά τοι οὐ δύναμαι πεπνυμένα πάντα νοῆσαι· 230
ἐκ γάρ με πλήσσουσι παρήμενοι ἄλλοθεν ἄλλος
οἵδε κακὰ φρονέοντες, ἐμοὶ δ' οὐκ εἰσὶν ἀρωγοί.
οὐ μέν τοι ξείνου γε καὶ Ἴρου μῶλος ἐτύχθη
μνηστήρων ἰότητι, βίῃ δ' ὅ γε φέρτερος ἦεν.
αἴ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον, 235

οὕτω νῦν μνηστῆρες ἐν ἡμετέροισι δόμοισι
νεύοιεν κεφαλὰς δεδμημένοι, οἱ μὲν ἐν αὐλῇ,
οἱ δ' ἔντοσθε δόμοιο, λελῦτο δὲ γυῖα ἑκάστου,
ὡς νῦν Ἶρος ἐκεῖνος ἐπ' αὐλείῃσι θύρῃσιν
ἧσται νευστάζων κεφαλῇ, μεθύοντι ἐοικώς, 240
οὐδ' ὑρθὸς στῆναι δύναται ποσὶν οὐδὲ νέεσθαι
οἴκαδ', ὅπῃ οἱ νόστος, ἐπεὶ φίλα γυῖα λέλυνται."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·

Eurymachus praises her beauty, and while she bewails her widowhood, she hints that she may marry again.

Εὐρύμαχος δ' ἐπέεσσι προσηύδα Πηνελόπειαν·
"κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 245
εἰ πάντες σε ἴδοιεν ἀν' Ἴασον Ἄργος Ἀχαιοί,
πλέονές κε μνηστῆρες ἐν ὑμετέροισι δόμοισιν
ἠῶθεν δαινύατ', ἐπεὶ περίεσσι γυναικῶν
εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐίσας."
Τὸν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια· 250
"Εὐρύμαχ', ἦ τοι ἐμὴν ἀρετὴν εἶδός τε δέμας τε
ὤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἦεν Ὀδυσσεύς.
εἰ κεῖνός γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύοι,
μεῖζόν κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως. 255
νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.
ἦ μὲν δὴ ὅτε τ' ἦε λιπὼν κάτα πατρίδα γαῖαν,
δεξιτερὴν ἐπὶ καρπῷ ἑλὼν ἐμὲ χεῖρα προσηύδα·
'ὦ γύναι, οὐ γὰρ οἴω ἐυκνήμιδας Ἀχαιοὺς
ἐκ Τροίης εὖ πάντας ἀπήμονας ἀπονέεσθαι· 260
καὶ γὰρ Τρῶάς φασι μαχητὰς ἔμμεναι ἄνδρας,
ἠμὲν ἀκοντιστὰς ἠδὲ ῥυτῆρας ὀιστῶν
ἵππων τ' ὠκυπόδων ἐπιβήτορας, οἵ κε τάχιστα
ἔκριναν μέγα νεῖκος ὁμοιίου πολέμοιο.

τῷ οὐκ οἶδ' εἴ κέν μ' ἀνέσει θεὸς, ἤ κεν ἀλώω 265
αὐτοῦ ἐνὶ Τροίῃ· σοὶ δ' ἐνθάδε πάντα μελόντων.
μεμνῆσθαι πατρὸς καὶ μητέρος ἐν μεγάροισιν
ὡς νῦν, ἢ ἔτι μᾶλλον ἐμεῦ ἀπονόσφιν ἐόντος·
αὐτὰρ ἐπὴν δὴ παῖδα γενειήσαντα ἴδηαι,
γήμασθ' ᾧ κ' ἐθέλῃσθα, τεὸν κατὰ δῶμα λιποῦσα.' 270
κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
νὺξ δ' ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσει
οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὄλβον ἀπηύρα.

She wonders how her 'Suitors' can waste her store, instead of trying to win her with gifts.

ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει·
μνηστήρων οὐχ ἥδε δίκη τὸ πάροιθε τέτυκτο· 275
οἵ τ' ἀγαθήν τε γυναῖκα καὶ ἀφνειοῖο θύγατρα
μνηστεύειν ἐθέλωσι καὶ ἀλλήλοις ἐρίσωσιν,
αὐτοὶ τοί γ' ἀπάγουσι βόας καὶ ἴφια μῆλα,
κούρης δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσιν·
ἀλλ' οὐκ ἀλλότριον βίοτον νήποινον ἔδουσιν." 280
Ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
οὕνεκα τῶν μὲν δῶρα παρέλκετο, θέλγε δὲ θυμὸν
μειλιχίοις ἐπέεσσι, νόος δέ οἱ ἄλλα μενοίνα.

They feel the reproach, and bestow costly presents upon her.

Τὴν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 285
δῶρα μὲν ὅς κ' ἐθέλῃσιν Ἀχαιῶν ἐνθάδ' ἐνεῖκαι,
δέξασθ'· οὐ γὰρ καλὸν ἀνήνασθαι δόσιν ἐστίν·
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πη ἄλλῃ,
πρίν γέ σε τῷ γήμασθαι Ἀχαιῶν ὅς τις ἄριστος."
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος, 290

δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
Ἀντινόῳ μὲν ἔνεικε μέγαν περικαλλέα πέπλον,
ποικίλον· ἐν δ' ἄρ' ἔσαν περόναι δυοκαίδεκα πᾶσαι
χρύσειαι, κληῖσιν ἐυγνάμπτοις ἀραρυῖαι.
ὅρμον δ' Εὐρυμάχῳ πολυδαίδαλον αὐτίκ' ἔνεικε, 295
χρύσεον, ἠλέκτροισιν ἐερμένον ἠέλιον ὥς.
ἕρματα δ' Εὐρυδάμαντι δύω θεράποντες ἔνεικαν
τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
ἐκ δ' ἄρα Πεισάνδροιο Πολυκτορίδαο ἄνακτος
ἴσθμιον ἤνεικεν θεράπων, περικαλλὲς ἄγαλμα. 300
ἄλλο δ' ἄρ' ἄλλος δῶρον Ἀχαιῶν καλὸν ἔνεικεν.
ἡ μεν ἔπειτ' ἀνέβαιν' ὑπερώια δῖα γυναικῶν,
τῇ δ' ἄρ' ἅμ' ἀμφίπολοι ἔφερον περικαλλέα δῶρα.

Odysseus offers to tend the fire for the maidens, but they laugh at him, and Melantho taunts him bitterly.

Οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν. 305
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθεν.
αὐτίκα λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισιν,
ὄφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν,
αὖα πάλαι, περίκηλα, νέον κεκεασμένα χαλκῷ,
καὶ δαΐδας μετέμισγον· ἀμοιβηδὶς δ' ἀνέφαινον 310
δμωαὶ Ὀδυσσῆος ταλασίφρονος· αὐτὰρ ὁ τῇσιν
αὐτὸς διογενὴς μετέφη πολύμητις Ὀδυσσεύς·
"δμωαὶ Ὀδυσσῆος, δὴν οἰχομένοιο ἄνακτος,
ἔρχεσθε πρὸς δώμαθ', ἵν' αἰδοίη βασίλεια·
τῇ δὲ παρ' ἠλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν 315
ἥμεναι ἐν μεγάρῳ, ἢ εἴρια πείκετε χερσίν·
αὐτὰρ ἐγὼ τούτοισι φάος πάντεσσι παρέξω.
ἤν περ γάρ κ' ἐθέλωσιν ἐύθρονον Ἠῶ μίμνειν,
οὔ τι με νικήσουσι· πολυτλήμων δὲ μάλ' εἰμί."

Ὣς ἔφαθ', αἱ δ' ἐγέλασσαν, ἐς ἀλλήλας δὲ ἴδοντο. 320
τὸν δ' αἰσχρῶς ἐνένιπε Μελανθὼ καλλιπάρῃος,
τὴν Δολίος μὲν ἔτικτε, κόμισσε δὲ Πηνελόπεια,
παῖδα δὲ ὡς ἀτίταλλε, δίδου δ' ἄρ' ἀθύρματα θυμῷ·
ἀλλ' οὐδ' ὡς ἔχε πένθος ἐνὶ φρεσὶ Πηνελοπείης,
ἀλλ' ἥ γ' Εὐρυμάχῳ μισγέσκετο καὶ φιλέεσκεν. 325
ἥ ῥ' Ὀδυσῆ' ἐνένιπεν ὀνειδείοις ἐπέεσσι·
"ξεῖνε τάλαν, σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσὶ,
οὐδ' ἐθέλεις εὕδειν χαλκήιον ἐς δόμον ἐλθὼν,
ἠέ που ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις,
[θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ 330
ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἥ νύ τοι αἰεὶ
τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμώνια βάζεις.]
ἦ ἀλύεις ὅτι Ἶρον ἐνίκησας τὸν ἀλήτην;
μή τίς τοι τάχα Ἶρου ἀμείνων ἄλλος ἀναστῇ,
ὅς τίς σ' ἀμφὶ κάρη κεκοπὼς χερσὶ στιβαρῇσι 335
δώματος ἐκπέμψῃσι, φορύξας αἵματι πολλῷ."

Odysseus retorts, and scares the maidens with his terrible threats.

Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"ἦ τάχα Τηλεμάχῳ ἐρέω, κύον, οἷ' ἀγορεύεις,
κεῖσ' ἐλθὼν, ἵνα σ' αὖθι διὰ μελεϊστὶ τάμῃσιν."
Ὣς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας. 340
βὰν δ' ἴμεναι διὰ δῶμα, λύθεν δ' ὑπὸ γυῖα ἑκάστης
ταρβοσύνῃ· φὰν γάρ μιν ἀληθέα μυθήσασθαι.
αὐτὰρ ὁ πὰρ λαμπτῆρσι φαείνων αἰθομένοισιν
ἑστήκειν ἐς πάντας ὁρώμενος· ἄλλα δέ οἱ κῆρ
ὥρμαινε φρεσὶν ᾗσιν, ἃ ῥ' οὐκ ἀτέλεστα γένοντο. 345
Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἴα Ἀθήνη
λώβης ἴσχεσθαι θυμαλγέος, ὄφρ' ἔτι μᾶλλον
δύη ἄχος κραδίην Λαερτιάδεω Ὀδυσῆος.

Eurymachus, stung by the boldness of Odysseus' words, hurls a stool at him, which strikes the cupbearer.

τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορεύειν,
κερτομέων Ὀδυσῆα· γέλω δ' ἑτάροισιν ἔτευχε· 350
"κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
οὐκ ἀθεεὶ ὅδ' ἀνὴρ Ὀδυσήιον ἐς δόμον ἵκει·
ἔμπης μοι δοκέει δαΐδων σέλας ἔμμεναι αὐτοῦ
κὰκ κεφαλῆς, ἐπεὶ οὔ οἱ ἔνι τρίχες οὐδ' ἠβαιαί." 355
Ἦ ῥ', ἅμα τε προσέειπεν Ὀδυσσῆα πτολίπορθον·
"ξεῖν', ἦ ἄρ κ' ἐθέλοις θητευέμεν, εἴ σ' ἀνελοίμην,
ἀγροῦ ἐπ' ἐσχατιῆς—μισθὸς δέ τοι ἄρκιος ἔσται—
αἱμασιάς τε λέγων καὶ δένδρεα μακρὰ φυτεύων;
ἔνθα κ' ἐγὼ σῖτον μὲν ἐπηετανὸν παρέχοιμι, 360
εἵματα δ' ἀμφιέσαιμι ποσίν θ' ὑποδήματα δοίην.
ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθες, οὐκ ἐθελήσεις
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσειν κατὰ δῆμον
βούλεαι, ὄφρ' ἂν ἔχῃς βόσκειν σὴν γαστέρ' ἄναλτον."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 365
"Εὐρύμαχ', εἰ γὰρ νῶιν ἔρις ἔργοιο γένοιτο
ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται,
ἐν ποίῃ, δρέπανον μὲν ἐγὼν εὐκαμπὲς ἔχοιμι,
καὶ δὲ σὺ τοῖον ἔχοις, ἵνα πειρησαίμεθα ἔργου
νήστιες ἄχρι μάλα κνέφαος, ποίη δὲ παρείη. 370
εἰ δ' αὖ καὶ βόες εἶεν ἐλαυνέμεν, οἵ περ ἄριστοι,
αἴθωνες μεγάλοι, ἄμφω κεκορηότε ποίης,
ἥλικες, ἰσοφόροι, τῶν τε σθένος οὐκ ἀλαπαδνὸν,
τετράγυον δ' εἴη, εἴκοι δ' ὑπὸ βῶλος ἀρότρῳ·
τῷ κέ μ' ἴδοις, εἰ ὦλκα διηνεκέα προταμοίμην. 375
εἰ δ' αὖ καὶ πόλεμόν ποθεν ὁρμήσειε Κρονίων
σήμερον, αὐτὰρ ἐμοὶ σάκος εἴη καὶ δύο δοῦρε

καὶ κυνέη πάγχαλκος, ἐπὶ κροτάφοις ἀραρυῖα,
τῷ κέ μ' ἴδοις πρώτοισιν ἐνὶ προμάχοισι μιγέντα.
οὐδ' ἄν μοι τὴν γαστέρ' ὀνειδίζων ἀγορεύοις. 380
ἀλλὰ μάλ' ὑβρίζεις, καί τοι νόος ἐστὶν ἀπηνής·
καί πού τις δοκέεις μέγας ἔμμεναι ἠδὲ κραταιὸς,
οὕνεκα πὰρ παύροισι καὶ οὐκ ἀγαθοῖσιν ὁμιλεῖς.
εἰ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
αἶψά κέ τοι τὰ θύρετρα, καὶ εὐρέα περ μάλ' ἐόντα, 385
φεύγοντι στείνοιτο διὲκ προθύροιο θύραζε."

Ὡς ἔφατ', Εὐρύμαχος δ' ἐχολώσατο κηρόθι μᾶλλον,
καί μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·
"ἆ δειλ', ἦ τάχα τοι τελέω κακὸν, οἳ' ἀγορεύεις
θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ 390
ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἤ νύ τοι αἰεὶ
τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμώνια βάζεις.
[ἦ ἀλύεις, ὅτι Ἶρον ἐνίκησας τὸν ἀλήτην;]"

Ὡς ἄρα φωνήσας σφέλας ἔλλαβεν· αὐτὰρ Ὀδυσσεὺς
Ἀμφινόμου πρὸς γοῦνα καθέζετο Δουλιχιῆος, 395
Εὐρύμαχον δείσας· ὁ δ' ἄρ' οἰνοχόον βάλε χεῖρα
δεξιτερήν· πρόχοος δὲ χαμαὶ βόμβησε πεσοῦσα,
αὐτὰρ ὅ γ' οἰμώξας πέσεν ὕπτιος ἐν κονίῃσι.
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα,
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον· 400
"αἴθ' ὤφελλ' ὁ ξεῖνος ἀλώμενος ἄλλοθ' ὀλέσθαι
πρὶν ἐλθεῖν· τῷ κ' οὔ τι τόσον κέλαδον μετέθηκε.
νῦν δὲ περὶ πτωχῶν ἐριδαίνομεν, οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ."

Telemachus seeks to calm the tumult, and induces the Suitors to go to their homes for the night.

Τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἷς Τηλεμάχοιο· 405
"δαιμόνιοι, μαίνεσθε καὶ οὐκέτι κεύθετε θυμῷ

βρωτὺν οὐδὲ ποτῆτα· θεῶν νύ τις ὔμμ' ὀροθύνει.
ἀλλ' εὖ δαισάμενοι κατακείετε οἴκαδ' ἰόντες,
ὁππότε θυμὸς ἄνωγε· διώκω δ' οὔ τιν' ἐγώ γε."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες 410
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπε
[Νίσου φαίδιμος υἱὸς, Ἀρητιάδαο ἄνακτος]·
"ὦ φίλοι, οὐκ ἂν δή τις ἐπὶ ῥηθέντι δικαίῳ
ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαίνοι· 415
μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν' ἄλλον
δμώων, οἳ κατὰ δῶματ' Ὀδυσσῆος θείοιο.
ἀλλ' ἄγετ', οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,
ὄφρα σπείσαντες κατακείομεν οἴκαδ' ἰόντες·
τὸν ξεῖνον δὲ ἐῶμεν ἐνὶ μεγάροις Ὀδυσῆος 420
Τηλεμάχῳ μελέμεν· τοῦ γὰρ φίλον ἵκετο δῶμα."
Ὣς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπε.
τοῖσιν δὲ κρητῆρα κεράσσατο Μούλιος ἥρως,
κῆρυξ Δουλιχιεύς· θεράπων δ' ἦν Ἀμφινόμοιο·
νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσι 425
σπείσαντες μακάρεσσι πίον μελιηδέα οἶνον.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
βάν ῥ' ἴμεναι κείοντες ἑὰ πρὸς δώμαθ' ἕκαστος.

Τ.

Ὀδυσσέως καὶ Πηνελόπης ὁμιλία· ἀναγνωρισμὸς ὑπὸ Εὐρυκλείας.

Telemachus and Odysseus remove all weapons from the hall, while Athena lights them to their work.

Αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεὺς,
μνηστῆρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων·

αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
"Τηλέμαχε, χρὴ τεύχε' ἀρήια κατθέμεν εἴσω
πάντα μάλ', αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι 5
παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
ἐκ καπνοῦ κατέθηκ', ἐπεὶ οὐκέτι τοῖσιν ἐῴκει,
οἷά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεὺς,
ἀλλὰ κατῄκισται, ὅσσον πυρὸς ἵκετ' ἀυτμή.
πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶν ἔμβαλε δαίμων, 10
μή πως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,
ἀλλήλους τρώσητε καταισχύνητέ τε δαῖτα
καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος."
Ὡς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρὶ,
ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· 15
"μαῖ', ἄγε δή μοι ἔρυξον ἐνὶ μεγάροισι γυναῖκας,
ὄφρα κεν ἐς θάλαμον καταθείομαι ἔντεα πατρὸς
καλὰ, τά μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει
πατρὸς ἀποιχομένοιο· ἐγὼ δ' ἔτι νήπιος ἦα.
νῦν δ' ἐθέλω καταθέσθαι, ἵν' οὐ πυρὸς ἵξετ' ἀυτμή." 20
Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
"αἶ γὰρ δή ποτε, τέκνον, ἐπιφροσύνας ἀνέλοιο
οἴκου κήδεσθαι καὶ κτήματα πάντα φυλάσσειν.
ἀλλ' ἄγε, τίς τοι ἔπειτα μετοιχομένη φάος οἴσει;
δμωὰς δ' οὐκ εἴας προβλωσκέμεν, αἵ κεν ἔφαινον." 25
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ξεῖνος ὅδ'· οὐ γὰρ ἀεργὸν ἀνέξομαι ὅς κεν ἐμῆς γε
χοίνικος ἅπτηται, καὶ τηλόθεν εἰληλουθώς."
Ὡς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος.
κλήισεν δὲ θύρας μεγάρων εὐναιεταόντων. 30
τὼ δ' ἄρ' ἀναΐξαντ' Ὀδυσεὺς καὶ φαίδιμος υἱὸς
ἐσφόρεον κόρυθάς τε καὶ ἀσπίδας ὀμφαλοέσσας
ἔγχεά τ' ὀξυόεντα· πάροιθε δὲ Παλλὰς Ἀθήνη,
χρύσεον λύχνον ἔχουσα, φάος περικαλλὲς ἐποίει.

δὴ τότε Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα· 35
"ὦ πάτερ, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι.
ἔμπης μοι τοῖχοι μεγάρων καλαί τε μεσόδμαι,
εἰλάτιναί τε δοκοὶ, καὶ κίονες ὑψόσ' ἔχοντες
φαίνοντ' ὀφθαλμοῖς ὡς εἰ πυρὸς αἰθομένοιο.
ἦ μάλα τις θεὸς ἔνδον, οἳ οὐρανὸν εὐρὺν ἔχουσι." 40
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"σίγα καὶ κατὰ σὸν νόον ἴσχανε μηδ' ἐρέεινε·
αὕτη τοι δίκη ἐστὶ θεῶν, οἳ Ὄλυμπον ἔχουσιν.
ἀλλὰ σὺ μὲν κατάλεξαι, ἐγὼ δ' ὑπολείψομαι αὐτοῦ,
ὄφρα κ' ἔτι δμωὰς καὶ μητέρα σὴν ἐρεθίζω· 45
ἡ δέ μ' ὀδυρομένη εἰρήσεται ἀμφὶς ἕκαστα."
Ὡς φάτο, Τηλέμαχος δὲ διὲκ μεγάροιο βεβήκει
κείων ἐς θάλαμον, δαίδων ὕπο λαμπομενάων,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
ἔνθ' ἄρα καὶ τότ' ἔλεκτο καὶ Ἠῶ δῖαν ἔμιμνεν. 50
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεὺς,
μνηστῆρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων.

Penelope and her maidens enter the hall, and Melantho once more taunts Odysseus.

Ἡ δ' ἴεν ἐκ θαλάμοιο περίφρων Πηνελόπεια,
Ἀρτέμιδι ἰκέλη ἠὲ χρυσέῃ Ἀφροδίτῃ.
τῇ παρὰ μὲν κλισίην πυρὶ κάτθεσαν, ἔνθ' ἄρ' ἐφῖζε, 55
διωτὴν ἐλέφαντι καὶ ἀργύρῳ· ἣν ποτε τέκτων
ποίησ' Ἰκμάλιος, καὶ ὑπὸ θρῆνυν ποσὶν ἧκε
προσφυέ' ἐξ αὐτῆς, ὅθ' ἐπὶ μέγα βάλλετο κῶας.
ἔνθα καθέζετ' ἔπειτα περίφρων Πηνελόπεια.
ἦλθον δὲ δμωαὶ λευκώλενοι ἐκ μεγάροιο. 60
αἱ δ' ἀπὸ μὲν σῖτον πολὺν ᾖρεον ἠδὲ τραπέζας
καὶ δέπα, ἔνθεν ἄρ' ἄνδρες ὑπερμενέοντες ἔπινον·
πῦρ δ' ἀπὸ λαμπτήρων χαμάδις βάλον, ἄλλα δ' ἐπ' αὐτῶν

νήησαν ξύλα πολλὰ, φόως ἔμεν ἠδὲ θέρεσθαι.
ἡ δ' Ὀδυσῆ' ἐνένιπε Μελανθὼ δεύτερον αὖτις· 65
"ξεῖν', ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις διὰ νύκτα
δινεύων κατὰ οἶκον, ὀπιπεύσεις δὲ γυναῖκας;
ἀλλ' ἔξελθε θύραζε, τάλαν, καὶ δαιτὸς ὄνησο·
ἢ τάχα καὶ δαλῷ βεβλημένος εἶσθα θύραζε."

He retorts with threats, and Penelope adds a stern rebuke.

Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 70
"δαιμονίη, τί μοι ὧδ' ἐπέχεις κεκοτηότι θυμῷ;
ἦ ὅτι δὴ ῥυπόω, κακὰ δὲ χροῒ εἵματα εἶμαι,
πτωχεύω δ' ἀνὰ δῆμον; ἀναγκαίη γὰρ ἐπείγει.
τοιοῦτοι πτωχοὶ καὶ ἀλήμονες ἄνδρες ἔασι.
καὶ γὰρ ἐγώ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον 75
ὄλβιος ἀφνειὸν καὶ πολλάκι δόσκον ἀλήτῃ
τοίῳ, ὁποῖος ἔοι καὶ ὅτευ κεχρημένος ἔλθοι·
ἦσαν δὲ δμῶες μάλα μυρίοι, ἄλλα τε πολλὰ
οἷσίν τ' εὖ ζώουσι καὶ ἀφνειοὶ καλέονται.
ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἤθελε γάρ που— 80
τῷ νῦν μή ποτε καὶ σὺ, γύναι, ἀπὸ πᾶσαν ὀλέσσῃς
ἀγλαΐην, τῇ νῦν γε μετὰ δμωῇσι κέκασσαι·
μή πώς τοι δέσποινα κοτεσσαμένη χαλεπήνῃ,
ἢ Ὀδυσεὺς ἔλθῃ· ἔτι γὰρ καὶ ἐλπίδος αἶσα.
εἰ δ' ὁ μὲν ὣς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν, 85
ἀλλ' ἤδη παῖς τοῖος Ἀπόλλωνός γε ἕκητι,
Τηλέμαχος· τὸν δ' οὔ τις ἐνὶ μεγάροισι γυναικῶν
λήθει ἀτασθάλλουσ', ἐπεὶ οὐκέτι τηλίκος ἐστίν."
Ὣς φάτο, τοῦ δ' ἤκουσε περίφρων Πηνελόπεια,
ἀμφίπολον δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 90
"πάντως, θαρσαλέη, κύον ἀδδεὲς, οὔ τί με λήθεις
ἔρδουσα μέγα ἔργον, ὃ σῇ κεφαλῇ ἀναμάξεις·
πάντα γὰρ εὖ ᾔδησθ', ἐπεὶ ἐξ ἐμεῦ ἔκλυες αὐτῆς

ὡς τὸν ξεῖνον ἔμελλον ἐνὶ μεγάροισιν ἐμοῖσιν
ἀμφὶ πόσει εἴρεσθαι, ἐπεὶ πυκινῶς ἀκάχημαι." 95
Ἦ ῥα καὶ Εὐρυνόμην ταμίην πρὸς μῦθον ἔειπεν·
"Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶας ἐπ' αὐτοῦ,
ὄφρα καθεζόμενος εἴπῃ ἔπος ἠδ' ἐπακούσῃ
ὁ ξεινος ἐμέθεν· ἐθέλω δέ μιν ἐξερέεσθαι."
Ὡς ἔφαθ', ἡ δὲ μάλ' ὀτραλέως κατέθηκε φέρουσα 100
δίφρον ἐύξεστον καὶ ἐπ' αὐτῷ κῶας ἔβαλλεν·
ἔνθα καθέζετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς.
τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια·

Penelope prays Odysseus to tell of himself and his family, to which he demurs;

"ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;" 105
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ὦ γύναι, οὐκ ἄν τίς σε βροτῶν ἐπ' ἀπείρονα γαῖαν
νεικέοι· ἦ γάρ σευ κλέος οὐρανὸν εὐρὺν ἱκάνει,
ὥς τε τευ ἢ βασιλῆος ἀμύμονος, ὅς τε θεοῦδης
ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν ἀνάσσων 110
εὐδικίας ἀνέχῃσι, φέρῃσι δὲ γαῖα μέλαινα
πυροὺς καὶ κριθάς, βρίθῃσι δὲ δένδρεα καρπῷ,
τίκτῃ δ' ἔμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἰχθῦς,
ἐξ εὐηγεσίης, ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ.
τῷ ἐμὲ νῦν τὰ μὲν ἄλλα μετάλλα σῷ ἐνὶ οἴκῳ, 115
μηδ' ἐμὸν ἐξερέεινε γένος καὶ πατρίδα γαῖαν,
μή μοι μᾶλλον θυμὸν ἐνιπλήσῃς ὀδυνάων
μνησαμένῳ· μάλα δ' εἰμὶ πολύστονος· οὐδέ τί με χρὴ
οἴκῳ ἐν ἀλλοτρίῳ γοόωντά τε μυρόμενόν τε
ἧσθαι, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεί· 120
μή τίς μοι δμωῶν νεμεσήσεται, ἠὲ σύ γ' αὐτή,
φῇ δὲ δακρυπλώειν βεβαρηότα με φρένας οἴνῳ."

but she laments her own hard lot, and presses him to tell her who he is.

Τὸν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια·
"ξεῖν', ἦ τοι μὲν ἐμὴν ἀρετὴν εἶδός τε δέμας τε
ὤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον 125
Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ᾖεν Ὀδυσσεύς.
εἰ κεῖνός γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύοι,
μεῖζόν κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως.
νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.
[ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 130
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
οἵ τ' αὐτὴν Ἰθάκην εὐδείελον ἀμφινέμονται,
οἵ μ' ἀεκαζομένην μνῶνται, τρύχουσι δὲ οἶκον.]
τῷ οὔτε ξείνων ἐμπάζομαι οὔθ' ἱκετάων
οὔτε τι κηρύκων, οἳ δημιοεργοὶ ἔασιν· 135
ἀλλ' Ὀδυσῆ ποθέουσα φίλον κατατήκομαι ἦτορ.
οἱ δὲ γάμον σπεύδουσιν· ἐγὼ δὲ δόλους τολυπεύω.
φᾶρος μέν μοι πρῶτον ἐνέπνευσε φρεσὶ δαίμων,
στησαμένῃ μέγαν ἱστὸν, ἐνὶ μεγάροισιν ὑφαίνειν,
λεπτὸν καὶ περίμετρον· ἄφαρ δ' αὐτοῖς μετέειπον· 140
'κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεὺς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω, μή μοι μεταμώνια νήματ' ὄληται,
Λαέρτῃ ἥρωι ταφήιον, εἰς ὅτε κέν μιν
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο· 145
μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,
αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'
ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκον μέγαν ἱστὸν,
νύκτας δ' ἀλλύεσκον, ἐπεὶ δαΐδας παραθείμην. 150
ὣς τρίετες μὲν ἔληθον ἐγὼ καὶ ἔπειθον Ἀχαιούς·

ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
[μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἐτελέσθη,]
καὶ τότε δή με διὰ δμωὰς, κύνας οὐκ ἀλεγούσας,
εἷλον ἐπελθόντες καὶ ὁμόκλησαν ἐπέεσσιν. 155
ὣς τὸ μὲν ἐξετέλεσσα, καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·
νῦν δ' οὔτ' ἐκφυγέειν δύναμαι γάμον οὔτε τιν' ἄλλην
μῆτιν ἔθ' εὑρίσκω· μάλα δ' ὀτρύνουσι τοκῆες
γήμασθ', ἀσχαλάᾳ δὲ πάις βίοτον κατεδόντων,
γιγνώσκων· ἤδη γὰρ ἀνὴρ οἷός τε μάλιστα 160
οἴκου κήδεσθαι, τῷ τε Ζεὺς κῦδος ὀπάζει.
ἀλλὰ καὶ ὥς μοι εἰπὲ τεὸν γένος, ὁππόθεν ἐσσί·
οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου οὐδ' ἀπὸ πέτρης."

he therefore feigns himself to be a Cretan of Gnossus, and declares that he once entertained Odysseus, on his voyage to Troy.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος, 165
οὐκέτ' ἀπολλήξεις τὸν ἐμὸν γόνον ἐξερέουσα;
ἀλλ' ἔκ τοι ἐρέω· ἦ μέν μ' ἀχέεσσί γε δώσεις
πλείοσιν ἢ ἔχομαι· ἡ γὰρ δίκη, ὁππότε πάτρης
ἧς ἀπέῃσιν ἀνὴρ τόσσον χρόνον ὅσσον ἐγὼ νῦν,
πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος, ἄλγεα πάσχων. 170
ἀλλὰ καὶ ὣς ἐρέω ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.
Κρήτη τις γαῖ' ἔστι, μέσῳ ἐνὶ οἴνοπι πόντῳ,
καλὴ καὶ πίειρα, περίρρυτος· ἐν δ' ἄνθρωποι
πολλοὶ, ἀπειρέσιοι, καὶ ἐννήκοντα πόληες—
ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη· ἐν μὲν Ἀχαιοὶ, 175
ἐν δ' Ἐτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες,
Δωριέες τε τριχάικες δῖοί τε Πελασγοί—
τῇσι δ' ἐνὶ Κνωσὸς, μεγάλη πόλις, ἔνθα τε Μίνως
ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστής,

πατρὸς ἐμοῖο πατὴρ, μεγαθύμου Δευκαλίωνος. 180
Δευκαλίων δ' ἐμὲ τίκτε καὶ Ἰδομενῆα ἄνακτα·
ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν Ἴλιον εἴσω
ᾤχεθ' ἅμ' Ἀτρείδῃσιν, ἐμοὶ δ' ὄνομα κλυτὸν Αἴθων,
ὁπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων.
ἔνθ' Ὀδυσῆα ἐγὼν ἰδόμην καὶ ξείνια δῶκα. 185
καὶ γὰρ τὸν Κρήτηνδε κατήγαγεν ἰς ἀνέμοιο,
ἱέμενον Τροίηνδε παραπλάγξασα Μαλειῶν·
στῆσε δ' ἐν Ἀμνισῷ, ὅθι τε σπέος Εἰλειθυίης,
ἐν λιμέσιν χαλεποῖσι, μόγις δ' ὑπάλυξεν ἀέλλας.
αὐτίκα δ' Ἰδομενῆα μετάλλα ἄστυδ' ἀνελθών· 190
ξεῖνον γάρ οἱ ἔφασκε φίλον τ' ἔμεν αἰδοῖόν τε.
τῷ δ' ἤδη δεκάτη ἢ ἑνδεκάτη πέλεν ἠὼς
οἰχομένῳ σὺν νηυσὶ κορωνίσιν Ἴλιον εἴσω.
τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων εὖ ἐξείνισσα,
ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων· 195
καὶ οἳ τοῖς τ' ἄλλοις ἑτάροις, οἳ ἅμ' αὐτῷ ἕποντο,
δημόθεν ἄλφιτα δῶκα καὶ αἴθοπα οἶνον ἀγείρας
καὶ βοῦς ἱρεύσασθαι, ἵνα πλησαίατο θυμόν.
ἔνθα δυώδεκα μὲν μένον ἤματα δῖοι Ἀχαιοί·
εἴλει γὰρ Βορέης ἄνεμος μέγας οὐδ' ἐπὶ γαίῃ 200
εἴα ἵστασθαι, χαλεπὸς δέ τις ὤρορε δαίμων·
τῇ τρισκαιδεκάτῃ δ' ἄνεμος πέσε, τοὶ δ' ἀνάγοντο."

He startles Penelope by describing the very dress of her husband, and the appearance of his herald.

Ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα·
τῆς δ' ἄρ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χρώς.
ὡς δὲ χιὼν κατατήκετ' ἐν ἀκροπόλοισιν ὄρεσσιν, 205
ἥν τ' Εὖρος κατέτηξεν, ἐπὴν Ζέφυρος καταχεύῃ·
τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες·
ὣς τῆς τήκετο καλὰ παρήια δάκρυ χεούσης,

κλαιούσης ἑὸν ἄνδρα παρήμενον. αὐτὰρ Ὀδυσσεὺς
θυμῷ μὲν γοόωσαν ἑὴν ἐλέαιρε γυναῖκα, 210
ὀφθαλμοὶ δ' ὡς εἰ κέρα ἔστασαν ἠὲ σίδηρος
ἀτρέμας ἐν βλεφάροισι· δόλῳ δ' ὅ γε δάκρυα κεῦθεν.
ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
ἐξαῦτίς μιν ἔπεσσιν ἀμειβομένη προσέειπε·
"νῦν μὲν δή σευ, ξεῖνέ γ', ὀίω πειρήσεσθαι, 215
εἰ ἐτεὸν δὴ κεῖθι σὺν ἀντιθέοις ἑτάροισι
ξείνισας ἐν μεγάροισιν, ἐμὸν πόσιν, ὡς ἀγορεύεις.
εἰπέ μοι ὁπποῖ' ἄσσα περὶ χροῖ εἵματα ἕστο,
αὐτός θ' οἷος ἔην, καὶ ἑταίρους, οἵ οἱ ἕποντο."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 220
"ὦ γύναι, ἀργαλέον τόσσον χρόνον ἀμφὶς ἐόντα
εἰπέμεν· ἤδη γάρ οἱ ἐεικοστὸν ἔτος ἐστὶν
ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης·
ἀλλὰ καὶ ὧς ἐρέω ὥς μοι ἰνδάλλεται ἦτορ.
χλαῖναν πορφυρέην οὔλην ἔχε δῖος Ὀδυσσεὺς, 225
διπλήν· αὐτάρ οἱ περόνη χρυσοῖο τέτυκτο
αὐλοῖσιν διδύμοισι· πάροιθε δὲ δαίδαλον ἦεν·
ἐν προτέροισι πόδεσσι κύων ἔχε ποικίλον ἐλλὸν,
ἀσπαίροντα λάων· τὸ δὲ θαυμάζεσκον ἅπαντες,
ὡς οἱ χρύσεοι ἐόντες ὁ μὲν λάε νεβρὸν ἀπάγχων, 230
αὐτὰρ ὁ ἐκφυγέειν μεμαὼς ἤσπαιρε πόδεσσι.
τὸν δὲ χιτῶν' ἐνόησα περὶ χροῖ σιγαλόεντα,
οἷόν τε κρομύοιο λοπὸν κάτα ἰσχαλέοιο·
τὼς μὲν ἔην μαλακὸς, λαμπρὸς δ' ἦν ἠέλιος ὥς·
ἦ μὲν πολλαί γ' αὐτὸν ἐθηήσαντο γυναῖκες. 235
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
οὐκ οἶδ' ἢ τάδε ἕστο περὶ χροῖ οἴκοθ' Ὀδυσσεὺς,
ἦ τις ἑταίρων δῶκε θοῆς ἐπὶ νηὸς ἰόντι,
ἤ τίς που καὶ ξεῖνος, ἐπεὶ πολλοῖσιν Ὀδυσσεὺς
ἔσκε φίλος· παῦροι γὰρ Ἀχαιῶν ἦσαν ὁμοῖοι. 240

καί οἱ ἐγὼ χάλκειον ἄορ καὶ δίπλακα δῶκα
καλὴν πορφυρέην καὶ τερμιόεντα χιτῶνα,
αἰδοίως δ' ἀπέπεμπον ἐυσσέλμου ἐπὶ νηός.
καὶ μέν οἱ κῆρυξ ὀλίγον προγενέστερος αὐτοῦ
εἵπετο· καὶ τόν τοι μυθήσομαι, οἷος ἔην περ. 245
γυρὸς ἐν ὤμοισιν, μελανόχροος, οὐλοκάρηνος,
Εὐρυβάτης δ' ὄνομ' ἔσκε· τίεν δέ μιν ἔξοχον ἄλλων
ὧν ἑτάρων Ὀδυσεὺς, ὅτι οἱ φρεσὶν ἄρτια ᾔδη."
Ὡς φάτο, τῇ δ' ἔτι μᾶλλον ὑφ' ἵμερον ὦρσε γόοιο,
σήματ' ἀναγνούσῃ τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς. 250
ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
καὶ τότε μιν μύθοισιν ἀμειβομένη προσέειπε·
"νῦν μὲν δή μοι, ξεῖνε, πάρος περ ἐὼν ἐλεεινὸς,
ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσῃ αἰδοῖός τε·
αὐτὴ γὰρ τάδε εἵματ' ἐγὼ πόρον, οἷ' ἀγορεύεις, 255
πτύξασ' ἐκ θαλάμου, περόνην τ' ἐπέθηκα φαεινὴν
κείνῳ ἄγαλμ' ἔμεναι· τὸν δ' οὐχ ὑποδέξομαι αὖτις
οἴκαδε νοστήσαντα φίλην ἐς πατρίδα γαῖαν.
τῷ ῥα κακῇ αἴσῃ κοίλης ἐπὶ νηὸς Ὀδυσσεὺς
ᾤχετ' ἐποψόμενος Κακοΐλιον οὐκ ὀνομαστήν." 260

and he declares on oath that Odysseus is safe and will ere long come home again.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν χρόα καλὸν ἐναίρεο μηδέ τι θυμὸν
τῆκε, πόσιν γοόωσα· νεμεσσῶμαί γε μὲν οὐδέν·
καὶ γάρ τίς τ' ἀλλοῖον ὀδύρεται ἄνδρ' ὀλέσασα 265
κουρίδιον, τῷ τέκνα τέκῃ φιλότητι μιγεῖσα,
ἢ Ὀδυσῆ', ὅν φασι θεοῖς ἐναλίγκιον εἶναι.
ἀλλὰ γόου μὲν παῦσαι, ἐμεῖο δὲ σύνθεο μῦθον·
νημερτέως γάρ τοι μυθήσομαι οὐδ' ἐπικεύσω

ὡς ἤδη Ὀδυσῆος ἐγὼ περὶ νόστου ἄκουσα 270
ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ,
ζωοῦ· αὐτὰρ ἄγει κειμήλια πολλὰ καὶ ἐσθλὰ
αἰτίζων ἀνὰ δῆμον· ἀτὰρ ἐρίηρας ἑταίρους
ὤλεσε καὶ νῆα γλαφυρὴν ἐνὶ οἴνοπι πόντῳ,
Θρινακίης ἄπο νήσου ἰών· ὀδύσαντο γὰρ αὐτῷ 275
Ζεύς τε καὶ Ἠέλιος· τοῦ γὰρ βόας ἔκταν ἑταῖροι.
οἱ μὲν πάντες ὄλοντο πολυκλύστῳ ἐνὶ πόντῳ·
τὸν δ' ἄρ' ἐπὶ τρόπιος νεὸς ἔκβαλε κῦμ' ἐπὶ χέρσου,
Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν,
οἳ δή μιν περὶ κῆρι θεὸν ὡς τιμήσαντο 280
καί οἱ πολλὰ δόσαν πέμπειν τέ μιν ἤθελον αὐτοὶ
οἴκαδ' ἀπήμαντον. καί κεν πάλαι ἐνθάδ' Ὀδυσσεὺς
ἦην· ἀλλ' ἄρα οἱ τό γε κέρδιον εἴσατο θυμῷ,
χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαῖαν ἰόντι·
ὣς περὶ κέρδεα πολλὰ καταθνητῶν ἀνθρώπων 285
οἷδ' Ὀδυσεύς, οὐδ' ἄν τις ἐρίσσειε βροτὸς ἄλλος.
ὥς μοι Θεσπρωτῶν βασιλεὺς μυθήσατο Φείδων·
ὤμνυε δὲ πρὸς ἔμ' αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ,
νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἑταίρους,
οἳ δή μιν πέμψουσι φίλην ἐς πατρίδα γαῖαν. 290
ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηῦς
ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον.
καί μοι κτήματ' ἔδειξεν, ὅσα ξυναγείρατ' Ὀδυσσεύς·
καί νύ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι,
ὅσσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἄνακτος. 295
τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο
ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,
ὅππως νοστήσειε φίλην ἐς πατρίδα γαῖαν
ἤδη δὴν ἀπεών, ἢ ἀμφαδὸν ἠὲ κρυφηδόν.
ὣς ὁ μὲν οὕτως ἐστὶ σόος καὶ ἐλεύσεται ἤδη 300
ἄγχι μάλ', οὐδ' ἔτι τῆλε φίλων καὶ πατρίδος αἴης

δηρὸν ἀπεσσεῖται· ἔμπης δέ τοι ὅρκια δώσω.
ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω·
ἦ μέν τοι τάδε πάντα τελείεται ὡς ἀγορεύω. 305
τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἱσταμένοιο."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
" αἴ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα 310
ἐξ ἐμεῦ, ὡς ἄν τίς σε συναντόμενος μακαρίζοι.
ἀλλά μοι ὧδ' ἀνὰ θυμὸν ὀίεται, ὡς ἔσεταί περ·
οὔτ' Ὀδυσεὺς ἔτι οἶκον ἐλεύσεται, οὔτε σὺ πομπῆς
τεύξῃ, ἐπεὶ οὐ τοῖοι σημάντορές εἰσ' ἐνὶ οἴκῳ
οἷος Ὀδυσσεὺς ἔσκε μετ' ἀνδράσιν, εἴ ποτ' ἔην γε, 315
ξείνους αἰδοίους ἀποπεμπέμεν ἠδὲ δέχεσθαι.

Penelope desires that her guest may be well lodged and entertained;

ἀλλά μιν, ἀμφίπολοι, ἀπονίψατε, κάτθετε δ' εὐνὴν,
δέμνια καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα,
ὥς κ' εὖ θαλπιόων χρυσόθρονον Ἠὼ ἵκηται.
ἠῶθεν δὲ μάλ' ἦρι λοέσσαι τε χρῖσαί τε, 320
ὥς κ' ἔνδον παρὰ Τηλεμάχῳ δείπνοιο μέδηται
ἥμενος ἐν μεγάρῳ· τῷ δ' ἄλγιον ὅς κεν ἐκείνων
τοῦτον ἀνιάζῃ θυμοφθόρος· οὐδέ τι ἔργον
ἐνθάδ' ἔτι πρήξει, μάλα περ κεχολωμένος αἰνῶς.
πῶς γὰρ ἐμεῦ σὺ, ξεῖνε, δαήσεαι εἴ τι γυναικῶν 325
ἀλλάων περίειμι νόον καὶ ἐπίφρονα μῆτιν,
εἴ κεν ἀνσταλέος, κακὰ εἱμένος ἐν μεγάροισι
δαινύῃ; ἄνθρωποι δὲ μινυνθάδιοι τελέθουσιν.
ὃς μὲν ἀπηνὴς αὐτὸς ἔῃ καὶ ἀπηνέα εἰδῇ,
τῷ δὲ καταρῶνται πάντες βροτοὶ ἄλγε' ὀπίσσω 330

ζωῷ, ἀτὰρ τεθνεῶτί γ' ἐφεψιόωνται ἅπαντες·
ὃς δ' ἂν ἀμύμων αὐτὸς ἔῃ καὶ ἀμύμονα εἰδῇ,
τοῦ μέν τε κλέος εὐρὺ διὰ ξεῖνοι φορέουσι
πάντας ἐπ' ἀνθρώπους, πολλοί τέ μιν ἐσθλὸν ἔειπον."

but he refuses it all, nor will he suffer any of the maidens to wash his feet.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 335
"ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
ἦ τοι ἐμοὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα
ἤχθεθ', ὅτε πρῶτον Κρήτης ὄρεα νιφόεντα
νοσφισάμην ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο,
κείω δ' ὡς τὸ πάρος περ ἀύπνους νύκτας ἴαυον· 340
πολλὰς γὰρ δὴ νύκτας ἀεικελίῳ ἐνὶ κοίτῃ
ἄεσα καί τ' ἀνέμεινα ἐύθρονον Ἠῶ δῖαν.
οὐδέ τί μοι ποδάνιπτρα ποδῶν ἐπιήρανα θυμῷ
γίγνεται· οὐδὲ γυνὴ ποδὸς ἅψεται ἡμετέροιο
τάων αἵ τοι δῶμα κάτα δρήστειραι ἔασιν, 345
εἰ μή τις γρηῦς ἔστι παλαιὴ, κεδνὰ ἰδυῖα,
ἥ τις δὴ τέτληκε τόσα φρεσὶν ὅσσα τ' ἐγώ περ·
τῇ δ' οὐκ ἂν φθονέοιμι ποδῶν ἅψασθαι ἐμεῖο."

The old nurse Eurycleia willingly gives her services to one who reminds her so of her master.

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"ξεῖνε φίλ'· οὐ γάρ πώ τις ἀνὴρ πεπνυμένος ὧδε 350
ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα,
ὡς σὺ μάλ' εὐφραδέως πεπνυμένα πάντ' ἀγορεύεις·
ἔστι δέ μοι γρῆυς πυκινὰ φρεσὶ μήδε' ἔχουσα,
ἣ κεῖνον δύστηνον ἐὺ τρέφεν ἠδ' ἀτίταλλε,
δεξαμένη χείρεσσ', ὅτε μιν πρῶτον τέκε μήτηρ, 355
ἥ σε πόδας νίψει, ὀλιγηπελέουσά περ ἔμπης.
ἀλλ' ἄγε νῦν ἀνστᾶσα, περίφρων Εὐρύκλεια,

νίψον σοῖο ἄνακτος ὁμήλικα. καί που Ὀδυσσεὺς
ἤδη τοιόσδ' ἐστὶ πόδας τοιόσδε τε χεῖρας·
αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσιν." 360

Ὣς ἄρ' ἔφη, γρῆυς δὲ κατέσχετο χερσὶ πρόσωπα,
δάκρυα δ' ἔκβαλε θερμὰ, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
"ὤ μοι ἐγὼ σέο, τέκνον, ἀμήχανος· ἦ σε περὶ Ζεὺς
ἀνθρώπων ἤχθηρε θεουδέα θυμὸν ἔχοντα.
οὐ γάρ πώ τις τόσσα βροτῶν Διὶ περπικεραύνῳ 365
πίονα μηρί' ἔκη' οὐδ' ἐξαίτους ἑκατόμβας,
ὅσσα σὺ τῷ ἐδίδως, ἀρώμενος εἶος ἵκοιο
γῆράς τε λιπαρὸν θρέψαιό τε φαίδιμον υἱόν·
νῦν δέ τοι οἴῳ πάμπαν ἀφείλετο νόστιμον ἦμαρ.
οὕτω που καὶ κείνῳ ἐφεψιόωντο γυναῖκες 370
ξείνων τηλεδαπῶν, ὅτε τευ κλυτὰ δώμαθ' ἵκοιτο,
ὡς σέθεν αἱ κύνες αἵδε καθεψιόωνται ἅπασαι,
τάων νῦν λώβην τε καὶ αἶσχεα πόλλ' ἀλεείνων
οὐκ ἐάᾳς νίζειν· ἐμὲ δ' οὐκ ἀέκουσαν ἄνωγε
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια. 375
τῷ σε πόδας νίψω ἅμα τ' αὐτῆς Πηνελοπείης
καὶ σέθεν εἵνεκ', ἐπεί μοι ὀρώρεται ἔνδοθι θυμὸς
κήδεσιν. ἀλλ' ἄγε νῦν ξυνίει ἔπος, ὅττι κεν εἴπω·
πολλοὶ δὴ ξεῖνοι ταλαπείριοι ἐνθάδ' ἵκοντο,
ἀλλ' οὔ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι 380
ὡς σὺ δέμας φωνήν τε πόδας τ' Ὀδυσῆι ἔοικας."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ὦ γρηῦ, οὕτω φασὶν ὅσοι ἴδον ὀφθαλμοῖσιν
ἡμέας ἀμφοτέρους, μάλα εἰκέλω ἀλλήλοιιν
ἔμμεναι, ὡς σύ περ αὐτὴ ἐπιφρονέουσ' ἀγορεύεις." 385

As she washes him she recognises a scar, where a boar had torn him;

Ὣς ἄρ' ἔφη, γρῆυς δὲ λέβηθ' ἕλε παμφαυόωντα,

τοῦ πόδας ἐξαπένιζεν, ὕδωρ δ' ἐνεχεύατο πουλὺ
ψυχρὸν, ἔπειτα δὲ θερμὸν ἐπήφυσεν. αὐτὰρ Ὀδυσσεὺς
ἷζεν ἐπ' ἐσχαρόφιν, ποτὶ δὲ σκότον ἐτράπετ' αἶψα·
αὐτίκα γὰρ κατὰ θυμὸν ὀίσατο, μή ἑ λαβοῦσα 390
οὐλὴν ἀμφράσσαιτο καὶ ἀμφαδὰ ἔργα γένοιτο.
νίζε δ' ἄρ' ἆσσον ἰοῦσα ἄναχθ' ἑόν· αὐτίκα δ' ἔγνω
οὐλὴν, τὴν ποτέ μιν σῦς ἤλασε λευκῷ ὀδόντι
Παρνησόνδ' ἐλθόντα μετ' Αὐτόλυκόν τε καὶ υἷας,
μητρὸς ἑῆς πατέρ' ἐσθλὸν, ὃς ἀνθρώπους ἐκέκαστο 395
κλεπτοσύνῃ θ' ὅρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν
Ἑρμείας· τῷ γὰρ κεχαρισμένα μηρία καῖεν
ἀρνῶν ἠδ' ἐρίφων· ὁ δέ οἱ πρόφρων ἅμ' ὀπήδει.
Αὐτόλυκος δ' ἐλθὼν Ἰθάκης ἐς πίονα δῆμον
παῖδα νέον γεγαῶτα κιχήσατο θυγατέρος ἧς· 400
τόν ῥά οἱ Εὐρύκλεια φίλοις ἐπὶ γούνασι θῆκε
παυομένῳ δόρποιο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Αὐτόλυκ', αὐτὸς νῦν ὄνομ' εὕρεο ὅττι κε θῆαι
παιδὸς παιδὶ φίλῳ· πολυάρητος δέ τοί ἐστι."
Τὴν δ' αὖτ' Αὐτόλυκος ἀπαμείβετο φώνησέν τε· 405
"γαμβρὸς ἐμὸς θυγάτηρ τε, τίθεσθ' ὄνομ' ὅττι κεν εἴπω·
πολλοῖσιν γὰρ ἐγώ γε ὀδυσσάμενος τόδ' ἱκάνω,
ἀνδράσιν ἠδὲ γυναιξὶν ἀνὰ χθόνα πουλυβότειραν·
τῷ δ' Ὀδυσεὺς ὄνομ' ἔστω ἐπώνυμον. αὐτὰρ ἐγώ γε,
ὁππότ' ἂν ἡβήσας μητρώιον ἐς μέγα δῶμα 410
ἔλθῃ Παρνησόνδ', ὅθι πού μοι κτήματ' ἔασι,
τῶν οἱ ἐγὼ δώσω καί μιν χαίροντ' ἀποπέμψω."
Τῶν ἕνεκ' ἦλθ' Ὀδυσεὺς, ἵνα οἱ πόροι ἀγλαὰ δῶρα.
τὸν μὲν ἄρ' Αὐτόλυκός τε καὶ υἱέες Αὐτολύκοιο
χερσίν τ' ἠσπάζοντο ἔπεσσί τε μειλιχίοισι· 415
μήτηρ δ' Ἀμφιθέη μητρὸς περιφῦσ' Ὀδυσῆι
κύσσ' ἄρα μιν κεφαλήν τε καὶ ἄμφω φάεα καλά.
Αὐτόλυκος δ' υἱοῖσιν ἐκέκλετο κυδαλίμοισι

δεῖπνον ἐφοπλίσσαι· τοὶ δ' ὀτρύνοντος ἄκουσαν,
αὐτίκα δ' εἰσάγαγον βοῦν ἄρσενα πενταέτηρον· 420
τὸν δέρον ἀμφί θ' ἕπον, καί μιν διέχευαν ἅπαντα,
μίστυλλόν τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
ὤπτησάν τε περιφραδέως, δάσσαντό τε μοίρας.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης· 425
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἕλοντο.

as he was hunting on Parnassus with his grandsire Autolycus.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
βάν ῥ' ἴμεν ἐς θήρην, ἠμὲν κύνες ἠδὲ καὶ αὐτοὶ
υἱέες Αὐτολύκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς 430
ἤιεν· αἰπὺ δ' ὄρος προσέβαν καταειμένον ὕλῃ
Παρνησοῦ, τάχα δ' ἵκανον πτύχας ἠνεμοέσσας.
Ἠέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας
ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο,
οἱ δ' ἐς βῆσσαν ἵκανον ἐπακτῆρες· πρὸ δ' ἄρ' αὐτῶν 435
ἴχνι' ἐρευνῶντες κύνες ἤισαν, αὐτὰρ ὄπισθεν
υἱέες Αὐτολύκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς
ἤιεν ἄγχι κυνῶν, κραδάων δολιχόσκιον ἔγχος.
ἔνθα δ' ἄρ' ἐν λόχμῃ πυκινῇ κατέκειτο μέγας σῦς·
τὴν μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων, 440
οὔτε μιν Ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὔτ' ὄμβρος περάασκε διαμπερές· ὣς ἄρα πυκνὴ
ἦεν, ἀτὰρ φύλλων ἐνέην χύσις ἤλιθα πολλή.
τὸν δ' ἀνδρῶν τε κυνῶν τε περὶ κτύπος ἦλθε ποδοῖιν,
ὡς ἐπάγοντες ἐπῆσαν· ὁ δ' ἀντίος ἐκ ξυλόχοιο, 445
φρίξας εὖ λοφιὴν, πῦρ δ' ὀφθαλμοῖσι δεδορκὼς,
στῆ ῥ' αὐτῶν σχεδόθεν· ὁ δ' ἄρα πρώτιστος Ὀδυσσεὺς

ἔσσυτ' ἀνασχόμενος δολιχὸν δόρυ χειρὶ παχείῃ,
οὐτάμεναι μεμαώς· ὁ δέ μιν φθάμενος ἔλασεν σῦς
γουνὸς ὕπερ, πολλὸν δὲ διήφυσε σαρκὸς ὀδόντι 450
λικριφὶς ἀίξας, οὐδ' ὀστέον ἵκετο φωτός.
τὸν δ' Ὀδυσεὺς οὔτησε τυχὼν κατὰ δεξιὸν ὦμον,
ἀντικρὺ δὲ διῆλθε φαεινοῦ δουρὸς ἀκωκή·
κὰδ δ' ἔπεσ' ἐν κονίῃσι μακὼν, ἀπὸ δ' ἔπτατο θυμός.
τὸν μὲν ἄρ' Αὐτολύκου παῖδες φίλοι ἀμφεπένοντο, 455
ὠτειλὴν δ' Ὀδυσῆος ἀμύμονος ἀντιθέοιο
δῆσαν ἐπισταμένως, ἐπαοιδῇ δ' αἷμα κελαινὸν
ἔσχεθον, αἶψα δ' ἵκοντο φίλου πρὸς δώματα πατρός.
τὸν μὲν ἄρ' Αὐτόλυκός τε καὶ υἱέες Αὐτολύκοιο
εὖ ἰησάμενοι ἠδ' ἀγλαὰ δῶρα πορόντες 460
καρπαλίμως χαίροντα φίλην χαίροντες ἔπεμπον
εἰς Ἰθάκην. τῷ μέν ῥα πατὴρ καὶ πότνια μήτηρ
χαῖρον νοστήσαντι καὶ ἐξερέεινον ἕκαστα,
οὐλὴν ὅττι πάθοι· ὁ δ' ἄρα σφίσιν εὖ κατέλεξεν
ὥς μιν θηρεύοντ' ἔλασεν σῦς λευκῷ ὀδόντι, 465
Παρνησόνδ' ἐλθόντα σὺν υἱάσιν Αὐτολύκοιο.

Odysseus is just in time to stop Eurycleia's cry of joy.

Τὴν γρῆυς χείρεσσι καταπρηνέσσι λαβοῦσα
γνῶ ῥ' ἐπιμασσαμένη, πόδα δὲ προέηκε φέρεσθαι·
ἐν δὲ λέβητι πέσε κνήμη, κανάχησε δὲ χαλκὸς,
ἂψ δ' ἑτέρωσ' ἐκλίθη· τὸ δ' ἐπὶ χθονὸς ἐξέχυθ' ὕδωρ. 470
τὴν δ' ἅμα χάρμα καὶ ἄλγος ἕλε φρένα, τὼ δέ οἱ ὄσσε
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
ἁψαμένη δὲ γενείου Ὀδυσσῆα προσέειπεν·
"ἦ μάλ' Ὀδυσσεύς ἐσσι, φίλον τέκος· οὐδέ σ' ἐγώ γε
πρὶν ἔγνων, πρὶν πάντα ἄνακτ' ἐμὸν ἀμφαφάασθαι." 475
Ἦ καὶ Πηνελόπειαν ἐσέδρακεν ὀφθαλμοῖσι,

πεφραδέειν ἐθέλουσα φίλον πόσιν ἔνδον ἐόντα.
ἡ δ' οὔτ' ἀθρῆσαι δύνατ' ἀντίη οὔτε νοῆσαι·
τῇ γὰρ Ἀθηναίη νόον ἔτραπεν· αὐτὰρ Ὀδυσσεὺς
χεῖρ' ἐπιμασσάμενος φάρυγος λάβε δεξιτερῆφι, 480
τῇ δ' ἑτέρῃ ἔθεν ἆσσον ἐρύσσατο φώνησέν τε·
"μαῖα, τίη μ' ἐθέλεις ὀλέσαι; σὺ δέ μ' ἔτρεφες αὐτὴ
τῷ σῷ ἐπὶ μαζῷ· νῦν δ' ἄλγεα πολλὰ μογήσας
ἤλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
ἀλλ' ἐπεὶ ἐφράσθης καί τοι θεὸς ἔμβαλε θυμῷ, 485
σίγα, μή τίς τ' ἄλλος ἐνὶ μεγάροισι πύθηται.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστῆρας ἀγαυοὺς,
οὐδὲ τροφοῦ οὔσης σεῦ ἀφέξομαι, ὁππότ' ἂν ἄλλας
δμωὰς ἐν μεγάροισιν ἐμοῖς κτείνωμι γυναῖκας." 490

Τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια·
"τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
οἶσθα μὲν οἷον ἐμὸν μένος ἔμπεδον οὐδ' ἐπιεικτὸν,
ἕξω δ' ὡς ὅτε τις στερεὴ λίθος ἠὲ σίδηρος.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν· 495
εἴ χ' ὑπὸ σοί γε θεὸς δαμάσῃ μνηστῆρας ἀγαυοὺς,
δὴ τότε τοι καταλέξω ἐνὶ μεγάροισι γυναῖκας,
αἵ τέ σ' ἀτιμάζουσι καὶ αἳ νηλείτιδές εἰσι."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"μαῖα, τίη δὲ σὺ τὰς μυθήσεαι; οὐδέ τί σε χρή. 500
εὖ νυ καὶ αὐτὸς ἐγὼ φράσομαι καὶ εἴσομ' ἑκάστην·
ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσιν."

Penelope confides to Odysseus her misgivings and her strange dream.

Ὣς ἄρ' ἔφη, γρῆυς δὲ διὲκ μεγάροιο βεβήκει
οἰσομένη ποδάνιπτρα· τὰ γὰρ πρότερ' ἔκχυτο πάντα.

αὐτὰρ ἐπεὶ νίψεν τε καὶ ἤλειψεν λίπ' ἐλαίῳ, 505
αὖτις ἄρ' ἀσσοτέρω πυρὸς ἕλκετο δίφρον Ὀδυσσεὺς
θερσόμενος, οὐλὴν δὲ κατὰ ῥακέεσσι κάλυψε.
τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια·
"ξεῖνε, τὸ μέν σ' ἔτι τυτθὸν ἐγὼν εἰρήσομαι αὐτή·
καὶ γὰρ δὴ κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη, 510
ὅν τινά γ' ὕπνος ἕλοι γλυκερὸς, καὶ κηδόμενόν περ.
αὐτὰρ ἐμοὶ καὶ πένθος ἀμέτρητον πόρε δαίμων·
ἤματα μὲν γὰρ τέρπομ' ὀδυρομένη, γοόωσα,
ἔς τ' ἐμὰ ἔργ' ὁρόωσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ·
αὐτὰρ ἐπὴν νὺξ ἔλθῃ, ἕλῃσί τε κοῖτος ἅπαντας, 515
κεῖμαι ἐνὶ λέκτρῳ, πυκιναὶ δέ μοι ἀμφ' ἀδινὸν κῆρ
ὀξεῖαι μελεδῶνες ὀδυρομένην ἐρέθουσιν.
ὡς δ' ὅτε Πανδαρέου κούρη, χλωρηῒς ἀηδὼν,
καλὸν ἀείδῃσιν ἔαρος νέον ἱσταμένοιο,
δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν, 520
ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνὴν,
παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὅν ποτε χαλκῷ
κτεῖνε δι' ἀφραδίας, κοῦρον Ζήθοιο ἄνακτος,
ὣς καὶ ἐμοὶ δίχα θυμὸς ὀρώρεται ἔνθα καὶ ἔνθα,
ἠὲ μένω παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσω, 525
κτῆσιν ἐμὴν, δμωάς τε καὶ ὑψερεφὲς μέγα δῶμα,
εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν,
ἦ ἤδη ἅμ' ἕπωμαι Ἀχαιῶν ὅς τις ἄριστος
μνᾶται ἐνὶ μεγάροισι, πορὼν ἀπερείσια ἕδνα,
παῖς δ' ἐμὸς ἕως μὲν ἔην ἔτι νήπιος ἠδὲ χαλίφρων, 530
γήμασθ' οὔ μ' εἴα πόσιος κατὰ δῶμα λιποῦσαν·
νῦν δ' ὅτε δὴ μέγας ἐστὶ καὶ ἥβης μέτρον ἱκάνει,
καὶ δή μ' ἀρᾶται πάλιν ἐλθέμεν ἐκ μεγάροιο,
κτήσιος ἀσχαλόων, τήν οἱ κατέδουσιν Ἀχαιοί.
ἀλλ ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουσον. 535
χῆνές μοι κατὰ οἶκον ἐείκοσι πυρὸν ἔδουσιν

ἐξ ὕδατος, καί τε σφιν ἰαίνομαι εἰσορόωσα·
ἐλθὼν δ' ἐξ ὄρεος μέγας αἰετὸς ἀγκυλοχείλης
πᾶσι κατ' αὐχένας ἦξε καὶ ἔκτανεν· οἱ δ' ἐκέχυντο
ἀθρόοι ἐν μεγάροις, ὁ δ' ἐς αἰθέρα δῖαν ἀέρθη. 540
αὐτὰρ ἐγὼ κλαῖον καὶ ἐκώκυον ἔν περ ὀνείρῳ,
ἀμφὶ δ' ἔμ' ἠγερέθοντο ἐυπλοκαμῖδες Ἀχαιαί,
οἴκτρ' ὀλοφυρομένην ὅ μοι αἰετὸς ἔκτανε χῆνας.
ἂψ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ προὔχοντι μελάθρῳ,
φωνῇ δὲ βροτέῃ κατερήτυε φώνησέν τε· 545
'θάρσει, Ἰκαρίου κούρη τηλεκλειτοῖο·
οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλὸν ὅ τοι τετελεσμένον ἔσται.
χῆνες μὲν μνηστῆρες, ἐγὼ δέ τοι αἰετὸς ὄρνις
ἦα πάρος, νῦν αὖτε τεὸς πόσις εἰλήλουθα,
ὃς πᾶσι μνηστῆρσιν ἀεικέα πότμον ἐφήσω.' 550
ὣς ἔφατ', αὐτὰρ ἐμὲ μελιηδὴς ὕπνος ἀνῆκε·
παπτήνασα δὲ χῆνας ἐνὶ μεγάροισι νόησα
πυρὸν ἐρεπτομένους παρὰ πύελον, ἦχι πάρος περ."

Odysseus interprets the dream favourably, but Penelope still doubts, and desires to put an end to the wooing of the suitors by a decisive test.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ὦ γύναι, οὔ πως ἔστιν ὑποκρίνασθαι ὄνειρον 555
ἄλλῃ ἀποκλίναντ', ἐπεὶ ἦ ῥά τοι αὐτὸς Ὀδυσσεὺς
πέφραδ' ὅπως τελέει· μνηστῆρσι δὲ φαίνετ' ὄλεθρος
πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"ξεῖν', ἦ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι 560
γίγνοντ', οὐδέ τι πάντα τελείεται ἀνθρώποισι.
δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων·
αἱ μὲν γὰρ κεράεσσι τετεύχαται, αἱ δ' ἐλέφαντι·
τῶν οἱ μέν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,

οἵ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες· 565
οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε,
οἵ ῥ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδηται.
ἀλλ' ἐμοὶ οὐκ ἐντεῦθεν ὀίομαι αἰνὸν ὄνειρον
ἐλθέμεν· ἦ κ' ἀσπαστὸν ἐμοὶ καὶ παιδὶ γένοιτο.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν· 570
ἤδε δὴ ἠὼς εἶσι δυσώνυμος, ἥ μ' Ὀδυσῆος
οἴκου ἀποσχήσει· νῦν γὰρ καταθήσω ἄεθλον,
τοὺς πελέκεας, τοὺς κεῖνος ἐνὶ μεγάροισιν ἑοῖσιν
ἵστασχ' ἑξείης, δρυόχους ὡς, δώδεκα πάντας·
στὰς δ' ὅ γε πολλὸν ἄνευθε διαρρίπτασκεν ὀιστόν. 575
νῦν δὲ μνηστήρεσσιν ἄεθλον τοῦτον ἐφήσω·
ὃς δέ κε ῥηΐτατ' ἐντανύσῃ βιὸν ἐν παλάμῃσι
καὶ διοϊστεύσῃ πελέκεων δυοκαίδεκα πάντων,
τῷ κεν ἅμ' ἑσποίμην, νοσφισσαμένη τόδε δῶμα
κουρίδιον, μάλα καλὸν, ἐνίπλειον βιότοιο, 580
τοῦ ποτὲ μεμνήσεσθαι ὀίομαι ἔν περ ὀνείρῳ."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν ἀνάβαλλε δόμοις ἔνι τοῦτον ἄεθλον·
πρὶν γάρ τοι πολύμητις ἐλεύσεται ἐνθάδ' Ὀδυσσεὺς, 585
πρὶν τούτους τόδε τόξον ἐύξοον ἀμφαφόωντας
νευρήν τ' ἐντανύσαι διοϊστεῦσαί τε σιδήρου."

Penelope then seeks her chamber and sleeps.

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"εἴ κ' ἐθέλοις μοι, ξεῖνε, παρήμενος ἐν μεγάροισι
τέρπειν, οὔ κέ μοι ὕπνος ἐπὶ βλεφάροισι χυθείη. 590
ἀλλ' οὐ γάρ πως ἔστιν ἀύπνους ἔμμεναι αἰεὶ
ἀνθρώπους· ἐπὶ γάρ τοι ἑκάστῳ μοῖραν ἔθηκαν
ἀθάνατοι θνητοῖσιν ἐπὶ ζείδωρον ἄρουραν.
ἀλλ' ἦ τοι μὲν ἐγὼν ὑπερώιον εἰσαναβᾶσα

λέξομαι εἰς εὐνὴν, ἥ μοι στονόεσσα τέτυκται, 595
αἰεὶ δάκρυσ' ἐμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεὺς
ᾤχετ' ἐποψόμενος Κακοίλιον οὐκ ὀνομαστήν.
ἔνθα κε λεξαίμην· σὺ δὲ λέξεο τῷδ' ἐνὶ οἴκῳ,
ἢ χαμάδις στορέσας, ἤ τοι κατὰ δέμνια θέντων."
Ὣς εἰποῦσ' ἀνέβαιν' ὑπερώια σιγαλόεντα, 600
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφιπόλοι κίον ἄλλαι.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Υ.

Τὰ πρὸ τῆς μνηστηροφονίας.

Odysseus, lying sleepless, sees with indignation the light conduct of the palace-maidens.

Αὐτὰρ ὁ ἐν προδόμῳ εὐνάζετο δῖος Ὀδυσσεύς·
κὰμ μὲν ἀδέψητον βοέην στόρεσ', αὐτὰρ ὕπερθε
κώεα πόλλ' ὀίων, τοὺς ἱρεύεσκον Ἀχαιοί·
Εὐρυνόμη δ' ἄρ' ἐπὶ χλαῖναν βάλε κοιμηθέντι.
ἔνθ' Ὀδυσεὺς μνηστῆρσι κακὰ φρονέων ἐνὶ θυμῷ 5
κεῖτ' ἐγρηγορόων· ταὶ δ' ἐκ μεγάροιο γυναῖκες
ἤισαν, αἳ μνηστῆρσιν ἐμισγέσκοντο πάρος περ,
ἀλλήλῃσι γέλω τε καὶ εὐφροσύνην παρέχουσαι.
τοῦ δ' ὠρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι·
πολλὰ δὲ μερμήριζε κατὰ φρένα καὶ κατὰ θυμὸν, 10
ἠὲ μεταΐξας θάνατον τεύξειεν ἑκάστῃ,
ἢ ἔτ' ἐῷ μνηστῆρσιν ὑπερφιάλοισι μιγῆναι
ὕστατα καὶ πύματα, κραδίη δέ οἱ ἔνδον ὑλάκτει.

ὡς δὲ κύων ἀμαλῇσι περὶ σκυλάκεσσι βεβῶσα
ἄνδρ' ἀγνοιήσασ' ὑλάει μέμονέν τε μάχεσθαι,
ὥς ῥα τοῦ ἔνδον ὑλάκτει ἀγαιομένου κακὰ ἔργα·
στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·
"τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης,
ἤματι τῷ ὅτε μοι μένος ἄσχετος ἤσθιε Κύκλωψ
ἰφθίμους ἑτάρους· σὺ δ' ἐτόλμας, ὄφρα σε μῆτις
ἐξάγαγ' ἐξ ἄντροιο ὀιόμενον θανέεσθαι."
Ὣς ἔφατ', ἐν στήθεσσι καθαπτόμενος φίλον ἦτορ·
τῷ δὲ μάλ' ἐν πείσῃ κραδίη μένε τετληυῖα
νωλεμέως· ἀτὰρ αὐτὸς ἑλίσσετο ἔνθα καὶ ἔνθα.
ὡς δ' ὅτε γαστέρ' ἀνὴρ πολέος πυρὸς αἰθομένοιο,
ἐμπλείην κνίσης τε καὶ αἵματος, ἔνθα καὶ ἔνθα
αἰόλλῃ, μάλα δ' ὦκα λιλαίεται ὀπτηθῆναι,

Then Athena appears to him, encourages him, and gives him sleep;

ὣς ἄρ' ὅ γ' ἔνθα καὶ ἔνθα ἑλίσσετο, μερμηρίζων
ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει
μοῦνος ἐὼν πολέσι. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη
οὐρανόθεν καταβᾶσα· δέμας δ' ἤικτο γυναικί·
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπε·
"τίπτ' αὖτ' ἐγρήσσεις, πάντων περὶ κάμμορε φωτῶν;
οἶκος μέν τοι ὅδ' ἐστὶ, γυνὴ δέ τοι ἥδ' ἐνὶ οἴκῳ
καὶ παῖς, οἷόν πού τις ἐέλδεται ἔμμεναι υἷα."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ναὶ δὴ ταῦτά γε πάντα, θεὰ, κατὰ μοῖραν ἔειπες·
ἀλλά τί μοι τόδε θυμὸς ἐνὶ φρεσὶ μερμηρίζει,
ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσω,
μοῦνος ἐών· οἱ δ' αἰὲν ἀολλέες ἔνδον ἔασι.
πρὸς δ' ἔτι καὶ τόδε μεῖζον ἐνὶ φρεσὶ μερμηρίζω·
εἴ περ γὰρ κτείναιμι Διός τε σέθεν τε ἕκητι,

πῇ κεν ὑπεκπροφύγοιμι; τά σε φράζεσθαι ἄνωγα."
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"σχέτλιε, καὶ μέν τίς τε χερείονι πείθεθ' ἑταίρῳ, 45
ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδεν·
αὐτὰρ ἐγὼ θεός εἰμι, διαμπερὲς ἥ σε φυλάσσω
ἐν πάντεσσι πόνοις. ἐρέω δέ τοι ἐξαναφανδόν·
εἴ περ πεντήκοντα λόχοι μερόπων ἀνθρώπων
νῶι περισταῖεν, κτεῖναι μεμαῶτες Ἄρηι, 50
καί κεν τῶν ἐλάσαιο βόας καὶ ἴφια μῆλα.
ἀλλ' ἐλέτω σε καὶ ὕπνος· ἀνίη καὶ τὸ φυλάσσειν
πάννυχον ἐγρήσσοντα, κακῶν δ' ὑποδύσεαι ἤδη."
Ὣς φάτο, καί ῥά οἱ ὕπνον ἐπὶ βλεφάροισιν ἔχευεν,
αὐτὴ δ' ἂψ ἐς Ὄλυμπον ἀφίκετο δῖα θεάων. 55

but Penelope wakes and cries, longing for death, till Odysseus hears her lamentation.

εὖτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
λυσιμελής, ἄλοχος δ' ἄρ' ἐπέγρετο κεδνὰ ἰδυῖα,
κλαῖε δ' ἄρ' ἐν λέκτροισι καθεζομένη μαλακοῖσιν.
αὐτὰρ ἐπεὶ κλαίουσα κορέσσατο ὃν κατὰ θυμόν,
Ἀρτέμιδι πρώτιστον ἐπεύξατο δῖα γυναικῶν· 60
"Ἄρτεμι, πότνα θεά, θύγατερ Διός, αἴθε μοι ἤδη
ἰὸν ἐνὶ στήθεσσι βαλοῦσ' ἐκ θυμὸν ἕλοιο
αὐτίκα νῦν, ἢ ἔπειτά μ' ἀναρπάξασα θύελλα
οἴχοιτο προφέρουσα κατ' ἠερόεντα κέλευθα,
ἐν προχοῇς δὲ βάλοι ἀψορρόου Ὠκεανοῖο. 65
ὡς δ' ὅτε Πανδαρέου κούρας ἀνέλοντο θύελλαι·
τῇσι τοκῆας μὲν φθῖσαν θεοί, αἱ δ' ἐλίποντο
ὀρφαναὶ ἐν μεγάροισι, κόμισσε δὲ δῖ' Ἀφροδίτη
τυρῷ καὶ μέλιτι γλυκερῷ καὶ ἡδέι οἴνῳ·
Ἥρη δ' αὐτῇσιν περὶ πασέων δῶκε γυναικῶν 70
εἶδος καὶ πινυτήν, μῆκος δ' ἔπορ' Ἄρτεμις ἁγνή,

ἔργα δ' Ἀθηναίη δέδαε κλυτὰ ἐργάζεσθαι.
εὖτ' Ἀφροδίτη δῖα προσέστιχε μακρὸν Ὄλυμπον,
κούρης αἰτήσουσα τέλος θαλεροῖο γάμοιο,
ἐς Δία τερπικέραυνον—ὁ γάρ τ' εὖ οἶδεν ἅπαντα, 75
μοῖράν τ' ἀμμορίην τε καταθνητῶν ἀνθρώπων—
τόφρα δὲ τὰς κούρας ἅρπυιαι ἀνηρείψαντο
καί ῥ' ἔδοσαν στυγερῇσιν ἐρινύσιν ἀμφιπολεύειν·
ὣς ἔμ' ἀιστώσειαν Ὀλύμπια δώματ' ἔχοντες,
ἠέ μ' ἐυπλόκαμος βάλοι Ἄρτεμις, ὄφρ' Ὀδυσῆα 80
ὀσσομένη καὶ γαῖαν ὕπο στυγερὴν ἀφικοίμην,
μηδέ τι χείρονος ἀνδρὸς ἐυφραίνοιμι νόημα.
ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακόν, ὁππότε κέν τις
ἤματα μὲν κλαίῃ, πυκινῶς ἀκαχήμενος ἦτορ,
νύκτας δ' ὕπνος ἔχῃσιν—ὁ γάρ τ' ἐπέλησεν ἁπάντων, 85
ἐσθλῶν ἠδὲ κακῶν, ἐπεὶ ἂρ βλέφαρ' ἀμφικαλύψῃ—
αὐτὰρ ἐμοὶ καὶ ὀνείρατ' ἐπέσσευεν κακὰ δαίμων.
τῇδε γὰρ αὖ μοι νυκτὶ παρέδραθεν εἴκελος αὐτῷ,
τοῖος ἐὼν οἷος ἦεν ἅμα στρατῷ· αὐτὰρ ἐμὸν κῆρ
χαῖρ', ἐπεὶ οὐκ ἐφάμην ὄναρ ἔμμεναι, ἀλλ' ὕπαρ ἤδη." 90
Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς.
τῆς δ' ἄρα κλαιούσης ὄπα σύνθετο δῖος Ὀδυσσεύς·
μερμήριζε δ' ἔπειτα, δόκησε δέ οἱ κατὰ θυμὸν
ἤδη γιγνώσκουσα παρεστάμεναι κεφαλῆφι.
χλαῖναν μὲν συνελὼν καὶ κώεα, τοῖσιν ἐνεῦδεν, 95
ἐς μέγαρον κατέθηκεν ἐπὶ θρόνου, ἐκ δὲ βοείην
θῆκε θύραζε φέρων, Διὶ δ' εὔξατο χεῖρας ἀνασχών·

In answer to the prayer of Odysseus a double omen comes to encourage him.

"Ζεῦ πάτερ, εἴ μ' ἐθέλοντες ἐπὶ τραφερήν τε καὶ ὑγρὴν
ἤγετ' ἐμὴν ἐς γαῖαν, ἐπεί μ' ἐκακώσατε λίην,
φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων 100

ἔνδοθεν, ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω."
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεὺς,
αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγλήεντος Ὀλύμπου,
ὑψόθεν ἐκ νεφέων· γήθησε δὲ δῖος Ὀδυσσεύς.
φήμην δ' ἐξ οἴκοιο γυνὴ προέηκεν ἀλετρὶς 105
πλησίον, ἔνθ' ἄρα οἱ μύλαι εἵατο ποιμένι λαῶν,
τῇσιν δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες
ἄλφιτα τεύχουσαι καὶ ἀλείατα, μυελὸν ἀνδρῶν.
αἱ μὲν ἄρ' ἄλλαι εὗδον, ἐπεὶ κατὰ πυρὸν ἄλεσσαν,
ἡ δὲ μί' οὔ πω παύετ', ἀφαυροτάτη δ' ἐτέτυκτο· 110
ἥ ῥα μύλην στήσασα ἔπος φάτο, σῆμα ἄνακτι·
"Ζεῦ πάτερ, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσεις,
ἦ μεγάλ' ἐβρόντησας ἀπ' οὐρανοῦ ἀστερόεντος,
οὐδέ ποθι νέφος ἐστί· τέρας νύ τεῳ τόδε φαίνεις.
κρῆνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅττι κεν εἴπω· 115
μνηστῆρες πύματόν τε καὶ ὕστατον ἤματι τῷδε
ἐν μεγάροις Ὀδυσῆος ἑλοίατο δαῖτ' ἐρατεινὴν,
οἳ δή μοι καμάτῳ θυμαλγέι γούνατ' ἔλυσαν
ἄλφιτα τευχούσῃ· νῦν ὕστατα δειπνήσειαν."
Ὣς ἄρ' ἔφη, χαῖρεν δὲ κλεηδόνι δῖος Ὀδυσσεὺς 120
Ζηνός τε βροντῇ· φάτο γὰρ τίσασθαι ἀλείτας.
Αἱ δ' ἄλλαι δμωαὶ κατὰ δώματα κάλ' Ὀδυσῆος
ἀγρόμεναι ἀνέκαιον ἐπ' ἐσχάρῃ ἀκάματον πῦρ.

Telemachus wakes and enquires after his guest. The banquet hall is made ready against the feast of the New Moon.

Τηλέμαχος δ' εὐνῆθεν ἀνίστατο, ἰσόθεος φὼς,
εἵματα ἑσσάμενος· περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ· 125
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέι χαλκῷ·
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν, πρὸς δ' Εὐρύκλειαν ἔειπε·

"μαῖα φίλη, τὸν ξεῖνον ἐτιμήσασθ' ἐνὶ οἴκῳ
εὐνῇ καὶ σίτῳ, ἦ αὔτως κεῖται ἀκηδής; 130
τοιαύτη γὰρ ἐμὴ μήτηρ, πινυτή περ ἐοῦσα·
ἐμπλήγδην ἕτερόν γε τίει μερόπων ἀνθρώπων
χείρονα, τὸν δέ τ' ἀρείον' ἀτιμήσασ' ἀποπέμπει."
Τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια·
"οὐκ ἄν μιν νῦν, τέκνον, ἀναίτιον αἰτιόῳο. 135
οἶνον μὲν γὰρ πῖνε καθήμενος, ὄφρ' ἔθελ' αὐτὸς,
σίτου δ' οὐκέτ' ἔφη πεινήμεναι· εἴρετο γάρ μιν.
ἀλλ' ὅτε δὴ κοίτοιο καὶ ὕπνου μιμνήσκοιτο,
ἡ μὲν δέμνι' ἄνωγεν ὑποστορέσαι δμωῇσιν,
αὐτὰρ ὅ γ', ὥς τις πάμπαν ὀιζυρὸς καὶ ἄποτμος, 140
οὐκ ἔθελ' ἐν λέκτροισι καὶ ἐν ῥήγεσσι καθεύδειν,
ἀλλ' ἐν ἀδεψήτῳ βοέῃ καὶ κώεσιν οἰῶν
ἔδραθ' ἐνὶ προδόμῳ· χλαῖναν δ' ἐπιέσσαμεν ἡμεῖς."
Ὣς φάτο, Τηλέμαχος δὲ διὲκ μεγάροιο βεβήκει
ἔγχος ἔχων· ἅμα τῷ γε δύω κύνες ἀργοὶ ἕποντο. 145
βῆ δ' ἴμεν εἰς ἀγορὴν μετ' ἐυκνήμιδας Ἀχαιούς.
ἡ δ' αὖτε δμωῇσιν ἐκέκλετο δῖα γυναικῶν,
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο·
"ἀγρεῖθ', αἱ μὲν δῶμα κορήσατε ποιπνύσασαι,
ῥάσσατέ τ', ἔν τε θρόνοις εὐποιήτοισι τάπητας 150
βάλλετε πορφυρέους· αἱ δὲ σπόγγοισι τραπέζας
πάσας ἀμφιμάσασθε, καθήρατε δὲ κρητῆρας
καὶ δέπα ἀμφικύπελλα τετυγμένα· ταὶ δὲ μεθ' ὕδωρ
ἔρχεσθε κρήνηνδε, καὶ οἴσετε θᾶσσον ἰοῦσαι.
οὐ γὰρ δὴν μνηστῆρες ἀπέσσονται μεγάροιο, 155
ἀλλὰ μάλ' ἦρι νέονται, ἐπεὶ καὶ πᾶσιν ἑορτή."
Ὣς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο.
αἱ μὲν ἐείκοσι βῆσαν ἐπὶ κρήνην μελάνυδρον,
αἱ δ' αὐτοῦ κατὰ δώματ' ἐπισταμένως πονέοντο.
Ἔς δ' ἦλθον δρηστῆρες Ἀχαιῶν. οἱ μὲν ἔπειτα 160

εὖ καὶ ἐπισταμένως κέασαν ξύλα, ταὶ δὲ γυναῖκες

Enter Eumaeus and Melanthius: the latter once more insults Odysseus.

ἦλθον ἀπὸ κρήνης· ἐπὶ δέ σφισιν ἦλθε συβώτης
τρεῖς σιάλους κατάγων, οἳ ἔσαν μετὰ πᾶσιν ἄριστοι.
καὶ τοὺς μέν ῥ' εἴασε καθ' ἕρκεα καλὰ νέμεσθαι,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα μειλιχίοισι· 165
"ξεῖν', ἦ ἄρ τί σε μᾶλλον Ἀχαιοὶ εἰσορόωσιν,
ἦέ σ' ἀτιμάζουσι κατὰ μέγαρ', ὡς τὸ πάρος περ;"
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"αἰ γὰρ δὴ, Εὔμαιε, θεοὶ τισαίατο λώβην,
ἣν οἷδ' ὑβρίζοντες ἀτάσθαλα μηχανόωνται 170
οἴκῳ ἐν ἀλλοτρίῳ, οὐδ' αἰδοῦς μοῖραν ἔχουσιν."
Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δέ σφ' ἦλθε Μελάνθιος, αἰπόλος αἰγῶν,
αἶγας ἄγων αἳ πᾶσι μετέπρεπον αἰπολίοισι,
δεῖπνον μνηστήρεσσι· δύω δ' ἅμ' ἕποντο νομῆες. 175
καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα κερτομίοισι·
"ξεῖν', ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις κατὰ δῶμα
ἀνέρας αἰτίζων, ἀτὰρ οὐκ ἔξεισθα θύραζε;
πάντως οὐκέτι νῶι διακρινέεσθαι ὀίω 180
πρὶν χειρῶν γεύσασθαι, ἐπεὶ σύ περ οὐ κατὰ κόσμον
αἰτίζεις· εἰσὶν δὲ καὶ ἄλλαι δαῖτες Ἀχαιῶν."
Ὡς φάτο, τὸν δ' οὔ τι προσέφη πολύμητις Ὀδυσσεὺς,
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.

But Philoetius, the neatherd, speaks kindly to the stranger, expressing his love for Odysseus.

Τοῖσι δ' ἐπὶ τρίτος ἦλθε Φιλοίτιος, ὄρχαμος ἀνδρῶν, 185
βοῦν στεῖραν μνηστῆρσιν ἄγων καὶ πίονας αἶγας.

πορθμῆες δ' ἄρα τούς γε διήγαγον, οἵ τε καὶ ἄλλους
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται.
καὶ τὰ μὲν εὖ κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,
αὐτὸς δ' αὖτ' ἐρέεινε συβώτην ἄγχι παραστάς· 190
"τίς δὴ ὅδε ξεῖνος νέον εἰλήλουθε, συβῶτα,
ἡμέτερον πρὸς δῶμα; τέων δ' ἐξ εὔχεται εἶναι
ἀνδρῶν; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα;
δύσμορος, ἦ τε ἔοικε δέμας βασιλῆι ἄνακτι·
ἀλλὰ θεοὶ δυόωσι πολυπλάγκτους ἀνθρώπους, 195
ὁππότε καὶ βασιλεῦσιν ἐπικλώσωνται ὀιζύν."
Ἦ καὶ δεξιτερῇ δειδίσκετο χειρὶ παραστὰς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"χαῖρε, πάτερ ὦ ξεῖνε· γένοιτό τοι ἔς περ ὀπίσσω
ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχεαι πολέεσσι. 200
Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος·
οὐκ ἐλεαίρεις ἄνδρας, ἐπὴν δὴ γείνεαι αὐτὸς,
μισγέμεναι κακότητι καὶ ἄλγεσι λευγαλέοισιν.
ἴδιον, ὡς ἐνόησα, δεδάκρυνται δέ μοι ὄσσε
μνησαμένῳ Ὀδυσῆος, ἐπεὶ καὶ κεῖνον ὀίω 205
τοιάδε λαίφε' ἔχοντα κατ' ἀνθρώπους ἀλάλησθαι,
εἴ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο.
εἰ δ' ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισιν,
ὤ μοι ἔπειτ' Ὀδυσῆος ἀμύμονος, ὅς μ' ἐπὶ βουσὶν
εἷσ' ἔτι τυτθὸν ἐόντα Κεφαλλήνων ἐνὶ δήμῳ. 210
νῦν δ' αἱ μὲν γίγνονται ἀθέσφατοι, οὐδέ κεν ἄλλως
ἀνδρί γ' ὑποσταχύοιτο βοῶν γένος εὐρυμετώπων·
τὰς δ' ἄλλοι με κέλονται ἀγινέμεναί σφισιν αὐτοῖς
ἔδμεναι· οὐδέ τι παιδὸς ἐνὶ μεγάροις ἀλέγουσιν,
οὐδ' ὄπιδα τρομέουσι θεῶν· μεμάασι γὰρ ἤδη 215
κτήματα δάσσασθαι δὴν οἰχομένοιο ἄνακτος.
αὐτὰρ ἐμοὶ τόδε θυμὸς ἐνὶ στήθεσσι φίλοισι
πόλλ' ἐπιδινεῖται· μάλα μὲν κακὸν υἷος ἐόντος

ἄλλων δῆμον ἱκέσθαι ἰόντ' αὐτῇσι βόεσσιν,
ἄνδρας ἐς ἀλλοδαπούς· τὸ δὲ ῥίγιον, αὖθι μένοντα 220
βουσὶν ἐπ' ἀλλοτρίῃσι καθήμενον ἄλγεα πάσχειν.
καί κεν δὴ πάλαι ἄλλον ὑπερμενέων βασιλήων
ἐξικόμην φεύγων, ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται·
ἀλλ' ἔτι τὸν δύστηνον ὀίομαι, εἴ ποθεν ἐλθὼν
ἀνδρῶν μνηστήρων σκέδασιν κατὰ δώματα θείη."' 225

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"βουκόλ', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
γιγνώσκω δὲ καὶ αὐτὸς ὅ τοι πινυτὴ φρένας ἵκει,
τοὔνεκά τοι ἐρέω καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα, 230
ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
ἣ σέθεν ἐνθάδ' ἐόντος ἐλεύσεται οἴκαδ' Ὀδυσσεύς·
σοῖσιν δ' ὀφθαλμοῖσιν ἐπόψεαι, αἴ κ' ἐθέλῃσθα,
κτεινομένους μνηστῆρας, οἳ ἐνθάδε κοιρανέουσι."

Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνήρ· 235
"αἴ γὰρ τοῦτο, ξεῖνε, ἔπος τελέσειε Κρονίων·
γνοίης χ' οἵη ἐμὴ δύναμις καὶ χεῖρες ἕπονται."

Ὡς δ' αὔτως Εὔμαιος ἐπεύξατο πᾶσι θεοῖσι
νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.

A warning omen prevents the suitors from slaying Telemachus.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 240
μνηστῆρες δ' ἄρα Τηλεμάχῳ θάνατόν τε μόρον τε
ἤρτυον· αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἤλυθεν ὄρνις,
αἰετὸς ὑψιπέτης, ἔχε δὲ τρήρωνα πέλειαν.
τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν·
"ὦ φίλοι, οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλή, 245
Τηλεμάχοιο φόνος· ἀλλὰ μνησώμεθα δαιτός."

Ὡς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.

ἐλθόντες δ' ἐς δώματ' Ὀδυσσῆος θείοιο
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
οἱ δ' ἱέρευον ὄις μεγάλους καὶ πίονας αἶγας, 250
ἵρευον δὲ σύας σιάλους καὶ βοῦν ἀγελαίην·
σπλάγχνα δ' ἄρ' ὀπτήσαντες ἐνώμων, ἐν δέ τε οἶνον
κρητῆρσιν κερόωντο· κύπελλα δὲ νεῖμε συβώτης.
σῖτον δέ σφ' ἐπένειμε Φιλοίτιος, ὄρχαμος ἀνδρῶν,
καλοῖς ἐν κανέοισιν, ἐῳνοχόει δὲ Μελανθεύς. 255
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.

Telemachus protects Odysseus at the banquet and defies the suitors.

Τηλέμαχος δ' Ὀδυσῆα καθίδρυε, κέρδεα νωμῶν,
ἐντὸς ἐυσταθέος μεγάρου, παρὰ λάινον οὐδὸν,
δίφρον ἀεικέλιον καταθεὶς ὀλίγην τε τράπεζαν·
πὰρ δ' ἐτίθει σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν 260
ἐν δέπαϊ χρυσέῳ, καί μιν πρὸς μῦθον ἔειπεν·
"ἐνταυθοῖ νῦν ἧσο μετ' ἀνδράσιν οἰνοποτάζων·
κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω
πάντων μνηστήρων, ἐπεὶ οὔ τοι δήμιός ἐστιν
οἶκος ὅδ', ἀλλ' Ὀδυσῆος, ἐμοὶ δ' ἐκτήσατο κεῖνος. 265
ὑμεῖς δὲ, μνηστῆρες, ἐπίσχετε θυμὸν ἐνιπῆς
καὶ χειρῶν, ἵνα μή τις ἔρις καὶ νεῖκος ὄρηται."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός· 270
"καὶ χαλεπόν περ ἐόντα δεχώμεθα μῦθον, Ἀχαιοὶ,
Τηλεμάχου· μάλα δ' ἡμὶν ἀπειλήσας ἀγορεύει.
οὐ γὰρ Ζεὺς εἴασε Κρονίων· τῷ κέ μιν ἤδη
παύσαμεν ἐν μεγάροισι, λιγύν περ ἐόντ' ἀγορητήν."
Ὣς ἔφατ' Ἀντίνοος· ὁ δ' ἄρ' οὐκ ἐμπάζετο μύθων. 275
κῆρυκες δ' ἀνὰ ἄστυ θεῶν ἱερὴν ἑκατόμβην

ἦγον· τοὶ δ' ἀγέροντο κάρη κομόωντες Ἀχαιοὶ
ἄλσος ὕπο σκιερὸν ἑκατηβόλου Ἀπόλλωνος.
Οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα· 280
πὰρ δ' ἄρ' Ὀδυσσῆι μοῖραν θέσαν οἳ πονέοντο
ἴσην, ὡς αὐτοί περ ἐλάγχανον· ὣς γὰρ ἀνώγει
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο.

During the feast Ctesippus hurls a missile at Odysseus, but misses him.

Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἴα Ἀθήνη
λώβης ἴσχεσθαι θυμαλγέος, ὄφρ' ἔτι μᾶλλον 285
δύη ἄχος κραδίην Λαερτιάδεω Ὀδυσῆος.
ἦν δέ τις ἐν μνηστῆρσιν ἀνὴρ ἀθεμίστια εἰδὼς,
Κτήσιππος δ' ὄνομ' ἔσκε, Σάμῃ δ' ἐνὶ οἰκία ναῖεν·
ὃς δή οἱ κτεάτεσσι πεποιθὼς θεσπεσίοισι
μνάσκετ' Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα. 290
ὅς ῥα τότε μνηστῆρσιν ὑπερφιάλοισι μετηύδα·
"κέκλυτέ μευ, μνηστῆρες ἀγήνορες, ὄφρα τι εἴπω·
μοῖραν μὲν δὴ ξεῖνος ἔχει πάλαι, ὡς ἐπέοικεν,
ἴσην· οὐ γὰρ καλὸν ἀτέμβειν οὐδὲ δίκαιον
ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ' ἵκηται. 295
ἀλλ' ἄγε οἱ καὶ ἐγὼ δῶ ξείνιον, ὄφρα καὶ αὐτὸς
ἠὲ λοετροχόῳ δώῃ γέρας ἠέ τῳ ἄλλῳ
δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο."
Ὣς εἰπὼν ἔρριψε βοὸς πόδα χειρὶ παχείῃ,
κείμενον ἐκ κανέοιο λαβών· ὁ δ' ἀλεύατ' Ὀδυσσεὺς 300
ἦκα παρακλίνας κεφαλὴν, μείδησε δὲ θυμῷ
σαρδάνιον μάλα τοῖον· ὁ δ' εὔδμητον βάλε τοῖχον.

Telemachus is justly indignant, and Agelaus tries to appease him.

Κτήσιππον δ' ἄρα Τηλέμαχος ἠνίπαπε μύθῳ·

"Κτήσιππ', ἦ μάλα τοι τόδε κέρδιον ἔπλετο θυμῷ·
οὐκ ἔβαλες τὸν ξεῖνον· ἀλεύατο γὰρ βέλος αὐτός. 305
ἦ γάρ κέν σε μέσον βάλον ἔγχεϊ ὀξυόεντι,
καί κέ τοι ἀντὶ γάμοιο πατὴρ τάφον ἀμφεπονεῖτο
ἐνθάδε. τῷ μή τίς μοι ἀεικείας ἐνὶ οἴκῳ
φαινέτω· ἤδη γὰρ νοέω καὶ οἶδα ἕκαστα,
ἐσθλά τε καὶ τὰ χέρηα· πάρος δ' ἔτι νήπιος ἦα. 310
ἀλλ' ἔμπης τάδε μὲν καὶ τέτλαμεν εἰσορόωντες,
μήλων σφαζομένων οἴνοιό τε πινομένοιο
καὶ σίτου· χαλεπὸν γὰρ ἐρυκακέειν ἕνα πολλούς.
ἀλλ' ἄγε μηκέτι μοι κακὰ ῥέζετε δυσμενέοντες·
εἰ δ' ἤδη μ' αὐτὸν κτεῖναι μενεαίνετε χαλκῷ, 315
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη
τεθνάμεν ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὁράασθαι,
ξείνους τε στυφελιζομένους δμωάς τε γυναῖκας
ῥυστάζοντας ἀεικελίως κατὰ δώματα καλά."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 320
ὀψὲ δὲ δὴ μετέειπε Δαμαστορίδης Ἀγέλαος·
"ὦ φίλοι, οὐκ ἂν δή τις ἐπὶ ῥηθέντι δικαίῳ
ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαίνοι·
μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν' ἄλλον
δμώων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο. 325
Τηλεμάχῳ δέ κε μῦθον ἐγὼ καὶ μητέρι φαίην
ἤπιον, εἴ σφωιν κραδίῃ ἄδοι ἀμφοτέροιιν.
ὄφρα μὲν ὑμῖν θυμὸς ἐνὶ στήθεσσιν ἐώλπει
νοστήσειν Ὀδυσῆα πολύφρονα ὅνδε δόμονδε,
τόφρ' οὔ τις νέμεσις μενέμεν τ' ἦν ἰσχέμεναί τε 330
μνηστῆρας κατὰ δώματ', ἐπεὶ τόδε κέρδιον ἦεν,
εἰ νόστησ' Ὀδυσεὺς καὶ ὑπότροπος ἵκετο δῶμα·
νῦν δ' ἤδη τόδε δῆλον, ὅτ' οὐκέτι νόστιμός ἐστιν.
ἀλλ' ἄγε, σῇ τάδε μητρὶ παρεζόμενος κατάλεξον,
γήμασθ' ὅς τις ἄριστος ἀνὴρ καὶ πλεῖστα πόρῃσιν, 335

ὄφρα σὺ μὲν χαίρων πατρώια πάντα νέμηαι,
ἔσθων καὶ πίνων, ἡ δ' ἄλλου δῶμα κομίζῃ."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"οὐ μὰ Ζῆν', Ἀγέλαε, καὶ ἄλγεα πατρὸς ἐμοῖο,
ὅς που τῆλ' Ἰθάκης ἢ ἔφθιται ἢ ἀλάληται, 340
οὔ τι διατρίβω μητρὸς γάμον, ἀλλὰ κελεύω
γήμασθ' ᾧ κ' ἐθέλῃ, ποτὶ δ' ἄσπετα δῶρα δίδωμι.
αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάροιο δίεσθαι
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειεν."

The suitors, distraught by Athena, laugh at the boding prophecy of Theoclymenus; then they turn him from the house.

Ὣς φάτο Τηλέμαχος· μνηστῆρσι δὲ Παλλὰς Ἀθήνη 345
ἄσβεστον γέλω ὦρσε, παρέπλαγξεν δὲ νόημα.
οἱ δ' ἤδη γναθμοῖσι γελοίων ἀλλοτρίοισιν,
αἱμοφόρυκτα δὲ δὴ κρέα ἤσθιον· ὄσσε δ' ἄρα σφέων
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.
τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής· 350
"ἆ δειλοί, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν ὑμέων
εἰλύαται κεφαλαί τε πρόσωπά τε νέρθε τε γοῦνα,
οἰμωγὴ δὲ δέδηε, δεδάκρυνται δὲ παρειαί,
αἵματι δ' ἐρράδαται τοῖχοι καλαί τε μεσόδμαι·
εἰδώλων δὲ πλέον πρόθυρον, πλείη δὲ καὶ αὐλή, 355
ἱεμένων Ἔρεβόσδε ὑπὸ ζόφον· ἠέλιος δὲ
οὐρανοῦ ἐξαπόλωλε, κακὴ δ' ἐπιδέδρομεν ἀχλύς."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασσαν.
τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορεύειν·
"ἀφραίνει ξεῖνος νέον ἄλλοθεν εἰληλουθώς. 360
ἀλλά μιν αἶψα, νέοι, δόμου ἐκπέμψασθε θύραζε
εἰς ἀγορὴν ἔρχεσθαι, ἐπεὶ τάδε νυκτὶ ἐίσκει."
Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·

"Εὐρύμαχ', οὔ τί σ' ἄνωγα ἐμοὶ πομπῆας ὀπάζειν·
εἰσί μοι ὀφθαλμοί τε καὶ οὔατα καὶ πόδες ἄμφω 365
καὶ νόος ἐν στήθεσσι τετυγμένος οὐδὲν ἀεικής.
τοῖς ἔξειμι θύραζε, ἐπεὶ νοέω κακὸν ὔμμιν
ἐρχόμενον, τό κεν οὔ τις ὑπεκφύγοι οὐδ' ἀλέαιτο
μνηστήρων, οἳ δῶμα κατ' ἀντιθέου Ὀδυσῆος
ἀνέρας ὑβρίζοντες ἀτάσθαλα μηχανάασθε." 370
Ὣς εἰπὼν ἐξῆλθε δόμων εὐναιετάοντων,
ἵκετο δ' ἐς Πείραιον, ὅ μιν πρόφρων ὑπέδεκτο.
μνηστῆρες δ' ἄρα πάντες ἐς ἀλλήλους ὁρόωντες
Τηλέμαχον ἐρέθιζον, ἐπὶ ξείνοις γελόωντες·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων· 375
"Τηλέμαχ', οὔ τις σεῖο κακοξεινώτερος ἄλλος·
οἷον μέν τινα τοῦτον ἔχεις ἐπίμαστον ἀλήτην,
σίτου καὶ οἴνου κεχρημένον, οὐδέ τι ἔργων
ἔμπαιον οὐδὲ βίης, ἀλλ' αὔτως ἄχθος ἀρούρης.
ἄλλος δ' αὖτέ τις οὗτος ἀνέστη μαντεύεσθαι. 380
ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
τοὺς ξείνους ἐν νηὶ πολυκληῖδι βαλόντες
ἐς Σικελοὺς πέμψωμεν, ὅθεν κέ τοι ἄξιον ἄλφοιν."
Ὣς ἔφασαν μνηστῆρες· ὁ δ' οὐκ ἐμπάζετο μύθων,
ἀλλ' ἀκέων πατέρα προσεδέρκετο, δέγμενος αἰεί, 385
ὁππότε δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει.

Penelope sits listening to all the insulting words of the suitors.

Ἡ δὲ κατ' ἄντηστιν θεμένη περικαλλέα δίφρον
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια,
ἀνδρῶν ἐν μεγάροισιν ἑκάστου μῦθον ἄκουε.
δεῖπνον μὲν γὰρ τοί γε γελοίωντες τετύκοντο 390
ἡδύ τε καὶ μενοεικὲς, ἐπεὶ μάλα πόλλ' ἱέρευσαν·
δόρπου δ' οὐκ ἄν πως ἀχαρίστερον ἄλλο γένοιτο,

οἷον δὴ τάχ' ἔμελλε θεὰ καὶ καρτερὸς ἀνὴρ
θησέμεναι· πρότεροι γὰρ ἀεικέα μηχανόωντο.

Φ.

Τόξου θέσις.

Penelope brings out from her storehouse the bow of Odysseus and challenges the suitors to a test of prowess.

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,
τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον
ἐν μεγάροις Ὀδυσῆος, ἀέθλια καὶ φόνου ἀρχήν.
κλίμακα δ' ὑψηλὴν προσεβήσετο οἷο δόμοιο, 5
εἵλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παχείῃ
καλὴν χαλκείην· κώπη δ' ἐλέφαντος ἐπῆεν.
βῆ δ' ἴμεναι θάλαμόνδε σὺν ἀμφιπόλοισι γυναιξὶν
ἔσχατον· ἔνθα δέ οἱ κειμήλια κεῖτο ἄνακτος,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος. 10
ἔνθα δὲ τόξον κεῖτο παλίντονον ἠδὲ φαρέτρη
ἰοδόκος, πολλοὶ δ' ἔνεσαν στονόεντες ὀιστοί,
δῶρα τά οἱ ξεῖνος Λακεδαίμονι δῶκε τυχήσας
Ἴφιτος Εὐρυτίδης, ἐπιείκελος ἀθανάτοισι.
τὼ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοιιν 15
οἴκῳ ἐν Ὀρσιλόχοιο δαΐφρονος. ἦ τοι Ὀδυσσεὺς
ἦλθε μετὰ χρεῖος, τό ῥά οἱ πᾶς δῆμος ὄφελλε·
μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν
νηυσὶ πολυκλήισι τριηκόσι' ἠδὲ νομῆας.
τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς 20

παιδνὸς ἐών· πρὸ γὰρ ἧκε πατὴρ ἄλλοι τε γέροντες.
Ἴφιτος αὖθ' ἵππους διζήμενος, αἳ οἱ ὄλοντο
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί·
αἳ δή οἱ καὶ ἔπειτα φόνος καὶ μοῖρα γένοντο,
ἐπειδὴ Διὸς υἱὸν ἀφίκετο καρτερόθυμον, 25
φῶθ' Ἡρακλῆα, μεγάλων ἐπιίστορα ἔργων,
ὅς μιν ξεῖνον ἐόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ,
σχέτλιος, οὐδὲ θεῶν ὄπιν ᾐδέσατ' οὐδὲ τράπεζαν,
τὴν δή οἱ παρέθηκεν· ἔπειτα δὲ πέφνε καὶ αὐτὸν,
ἵππους δ' αὐτὸς ἔχε κρατερώνυχας ἐν μεγάροισι. 30
τὰς ἐρέων Ὀδυσῆι συνήντετο, δῶκε δὲ τόξον,
τὸ πρὶν μέν ῥ' ἐφόρει μέγας Εὔρυτος, αὐτὰρ ὁ παιδὶ
κάλλιπ' ἀποθνήσκων ἐν δώμασιν ὑψηλοῖσι.
τῷ δ' Ὀδυσεὺς ξίφος ὀξὺ καὶ ἄλκιμον ἔγχος ἔδωκεν,
ἀρχὴν ξεινοσύνης προσκηδέος· οὐδὲ τραπέζῃ 35
γνώτην ἀλλήλων· πρὶν γὰρ Διὸς υἱὸς ἔπεφνεν
Ἴφιτον Εὐρυτίδην, ἐπιείκελον ἀθανάτοισιν,
ὅς οἱ τόξον ἔδωκε. τὸ δ' οὔ ποτε δῖος Ὀδυσσεὺς
ἐρχόμενος πόλεμόνδε μελαινάων ἐπὶ νηῶν
ᾔρεῖτ', ἀλλ' αὐτοῦ μνῆμα ξείνοιο φίλοιο 40
κέσκετ' ἐνὶ μεγάροισι, φόρει δέ μιν ἧς ἐπὶ γαίης.
Ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο δῖα γυναικῶν,
οὐδόν τε δρύινον προσεβήσετο, τόν ποτε τέκτων
ξέσσεν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν,
ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινὰς, 45
αὐτίκ' ἄρ' ἥ γ' ἱμάντα θοῶς ἀπέλυσε κορώνης,
ἐν δὲ κληῖδ' ἧκε, θυρέων δ' ἀνέκοπτεν ὀχῆας
ἄντα τιτυσκομένη· τὰ δ' ἀνέβραχεν ἠύτε ταῦρος
βοσκόμενος λειμῶνι· τόσ' ἔβραχε καλὰ θύρετρα
πληγέντα κληῖδι, πετάσθησαν δέ οἱ ὦκα. 50
ἡ δ' ἄρ' ἐφ' ὑψηλῆς σανίδος βῆ· ἔνθα δὲ χηλοὶ
ἕστασαν, ἐν δ' ἄρα τῇσι θυώδεα εἵματ' ἔκειτο.

ἔνθεν ὀρεξαμένη ἀπὸ πασσάλου αἴνυτο τόξον
αὐτῷ γωρυτῷ, ὅς οἱ περίκειτο φαεινός.
ἑζομένη δὲ κατ' αὖθι, φίλοις ἐπὶ γούνασι θεῖσα, 55
κλαῖε μάλα λιγέως, ἐκ δ' ᾖρεε τόξον ἄνακτος.
ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
βῆ ῥ' ἴμεναι μέγαρόνδε μετὰ μνηστῆρας ἀγαυοὺς
τόξον ἔχουσ' ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
ἰοδόκον· πολλοὶ δ' ἔνεσαν στονόεντες ὀιστοί. 60
τῇ δ' ἄρ' ἅμ' ἀμφίπολοι φέρον ὄγκιον, ἔνθα σίδηρος
κεῖτο πολὺς καὶ χαλκὸς, ἀέθλια τοῖο ἄνακτος.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα. 65
[ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.]
αὐτίκα δὲ μνηστῆρσι μετηύδα καὶ φάτο μῦθον·
"κέκλυτέ μευ, μνηστῆρες ἀγήνορες, οἳ τόδε δῶμα
ἐχράετ' ἐσθιέμεν καὶ πινέμεν ἐμμενὲς αἰεὶ
ἀνδρὸς ἀποιχομένοιο πολὺν χρόνον· οὐδέ τιν' ἄλλην 70
μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε,
ἀλλ' ἐμὲ ἱέμενοι γῆμαι θέσθαι τε γυναῖκα.
ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνετ' ἄεθλον.
θήσω γὰρ μέγα τόξον Ὀδυσσῆος θείοιο·
ὃς δέ κε ῥηΐτατ' ἐνταυσῃ βιὸν ἐν παλάμῃσι 75
καὶ διοϊστεύσῃ πελέκεων δυοκαίδεκα πάντων,
τῷ κεν ἅμ' ἑσποίμην, νοσφισσαμένη τόδε δῶμα
κουρίδιον, μάλα καλὸν, ἐνίπλειον βιότοιο,
τοῦ ποτὲ μεμνήσεσθαι ὀίομαι ἔν περ ὀνείρῳ."

Antinous scorns Eumaeus for weeping at the sight of his master's bow.

Ὣς φάτο, καί ῥ' Εὔμαιον ἀνώγει, δῖον ὑφορβὸν, 80
τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον.

δακρύσας δ' Εὔμαιος ἐδέξατο καὶ κατέθηκε·
κλαῖε δὲ βουκόλος ἄλλοθ', ἐπεὶ ἴδε τόξον ἄνακτος.
Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"νήπιοι ἀγροιῶται, ἐφημέρια φρονέοντες, 85
ἆ δειλὼ, τί νυ δάκρυ κατείβετον ἠδὲ γυναικὶ
θυμὸν ἐνὶ στήθεσσιν ὀρίνετον; ἦ τε καὶ ἄλλως
κεῖται ἐν ἄλγεσι θυμὸς, ἐπεὶ φίλον ὤλεσ' ἀκοίτην.
ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἠὲ θύραζε
κλαίετον ἐξελθόντε, κατ' αὐτόθι τόξα λιπόντε, 90
μνηστήρεσσιν ἄεθλον ἀάατον· οὐ γὰρ ὀίω
ῥηιδίως τόδε τόξον ἐύξοον ἐντανύεσθαι.
οὐ γάρ τις μέτα τοῖος ἀνὴρ ἐν τοίσδεσι πᾶσιν
οἷος Ὀδυσσεὺς ἔσκεν· ἐγὼ δέ μιν αὐτὸς ὄπωπα—
καὶ γὰρ μνήμων εἰμί—πάις δ' ἔτι νήπιος ἦα." 95
Ὣς φάτο, τῷ δ' ἄρα θυμὸς ἐνὶ στήθεσσιν ἐώλπει
νευρὴν ἐντανύσειν διοϊστεύσειν τε σιδήρου.
ἦ τοι ὀιστοῦ γε πρῶτος γεύσεσθαι ἔμελλεν
ἐκ χειρῶν Ὀδυσῆος ἀμύμονος, ὃν τότ' ἀτίμα
ἥμενος ἐν μεγάροις, ἐπὶ δ' ὤρνυε πάντας ἑταίρους. 100

Telemachus incites the suitors to the trial, and sets up the axes.

τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἷς Τηλεμάχοιο·
"ὦ πόποι, ἦ μάλα με Ζεὺς ἄφρονα θῆκε Κρονίων·
μήτηρ μέν μοί φησι φίλη, πινυτή περ ἐοῦσα,
ἄλλῳ ἅμ' ἕψεσθαι νοσφισσαμένη τόδε δῶμα·
αὐτὰρ ἐγὼ γελόω καὶ τέρπομαι ἄφρονι θυμῷ. 105
ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνετ' ἄεθλον,
οἵη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιίδα γαῖαν,
οὔτε Πύλου ἱερῆς οὔτ' Ἄργεος οὔτε Μυκήνης·
[οὔτ' αὐτῆς Ἰθάκης οὔτ' ἠπείροιο μελαίνης·]
καὶ δ' αὐτοὶ τόδε γ' ἴστε· τί με χρὴ μητέρος αἶνον; 110

ἀλλ' ἄγε μὴ μύνῃσι παρέλκετε μηδ' ἔτι τόξου
δηρὸν ἀποτρωπᾶσθε τανυστύος, ὄφρα ἴδωμεν.
καὶ δέ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην·
εἰ δέ κεν ἐντανύσω διοϊστεύσω τε σιδήρου,
οὔ κέ μοι ἀχνυμένῳ τάδε δώματα πότνια μήτηρ 115
λείποι ἅμ' ἄλλῳ ἰοῦσ', ὅτ' ἐγὼ κατόπισθε λιποίμην
οἷός τ' ἤδη πατρὸς ἀέθλια κάλ' ἀνελέσθαι."
Ἦ καὶ ἀπ' ὤμοιιν χλαῖναν θέτο φοινικόεσσαν
ὀρθὸς ἀναΐξας, ἀπὸ δὲ ξίφος ὀξὺ θέτ' ὤμων.
πρῶτον μὲν πελέκεας στῆσεν, διὰ τάφρον ὀρύξας 120
πᾶσι μίαν μακρὴν, καὶ ἐπὶ στάθμην ἴθυνεν,
ἀμφὶ δὲ γαῖαν ἔναξε· τάφος δ' ἔλε πάντας ἰδόντας,
ὡς εὐκόσμως στῆσε· πάρος δ' οὔ πώ ποτ' ὀπώπει.

Then he takes the bow to show his skill, but a look from his father makes him desist.

στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου πειρήτιζε.
τρὶς μέν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων, 125
τρὶς δὲ μεθῆκε βίης, ἐπιελπόμενος τό γε θυμῷ,
νευρὴν ἐντανύσειν διοϊστεύσειν τε σιδήρου.
καί νύ κε δή ῥ' ἐτάνυσσε βίῃ τὸ τέταρτον ἀνέλκων,
ἀλλ' Ὀδυσεὺς ἀνένευε καὶ ἔσχεθεν ἱέμενόν περ.
τοῖς δ' αὖτις μετέειφ' ἱερὴ ἷς Τηλεμάχοιο· 130
"ὦ πόποι, ἦ καὶ ἔπειτα κακός τ' ἔσομαι καὶ ἄκικυς,
ἠὲ νεώτερός εἰμι καὶ οὔ πω χερσὶ πέποιθα
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
ἀλλ' ἄγεθ', οἵ περ ἐμεῖο βίῃ προφερέστεροί ἐστε,
τόξου πειρήσασθε, καὶ ἐκτελέωμεν ἄεθλον." 135
Ὡς εἰπὼν τόξον μὲν ἀπὸ ἕο θῆκε χαμᾶζε,
κλίνας κολλητῇσιν ἐυξέστῃς σανίδεσσιν,
αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ,
ἂψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.

τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός· 140
"ὄρνυσθ' ἑξείης ἐπιδέξια πάντες ἑταῖροι,
ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει."
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.

Leiodes the prophet first tries to string the bow, and failing, utters some dark forebodings.

Λειώδης δὲ πρῶτος ἀνίστατο, Οἴνοπος υἱὸς,
ὅ σφι θυοσκόος ἔσκε, παρὰ κρητῆρα δὲ καλὸν 145
ἷζε μυχοίτατος αἰέν· ἀτασθαλίαι δέ οἱ οἴῳ
ἐχθραὶ ἔσαν, πᾶσιν δὲ νεμέσσα μνηστήρεσσιν·
ὅς ῥα τότε πρῶτος τόξον λάβε καὶ βέλος ὠκύ.
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου πειρήτιζεν,
οὐδέ μιν ἐντάνυσε· πρὶν γὰρ κάμε χεῖρας ἀνέλκων 150
ἀτρίπτους ἁπαλάς· μετὰ δὲ μνηστῆρσιν ἔειπεν·
"ὦ φίλοι, οὐ μὲν ἐγὼ τανύω, λαβέτω δὲ καὶ ἄλλος.
πολλοὺς γὰρ τόδε τόξον ἀριστῆας κεκαδήσει
θυμοῦ καὶ ψυχῆς, ἐπεὶ ἦ πολὺ φέρτερόν ἐστι
τεθνάμεν ἢ ζώοντας ἁμαρτεῖν, οὗ θ' ἕνεκ' αἰεὶ 155
ἐνθάδ' ὁμιλέομεν, ποτιδέγμενοι ἤματα πάντα.
νῦν μέν τις καὶ ἔλπετ' ἐνὶ φρεσὶν ἠδὲ μενοινᾷ
γῆμαι Πηνελόπειαν, Ὀδυσσῆος παράκοιτιν.
αὐτὰρ ἐπὴν τόξου πειρήσεται ἠδὲ ἴδηται,
ἄλλην δή τιν' ἔπειτα Ἀχαιιάδων εὐπέπλων 160
μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα
γήμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι."
Ὣς ἄρ' ἐφώνησεν καὶ ἀπὸ ἕο τόξον ἔθηκε,
κλίνας κολλητῇσιν ἐυξέστῃς σανίδεσσιν,
αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ, 165
ἂψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.

Antinous rebukes him for his words; and tries to make the bow supple by heat, but in vain.

Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"Λειῶδες, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων,
δεινόν τ' ἀργαλέον τε,—νεμεσσῶμαι δέ τ' ἀκούων—
εἰ δὴ τοῦτό γε τόξον ἀριστῆας κεκαδήσει 170
θυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σὺ τανύσσαι.
οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ
οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ ὀιστῶν·
ἀλλ' ἄλλοι τανύουσι τάχα μνηστῆρες ἀγαυοί."
Ὣς φάτο, καί ῥ' ἐκέλευσε Μελάνθιον, αἰπόλον αἰγῶν· 175
"ἄγρει δὴ, πῦρ κῆον ἐνὶ μεγάροισι, Μελανθεῦ,
πὰρ δὲ τίθει δίφρον τε μέγαν καὶ κῶας ἐπ' αὐτοῦ,
ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἐόντος,
ὄφρα νέοι θάλποντες, ἐπιχρίοντες ἀλοιφῇ,
τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον." 180
Ὣς φάθ', ὁ δ' αἶψ' ἀνέκαιε Μελάνθιος ἀκάματον πῦρ,
πὰρ δὲ φέρων δίφρον θῆκεν καὶ κῶας ἐπ' αὐτοῦ,
ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἐόντος·
τῷ ῥα νέοι θάλποντες ἐπειρῶντ'· οὐδ' ἐδύναντο
ἐντανύσαι, πολλὸν δὲ βίης ἐπιδευέες ἦσαν. 185
Ἀντίνοος δ' ἔτ' ἐπεῖχε καὶ Εὐρύμαχος θεοειδὴς,
ἀρχοὶ μνηστήρων· ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.

Interview of Odysseus with Philoetius and Eumaeus. He proves their loyalty and secures their services.

Τὼ δ' ἐξ οἴκου βῆσαν ὁμαρτήσαντες ἅμ' ἄμφω
βουκόλος ἠδὲ συφοβὸς Ὀδυσσῆος θείοιο·
ἐκ δ' αὐτὸς μετὰ τοὺς δόμου ἤλυθε δῖος Ὀδυσσεύς. 190
ἀλλ' ὅτε δή ῥ' ἐκτὸς θυρέων ἔσαν ἠδὲ καὶ αὐλῆς,

φθεγξάμενός σφ' ἐπέεσσι προσηύδα μειλιχίοισι·
"βουκόλε καὶ σὺ, συφορβὲ, ἔπος τί κε μυθησαίμην,
ἦ αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει.
ποῖοί κ' εἶτ' Ὀδυσῆι ἀμυνέμεν, εἴ ποθεν ἔλθοι 195
ὧδε μάλ' ἐξαπίνης καί τις θεὸς αὐτὸν ἐνείκαι;
ἦ κε μνηστήρεσσιν ἀμύνοιτ' ἦ Ὀδυσῆι;
εἴπαθ', ὅπως ὑμέας κραδίη θυμός τε κελεύει."
Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνήρ·
"Ζεῦ πάτερ, αἲ γὰρ τοῦτο τελευτήσειας ἐέλδωρ, 200
ὡς ἔλθοι μὲν κεῖνος ἀνὴρ, ἀγάγοι δέ ἑ δαίμων·
γνοίης χ' οἵη ἐμὴ δύναμις καὶ χεῖρες ἕπονται."
Ὡς δ' αὔτως Εὔμαιος ἐπεύχετο πᾶσι θεοῖσι
νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.
αὐτὰρ ἐπεὶ δὴ τῶν γε νόον νημερτέ' ἀνέγνω, 205
ἐξαῦτίς σφ' ἐπέεσσιν ἀμειβόμενος προσέειπεν·
"Ἔνδον μὲν δὴ ὅδ' αὐτὸς ἐγὼ, κακὰ πολλὰ μογήσας,
ἤλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
γιγνώσκω δ' ὡς σφῶιν ἐελδομένοισιν ἱκάνω
οἵοισι δμώων· τῶν δ' ἄλλων οὔ τευ ἄκουσα 210
εὐξαμένου ἐμὲ αὖτις ὑπότροπον οἴκαδ' ἱκέσθαι.
σφῶιν δ', ὡς ἔσεταί περ, ἀληθείην καταλέξω.
εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστῆρας ἀγαυοὺς,
ἄξομαι ἀμφοτέροις ἀλόχους καὶ κτήματ' ὀπάσσω
οἰκία τ' ἐγγὺς ἐμεῖο τετυγμένα· καί μοι ἔπειτα 215
Τηλεμάχου ἑτάρω τε κασιγνήτω τε ἔσεσθον.
εἰ δ' ἄγε δὴ, καὶ σῆμα ἀριφραδὲς ἄλλο τι δείξω,
ὄφρα μ' εὖ γνῶτον πιστωθῆτόν τ' ἐνὶ θυμῷ,
οὐλὴν, τήν ποτέ με σῦς ἤλασε λευκῷ ὀδόντι
Παρνησόνδ' ἐλθόντα σὺν υἱάσιν Αὐτολύκοιο." 220
Ὡς εἰπὼν ῥάκεα μεγάλης ἀποέργαθεν οὐλῆς.
τὼ δ' ἐπεὶ εἰσιδέτην εὖ τ' ἐφράσσαντο ἕκαστα,
κλαῖον ἄρ' ἀμφ' Ὀδυσῆι δαΐφρονι χεῖρε βαλόντε,

καὶ κύνεον ἀγαπαζόμενοι κεφαλήν τε καὶ ὤμους.
ὣς δ' αὔτως Ὀδυσεὺς κεφαλὰς καὶ χεῖρας ἔκυσσε. 225
καί νύ κ' ὀδυρομένοισιν ἔδυ φάος ἠελίοιο,
εἰ μὴ Ὀδυσσεὺς αὐτὸς ἐρύκακε φώνησέν τε·
"παύεσθον κλαυθμοῖο γόοιό τε, μή τις ἴδηται
ἐξελθὼν μεγάροιο, ἀτὰρ εἴπῃσι καὶ εἴσω.
ἀλλὰ προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες, 230
πρῶτος ἐγώ, μετὰ δ' ὔμμες· ἀτὰρ τόδε σῆμα τετύχθω.
ἄλλοι μὲν γὰρ πάντες, ὅσοι μνηστῆρες ἀγαυοί,
οὐκ ἐάσουσιν ἐμοὶ δόμεναι βιὸν ἠδὲ φαρέτρην·
ἀλλὰ σὺ, δῖ' Εὔμαιε, φέρων ἀνὰ δώματα τόξον
ἐν χείρεσσιν ἐμοὶ θέμεναι, εἰπεῖν τε γυναιξὶ 235
κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας,
ἢν δέ τις ἢ στοναχῆς ἠὲ κτύπου ἔνδον ἀκούσῃ
ἀνδρῶν ἡμετέροισιν ἐν ἕρκεσι, μή τι θύραζε
προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ.
σοὶ δὲ, Φιλοίτιε δῖε, θύρας ἐπιτέλλομαι αὐλῆς 240
κληῖσαι κληῖδι, θοῶς δ' ἐπὶ δεσμὸν ἰῆλαι."
Ὣς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας·
ἕζετ' ἔπειτ' ἐπὶ δίφρον ἰὼν, ἔνθεν περ ἀνέστη·
ἐς δ' ἄρα καὶ τὼ δμῶε ἴτην θείου Ὀδυσῆος.

Eurymachus fails like the rest, and Antinous induces them to put off further trial till the morrow.

Εὐρύμαχος δ' ἤδη τόξον μετὰ χερσὶν ἐνώμα, 245
θάλπων ἔνθα καὶ ἔνθα σέλᾳ πυρός· ἀλλά μιν οὐδ' ὣς
ἐντανύσαι δύνατο, μέγα δ' ἔστενε κυδάλιμον κῆρ·
ὀχθήσας δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"ὦ πόποι, ἦ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων·
οὔ τι γάμου τοσσοῦτον ὀδύρομαι, ἀχνύμενός περ· 250
εἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαιΐδες, αἱ μὲν ἐν αὐτῇ
ἀμφιάλῳ Ἰθάκῃ, αἱ δ' ἄλλῃσιν πολίεσσιν·

ἀλλ' εἰ δὴ τοσσόνδε βίης ἐπιδευέες εἰμὲν
ἀντιθέου Ὀδυσῆος, ὅ τ' οὐ δυνάμεσθα τανύσσαι
τόξον· ἐλεγχείη δὲ καὶ ἐσσομένοισι πυθέσθαι." 255
Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"Εὐρύμαχ', οὐχ οὕτως ἔσται· νοέεις δὲ καὶ αὐτός.
νῦν μὲν γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο
ἁγνή· τίς δέ κε τόξα τιταίνοιτ'; ἀλλὰ ἕκηλοι
κάτθετ'· ἀτὰρ πελέκεάς γε καὶ εἴ κ' εἰῶμεν ἅπαντας 260
ἑστάμεν· οὐ μὲν γάρ τιν' ἀναιρήσεσθαι ὀίω,
ἐλθόντ' ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος.
ἀλλ' ἄγετ', οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,
ὄφρα σπείσαντες καταθείομεν ἀγκύλα τόξα·
ἠῶθεν δὲ κέλεσθε Μελάνθιον, αἰπόλον αἰγῶν, 265
αἶγας ἄγειν, αἳ πᾶσι μέγ' ἔξοχοι αἰπολίοισιν,
ὄφρ' ἐπὶ μηρία θέντες Ἀπόλλωνι κλυτοτόξῳ
τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον."
Ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν, 270
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
οἱ δ' ἐπεὶ οὖν σπείσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,

Odysseus, begging to try the bow, draws upon himself the wrath of the suitors.

τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
"κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης· 275
[ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει·]
Εὐρύμαχον δὲ μάλιστα καὶ Ἀντίνοον θεοειδέα
λίσσομ', ἐπεὶ καὶ τοῦτο ἔπος κατὰ μοῖραν ἔειπε,
νῦν μὲν παῦσαι τόξον, ἐπιτρέψαι δὲ θεοῖσιν·
ἠῶθεν δὲ θεὸς δώσει κράτος ᾧ κ' ἐθέλῃσιν. 280
ἀλλ' ἄγ' ἐμοὶ δότε τόξον ἐύξοον, ὄφρα μεθ' ὑμῖν

χειρῶν καὶ σθένεος πειρήσομαι, ἤ μοι ἔτ' ἐστὶν
ἶς, οἴη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν,
ἦ ἤδη μοι ὄλεσσεν ἄλη τ' ἀκομιστίη τε."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσησαν, 285
δείσαντες μὴ τόξον ἐύξοον ἐντανύσειεν.
Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"ἆ δειλὲ ξείνων, ἔνι τοι φρένες οὐδ' ἠβαιαί·
οὐκ ἀγαπᾷς ὃ ἕκηλος ὑπερφιάλοισι μεθ' ἡμῖν
δαίνυσαι, οὐδέ τι δαιτὸς ἀμέρδεαι, αὐτὰρ ἀκούεις 290
μύθων ἡμετέρων καὶ ῥήσιος; οὐδέ τις ἄλλος
ἡμετέρων μύθων ξεῖνος καὶ πτωχὸς ἀκούει.
οἶνός σε τρώει μελιηδὴς, ὅς τε καὶ ἄλλους
βλάπτει, ὃς ἄν μιν χανδὸν ἕλῃ μηδ' αἴσιμα πίνῃ.
οἶνος καὶ Κένταυρον, ἀγακλυτὸν Εὐρυτίωνα, 295
ἄασ' ἐνὶ μεγάρῳ μεγαθύμου Πειριθόοιο,
ἐς Λαπίθας ἐλθόνθ'· ὁ δ' ἐπεὶ φρένας ἄασεν οἴνῳ,
μαινόμενος κάκ' ἔρεξε δόμον κάτα Πειριθόοιο·
ἥρωας δ' ἄχος εἷλε, διὲκ προθύρου δὲ θύραζε
ἕλκον ἀναΐξαντες, ἀπ' οὔατα νηλέι χαλκῷ 300
ῥῖνάς τ' ἀμήσαντες· ὁ δὲ φρεσὶν ᾗσιν ἀασθεὶς
ἤιεν ἣν ἄτην ὀχέων ἀεσίφρονι θυμῷ.
ἐξ οὗ Κενταύροισι καὶ ἀνδράσι νεῖκος ἐτύχθη,
οἳ δ' αὐτῷ πρώτῳ κακὸν εὕρετο οἰνοβαρείων.
ὣς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αἴ κε τὸ τόξον 305
ἐντανύσῃς· οὐ γάρ τευ ἐπητύος ἀντιβολήσεις
ἡμετέρῳ ἐνὶ δήμῳ, ἄφαρ δέ σε νηὶ μελαίνῃ
εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων,
πέμψομεν· ἔνθεν δ' οὔ τι σαώσεαι· ἀλλὰ ἕκηλος
πῖνέ τε, μηδ' ἐρίδαινε μετ' ἀνδράσι κουροτέροισι." 310

Penelope protests, and claims fair treatment for their guest.

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

"'Αντίνο', οὐ μὲν καλὸν ἀτέμβειν οὐδὲ δίκαιον
ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ' ἵκηται.
ἔλπεαι, αἴ χ' ὁ ξεῖνος Ὀδυσσῆος μέγα τόξον
ἐντανύσῃ χερσίν τε βίηφί τε ἥφι πιθήσας, 315
οἴκαδέ μ' ἄξεσθαι καὶ ἐὴν θήσεσθαι ἄκοιτιν;
οὐδ' αὐτός που τοῦτό γ' ἐνὶ στήθεσσιν ἔολπε·
μηδέ τις ὑμείων τοῦ γ' εἵνεκα θυμὸν ἀχεύων
ἐνθάδε δαινύσθω, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε."
Τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα· 320
"κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια,
οὔ τι σε τόνδ' ἄξεσθαι ὀιόμεθ'· οὐδὲ ἔοικεν·
ἀλλ' αἰσχυνόμενοι φάτιν ἀνδρῶν ἠδὲ γυναικῶν,
μή ποτέ τις εἴπῃσι κακώτερος ἄλλος Ἀχαιῶν·
'ἦ πολὺ χείρονες ἄνδρες ἀμύμονος ἀνδρὸς ἄκοιτιν 325
μνῶνται, οὐδέ τι τόξον ἐύξοον ἐντανύουσιν·
ἀλλ' ἄλλος τις πτωχὸς ἀνὴρ ἀλαλήμενος ἐλθὼν
ῥηιδίως ἐτάνυσσε βιὸν, διὰ δ' ἧκε σιδήρου.'
ὣς ἐρέουσ', ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 330
"Εὐρύμαχ', οὔ πως ἔστιν ἐυκλείας κατὰ δῆμον
ἔμμεναι οἳ δὴ οἶκον ἀτιμάζοντες ἔδουσιν
ἀνδρὸς ἀριστῆος· τί δ' ἐλέγχεα ταῦτα τίθεσθε;
οὗτος δὲ ξεῖνος μάλα μὲν μέγας ἠδ' εὐπηγὴς,
πατρὸς δ' ἐξ ἀγαθοῦ γένος εὔχεται ἔμμεναι υἱός. 335
ἀλλ' ἄγε οἱ δότε τόξον ἐύξοον, ὄφρα ἴδωμεν.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κέ μιν ἐντανύσῃ, δώῃ δέ οἱ εὖχος Ἀπόλλων,
ἕσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλὰ,
δώσω δ' ὀξὺν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν, 340
καὶ ξίφος ἄμφηκες· δώσω δ' ὑπὸ ποσσὶ πέδιλα,
πέμψω δ' ὅππῃ μιν κραδίη θυμός τε κελεύει."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

"μῆτερ ἐμὴ, τόξον μὲν Ἀχαιῶν οὔ τις ἐμεῖο
κρείσσων, ᾧ κ' ἐθέλω, δόμεναί τε καὶ ἀρνήσασθαι, 345
οὔθ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
οὔθ' ὅσσοι νήσοισι πρὸς Ἤλιδος ἱπποβότοιο·
τῶν οὔ τίς μ' ἀέκοντα βιήσεται αἴ κ' ἐθέλωμι
καὶ καθάπαξ ξείνῳ δόμεναι τάδε τόξα φέρεσθαι.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 350
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· τόξον δ' ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ."
Ἡ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκει·
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ. 355
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Eumaeus brings the bow and arrows to his master; and bids Eurycleia to keep all the women in their rooms.

Αὐτὰρ ὁ τόξα λαβὼν φέρε καμπύλα δῖος ὑφορβός·
μνηστῆρες δ' ἄρα πάντες ὁμόκλεον ἐν μεγάροισιν· 360
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"πῇ δὴ καμπύλα τόξα φέρεις, ἀμέγαρτε συβῶτα,
πλαγκτέ; τάχ' αὖ σ' ἐφ' ὕεσσι κύνες ταχέες κατέδονται
οἷον ἀπ' ἀνθρώπων, οὓς ἔτρεφες, εἴ κεν Ἀπόλλων
ἡμῖν ἱλήκῃσι καὶ ἀθάνατοι θεοὶ ἄλλοι." 365
Ὡς φάσαν, αὐτὰρ ὁ θῆκε φέρων αὐτῇ ἐνὶ χώρῃ,
δείσας, οὕνεκα πολλοὶ ὁμόκλεον ἐν μεγάροισι.
Τηλέμαχος δ' ἑτέρωθεν ἀπειλήσας ἐγεγώνει
"ἄττα, πρόσω φέρε τόξα· τάχ' οὐκ εὖ πᾶσι πιθήσεις·
μή σε καὶ ὁπλότερός περ ἐὼν ἀγρόνδε δίωμαι, 370
βάλλων χερμαδίοισι· βίηφι δὲ φέρτερός εἰμι.

αἳ γὰρ πάντων τόσσον, ὅσοι κατὰ δῶματ' ἔασι,
μνηστήρων χερσίν τε βίηφί τε φέρτερος εἴην·
τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι
ἡμετέρου ἐξ οἴκου, ἐπεὶ κακὰ μηχανόωνται." 375
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασσαν
μνηστῆρες, καὶ δὴ μέθιεν χαλεποῖο χόλοιο
Τηλεμάχῳ· τὰ δὲ τόξα φέρων ἀνὰ δῶμα συβώτης
ἐν χείρεσσ' Ὀδυσῆι δαΐφρονι θῆκε παραστάς.
ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· 380
"Τηλέμαχος κέλεταί σε, περίφρων Εὐρύκλεια,
κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας,
ἢν δέ τις ἢ στοναχῆς ἠὲ κτύπου ἔνδον ἀκούσῃ
ἀνδρῶν ἡμετέροισιν ἐν ἕρκεσι, μή τι θύραζε
προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ." 385
Ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,
κλήισεν δὲ θύρας μεγάρων εὖ ναιεταόντων.

Meanwhile Philoetius makes fast the doors of the hall.

Σιγῇ δ' ἐξ οἴκοιο Φιλοίτιος ἆλτο θύραζε,
κλήισεν δ' ἄρ' ἔπειτα θύρας εὐερκέος αὐλῆς.
κεῖτο δ' ὑπ' αἰθούσῃ ὅπλον νεὸς ἀμφιελίσσης 390
βύβλινον, ᾧ ῥ' ἐπέδησε θύρας, ἐς δ' ἤιεν αὐτός·
ἕζετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἔνθεν περ ἀνέστη,

Odysseus deftly handles the bow, and at the first shot sends his arrow through the axes.

εἰσορόων Ὀδυσῆα. ὁ δ' ἤδη τόξον ἐνώμα
πάντῃ ἀναστρωφῶν, πειρώμενος ἔνθα καὶ ἔνθα,
μὴ κέρα ἶπες ἔδοιεν ἀποιχομένοιο ἄνακτος. 395
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ἦ τις θηητὴρ καὶ ἐπίκλοπος ἔπλετο τόξων.

ἤ ῥά νύ που τοιαῦτα καὶ αὐτῷ οἴκοθι κεῖται,
ἢ ὅ γ' ἐφορμᾶται ποιησέμεν, ὡς ἐνὶ χερσὶ
νωμᾷ ἔνθα καὶ ἔνθα κακῶν ἔμπαιος ἀλήτης." 400
Ἄλλος δ' αὖτ' εἶπεσκε νέων ὑπερηνορεόντων·
"αἴ γὰρ δὴ τοσσοῦτον ὀνήσιος ἀντιάσειεν
ὡς οὗτός ποτε τοῦτο δυνήσεται ἐντανύσασθαι."
Ὣς ἄρ' ἔφαν μνηστῆρες· ἀτὰρ πολύμητις Ὀδυσσεὺς,
αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἴδε πάντη, 405
ὡς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ ἀοιδῆς
ῥηιδίως ἐτάνυσσε νέῳ περὶ κόλλοπι χορδὴν,
ἅψας ἀμφοτέρωθεν ἐυστρεφὲς ἔντερον οἰὸς,
ὣς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.
δεξιτερῇ δ' ἄρα χειρὶ λαβὼν πειρήσατο νευρῆς· 410
ἡ δ' ὑπὸ καλὸν ἄεισε, χελιδόνι εἰκέλη αὐδήν.

The suitors are aghast, and Zeus signifies his approval by a clap of thunder. Telemachus stands ready for resistance at his father's side.

μνηστῆρσιν δ' ἄρ' ἄχος γένετο μέγα, πᾶσι δ' ἄρα χρὼς
ἐτράπετο. Ζεὺς δὲ μεγάλ' ἔκτυπε σήματα φαίνων·
γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεὺς,
ὅττι ῥά οἱ τέρας ἧκε Κρόνου παῖς ἀγκυλομήτεω. 415
εἵλετο δ' ὠκὺν ὀιστὸν, ὅ οἱ παρέκειτο τραπέζῃ
γυμνός· τοὶ δ' ἄλλοι κοίλης ἔντοσθε φαρέτρης
κείατο, τῶν τάχ' ἔμελλον Ἀχαιοὶ πειρήσεσθαι.
τόν ῥ' ἐπὶ πήχει ἑλὼν ἕλκεν νευρὴν γλυφίδας τε,
αὐτόθεν ἐκ δίφροιο καθήμενος, ἧκε δ' ὀιστὸν 420
ἄντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων
πρώτης στειλειῆς, διὰ δ' ἀμπερὲς ἦλθε θύραζε
ἰὸς χαλκοβαρής· ὁ δὲ Τηλέμαχον προσέειπε·
"Τηλέμαχ', οὔ σ' ὁ ξεῖνος ἐνὶ μεγάροισιν ἐλέγχει

ἥμενος, οὐδέ τι τοῦ σκοποῦ ἤμβροτον οὐδέ τι τόξον 425
δὴν ἔκαμον τανύων· ἔτι μοι μένος ἔμπεδόν ἐστιν,
οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνονται.
νῦν δ' ὥρη καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι
ἐν φάει, αὐτὰρ ἔπειτα καὶ ἄλλως ἐψιάασθαι
μολπῇ καὶ φόρμιγγι· τὰ γάρ τ' ἀναθήματα δαιτός." 430
Ἦ καὶ ἐπ' ὀφρύσι νεῦσεν· ὁ δ' ἀμφέθετο ξίφος ὀξὺ
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,
ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ, ἄγχι δ' ἄρ' αὐτοῦ
πὰρ θρόνον ἑστήκει κεκορυθμένος αἴθοπι χαλκῷ.

X.

Μνηστηροφονία.

Odysseus shoots down Antinous, and reveals himself to the terrified suitors.

Αὐτὰρ ὁ γυμνώθη ῥακέων πολύμητις Ὀδυσσεὺς,
ἆλτο δ' ἐπὶ μέγαν οὐδὸν, ἔχων βιὸν ἠδὲ φαρέτρην
ἰῶν ἐμπλείην, ταχέας δ' ἐκχεύατ' ὀιστοὺς
αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστῆρσιν ἔειπεν·
"οὗτος μὲν δὴ ἄεθλος ἀάατος ἐκτετέλεσται· 5
νῦν αὖτε σκοπὸν ἄλλον, ὃν οὔ πώ τις βάλεν ἀνὴρ,
εἴσομαι, αἴ κε τύχωμι, πόρῃ δέ μοι εὖχος Ἀπόλλων."
Ἦ καὶ ἐπ' Ἀντινόῳ ἰθύνετο πικρὸν ὀιστόν.
ἦ τοι ὁ καλὸν ἄλεισον ἀναιρήσεσθαι ἔμελλε,
χρύσεον ἄμφωτον, καὶ δὴ μετὰ χερσὶν ἐνώμα, 10
ὄφρα πίοι οἶνοιο· φόνος δέ οἱ οὐκ ἐνὶ θυμῷ

μέμβλετο· τίς κ' οἴοιτο μετ' ἀνδράσι δαιτυμόνεσσι
μοῦνον ἐνὶ πλεόνεσσι, καὶ εἰ μάλα καρτερὸς εἴη,
οἳ τεύξειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν;
τὸν δ' Ὀδυσεὺς κατὰ λαιμὸν ἐπισχόμενος βάλεν ἰῷ, 15
ἀντικρὺ δ' ἁπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
ἐκλίνθη δ' ἑτέρωσε, δέπας δέ οἱ ἔκπεσε χειρὸς
βλημένου, αὐτίκα δ' αὐλὸς ἀνὰ ῥῖνας παχὺς ἦλθεν
αἵματος ἀνδρομέοιο· θοῶς δ' ἀπὸ εἷο τράπεζαν
ὦσε ποδὶ πλήξας, ἀπὸ δ' εἴδατα χεῦεν ἔραζε· 20
σῖτός τε κρέα τ' ὀπτὰ φορύνετο. τοὶ δ' ὁμάδησαν
μνηστῆρες κατὰ δώμαθ', ὅπως ἴδον ἄνδρα πεσόντα,
ἐκ δὲ θρόνων ἀνόρουσαν ὀρινθέντες κατὰ δῶμα,
πάντοσε παπταίνοντες ἐυδμήτους ποτὶ τοίχους·
οὐδέ πη ἀσπὶς ἔην οὐδ' ἄλκιμον ἔγχος ἑλέσθαι. 25
νείκειον δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσι·
"ξεῖνε, κακῶς ἀνδρῶν τοξάζεαι· οὐκέτ' ἀέθλων
ἄλλων ἀντιάσεις· νῦν τοι σῶς αἰπὺς ὄλεθρος.
καὶ γὰρ δὴ νῦν φῶτα κατέκτανες ὃς μέγ' ἄριστος
κούρων εἰν Ἰθάκῃ· τῷ σ' ἐνθάδε γῦπες ἔδονται." 30
Ἴσκεν ἕκαστος ἀνὴρ, ἐπεὶ ἦ φάσαν οὐκ ἐθέλοντα
ἄνδρα κατακτεῖναι· τὸ δὲ νήπιοι οὐκ ἐνόησαν,
ὡς δή σφιν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφῆπτο.
τοὺς δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"ὦ κύνες, οὔ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἴκαδ' ἱκέσθαι 35
δήμου ἄπο Τρώων, ὅτι μοι κατεκείρετε οἶκον,
δμωῇσιν δὲ γυναιξὶ παρευνάζεσθε βιαίως,
αὐτοῦ τε ζώοντος ὑπεμνάασθε γυναῖκα,
οὔτε θεοὺς δείσαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν,
οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι· 40
νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφῆπται."
Ὡς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἷλε·
[πάπτηνεν δὲ ἕκαστος ὅπη φύγοι αἰπὺν ὄλεθρον·]

Eurymachus tries in vain to make terms; then he rushes upon Odysseus, but falls pierced with an arrow.

Εὐρύμαχος δέ μιν οἶος ἀμειβόμενος προσέειπεν·
"εἰ μὲν δὴ Ὀδυσεὺς Ἰθακήσιος εἰλήλουθας, 45
ταῦτα μὲν αἴσιμα εἶπας, ὅσα ῥέζεσκον Ἀχαιοὶ,
πολλὰ μὲν ἐν μεγάροισιν ἀτάσθαλα, πολλὰ δ' ἐπ' ἀγροῦ.
ἀλλ' ὁ μὲν ἤδη κεῖται ὃς αἴτιος ἔπλετο πάντων,
Ἀντίνοος· οὗτος γὰρ ἐπίηλεν τάδε ἔργα,
οὔ τι γάμου τόσσον κεχρημένος οὐδὲ χατίζων, 50
ἀλλ' ἄλλα φρονέων, τά οἱ οὐκ ἐτέλεσσε Κρονίων,
ὄφρ' Ἰθάκης κατὰ δῆμον ἐυκτιμένης βασιλεύοι
αὐτὸς, ἀτὰρ σὸν παῖδα κατακτείνειε λοχήσας.
νῦν δ' ὁ μὲν ἐν μοίρῃ πέφαται, σὺ δὲ φείδεο λαῶν
σῶν· ἀτὰρ ἄμμες ὄπισθεν ἀρεσσάμενοι κατὰ δῆμον, 55
ὅσσα τοι ἐκπέποται καὶ ἐδήδοται ἐν μεγάροισι,
τιμὴν ἀμφὶς ἄγοντες ἐεικοσάβοιον ἕκαστος,
χαλκόν τε χρυσόν τ' ἀποδώσομεν, εἰς ὅ κε σὸν κῆρ
ἰανθῇ· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 60
"Εὐρύμαχ', οὐδ' εἴ μοι πατρώια πάντ' ἀποδοῖτε,
ὅσσα τε νῦν ὔμμ' ἐστὶ καὶ εἴ ποθεν ἄλλ' ἐπιθεῖτε,
οὐδέ κεν ὣς ἔτι χεῖρας ἐμὰς λήξαιμι φόνοιο
πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτῖσαι.
νῦν ὑμῖν παράκειται ἐναντίον ἠὲ μάχεσθαι 65
ἢ φεύγειν, ὅς κεν θάνατον καὶ κῆρας ἀλύξῃ·
ἀλλά τιν' οὐ φεύξεσθαι ὀίομαι αἰπὺν ὄλεθρον."
Ὡς φάτο, τῶν δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.
τοῖσιν δ' Εὐρύμαχος μετεφώνεε δεύτερον αὖτις·
"ὦ φίλοι, οὐ γὰρ σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους, 70
ἀλλ' ἐπεὶ ἔλλαβε τόξον ἐΰξοον ἠδὲ φαρέτρην,

οὐδοῦ ἄπο ξεστοῦ τοξάσσεται, εἰς ὅ κε πάντας
ἄμμε κατακτείνῃ· ἀλλὰ μνησώμεθα χάρμης.
φάσγανά τε σπάσσασθε καὶ ἀντίσχεσθε τραπέζας
ἰῶν ὠκυμόρων· ἐπὶ δ' αὐτῷ πάντες ἔχωμεν 75
ἀθρόοι, εἴ κέ μιν οὐδοῦ ἀπώσομεν ἠδὲ θυράων,
ἔλθωμεν δ' ἀνὰ ἄστυ, βοὴ δ' ὤκιστα γένοιτο·
τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο."
Ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξὺ
χάλκεον, ἀμφοτέρωθεν ἀκαχμένον, ἆλτο δ' ἐπ' αὐτῷ 80
σμερδαλέα ἰάχων· ὁ δ' ἀμαρτῇ δῖος Ὀδυσσεὺς
ἰὸν ἀποπροϊεὶς βάλλε στῆθος παρὰ μαζὸν,
ἐν δέ οἱ ἥπατι πῆξε θοὸν βέλος· ἐκ δ' ἄρα χειρὸς
φάσγανον ἧκε χαμᾶζε, περιρρηδὴς δὲ τραπέζῃ
κάππεσεν ἰδνωθείς, ἀπὸ δ' εἴδατα χεῦεν ἔραζε 85
καὶ δέπας ἀμφικύπελλον· ὁ δὲ χθόνα τύπτε μετώπῳ
θυμῷ ἀνιάζων, ποσὶ δὲ θρόνον ἀμφοτέροισι
λακτίζων ἐτίνασσε· κατ' ὀφθαλμῶν δ' ἔχυτ' ἀχλύς.

Telemachus, having slain Amphinomus, brings arms for his father, himself, and their two herdsmen.

Ἀμφίνομος δ' Ὀδυσῆος ἐείσατο κυδαλίμοιο
ἀντίος ἀΐξας, εἴρυτο δὲ φάσγανον ὀξὺ, 90
εἴ πώς οἱ εἴξειε θυράων. ἀλλ' ἄρα μιν φθῆ
Τηλέμαχος κατόπισθε βαλὼν χαλκήρεϊ δουρὶ
ὤμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσε·
δούπησεν δὲ πεσὼν, χθόνα δ' ἤλασε παντὶ μετώπῳ.
Τηλέμαχος δ' ἀπόρουσε, λιπὼν δολιχόσκιον ἔγχος 95
αὐτοῦ ἐν Ἀμφινόμῳ· περὶ γὰρ δίε μή τις Ἀχαιῶν
ἔγχος ἀνελκόμενον δολιχόσκιον ἢ ἐλάσειε
φασγάνῳ ἀΐξας ἠὲ προπρηνέα τύψαι.
βῆ δὲ θέειν, μάλα δ' ὦκα φίλου πατέρ' εἰσαφίκανεν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα· 100

"ὦ πάτερ, ἤδη τοι σάκος οἴσω καὶ δύο δοῦρε
καὶ κυνέην πάγχαλκον, ἐπὶ κροτάφοις ἀραρυῖαν,
αὐτός τ' ἀμφιβαλεῦμαι ἰὼν, δώσω δὲ συβώτῃ
καὶ τῷ βουκόλῳ ἄλλα· τετευχῆσθαι γὰρ ἄμεινον."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 105
"οἶσε θέων, εἴως μοι ἀμύνεσθαι πάρ' ὀιστοὶ,
μή μ' ἀποκινήσωσι θυράων μοῦνον ἐόντα."
Ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρὶ,
βῆ δ' ἴμεναι θάλαμόνδ', ὅθι οἱ κλυτὰ τεύχεα κεῖτο.
ἔνθεν τέσσαρα μὲν σάκε' ἔξελε, δούρατα δ' ὀκτὼ 110
καὶ πίσυρας κυνέας χαλκήρεας ἱπποδασείας·
βῆ δὲ φέρων, μάλα δ' ὦκα φίλον πατέρ' εἰσαφίκανεν,
αὐτὸς δὲ πρώτιστα περὶ χροῖ δύσετο χαλκόν·
ὣς δ' αὔτως τὼ δμῶε δυέσθην τεύχεα καλὰ,
ἔσταν δ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην. 115
Αὐτὰρ ὅ γ', ὄφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ἰοὶ,
τόφρα μνηστήρων ἕνα γ' αἰεὶ ᾧ ἐνὶ οἴκῳ
βάλλε τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.
αὐτὰρ ἐπεὶ λίπον ἰοὶ ὀιστεύοντα ἄνακτα,
τόξον μὲν πρὸς σταθμὸν ἐυσταθέος μεγάροιο 120
ἔκλιν' ἑστάμεναι, πρὸς ἐνώπια παμφανόωντα,
αὐτὸς δ' ἀμφ' ὤμοισι σάκος θέτο τετραθέλυμνον,
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
εἵλετο δ' ἄλκιμα δοῦρε δύω κεκορυθμένα χαλκῷ. 125

Melanthius tries to steal into the storehouse to get arms. He is caught there and left fast bound.

Ὀρσοθύρη δέ τις ἔσκεν ἐυδμήτῳ ἐνὶ τοίχῳ,
ἀκρότατον δὲ παρ' οὐδὸν ἐυσταθέος μεγάροιο
ἦν ὁδὸς ἐς λαύρην, σανίδες δ' ἔχον εὖ ἀραρυῖαι.
τὴν δ' Ὀδυσεὺς φράζεσθαι ἀνώγει δῖον ὑφορβὸν

ἑσταότ' ἄγχ' αὐτῆς· μία δ' οἴη γίγνετ' ἐφορμή. 130
τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων
"ὦ φίλοι, οὐκ ἂν δή τις ἀν' ὀρσοθύρην ἀναβαίη
καὶ εἴποι λαοῖσι, βοὴ δ' ὤκιστα γένοιτο;
τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο."
Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν· 135
"οὔ πως ἔστ', Ἀγέλαε διοτρεφές· ἄγχι γὰρ αἰνῶς
αὐλῆς καλὰ θύρετρα καὶ ἀργαλέον στόμα λαύρης·
καί χ' εἷς πάντας ἐρύκοι ἀνὴρ, ὅς τ' ἄλκιμος εἴη.
ἀλλ' ἄγεθ', ὑμῖν τεύχε' ἐνείκω θωρηχθῆναι
ἐκ θαλάμου· ἔνδον γὰρ, ὀίομαι, οὐδέ πη ἄλλῃ 140
τεύχεα κατθέσθην Ὀδυσεὺς καὶ φαίδιμος υἱός."
Ὡς εἰπὼν ἀνέβαινε Μελάνθιος, αἰπόλος αἰγῶν,
ἐς θαλάμους Ὀδυσῆος ἀνὰ ῥῶγας μεγάροιο.
ἔνθεν δώδεκα μὲν σάκε' ἔξελε, τόσσα δὲ δοῦρα
καὶ τόσσας κυνέας χαλκήρεας ἱπποδασείας· 145
βῆ δ' ἴμεναι, μάλα δ' ὦκα φέρων μνηστῆρσιν ἔδωκε.
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὡς περιβαλλομένους ἴδε τεύχεα χερσί τε δοῦρα
μακρὰ τινάσσοντας· μέγα δ' αὐτῷ φαίνετο ἔργον.
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα· 150
"Τηλέμαχ', ἦ μάλα δή τις ἐνὶ μεγάροισι γυναικῶν
νῶιν ἐποτρύνει πόλεμον κακὸν ἠὲ Μελανθεύς."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ὦ πάτερ, αὐτὸς ἐγὼ τόδε γ' ἤμβροτον—οὐδέ τις ἄλλος
αἴτιος—ὃς θαλάμοιο θύρην πυκινῶς ἀραρυῖαν 155
κάλλιπον ἀγκλίνας· τῶν δὲ σκοπὸς ἦεν ἀμείνων.
ἀλλ' ἴθι, δῖ' Εὔμαιε, θύρην ἐπίθες θαλάμοιο,
καὶ φράσαι ἤ τις ἄρ' ἐστὶ γυναικῶν ἢ τάδε ῥέζει,
ἢ υἱὸς Δολίοιο, Μελανθεὺς τόν περ ὀίω."
Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 160
βῆ δ' αὖτις θάλαμόνδε Μελάνθιος, αἰπόλος αἰγῶν,

οἴσων τεύχεα καλά. νόησε δὲ δῖος ὑφορβὸς,
αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
κεῖνος δ' αὖτ' ἀίδηλος ἀνὴρ, ὃν ὀιόμεθ' αὐτοὶ, 165
ἔρχεται ἐς θάλαμον· σὺ δέ μοι νημερτὲς ἐνίσπες,
ἤ μιν ἀποκτείνω, αἴ κε κρείσσων γε γένωμαι,
ἠέ σοι ἐνθάδ' ἄγω, ἵν' ὑπερβασίας ἀποτίσῃ
πολλὰς, ὅσσας οὗτος ἐμήσατο σῷ ἐνὶ οἴκῳ."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 170
"ἦ τοι ἐγὼ καὶ Τηλέμαχος μνηστῆρας ἀγαυοὺς
σχήσομεν ἔντοσθεν μεγάρων, μάλα περ μεμαῶτας·
σφῶι δ' ἀποστρέψαντε πόδας καὶ χεῖρας ὕπερθεν
ἐς θάλαμον βαλέειν, σανίδας δ' ἐκδῆσαι ὄπισθε,
σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε 175
κίον' ἀν' ὑψηλὴν ἐρύσαι πελάσαι τε δοκοῖσιν,
ὥς κεν δηθὰ ζωὸς ἐὼν χαλέπ' ἄλγεα πάσχῃ."
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθυντο,
βὰν δ' ἴμεν ἐς θάλαμον, λαθέτην δέ μιν ἔνδον ἐόντα.
ἦ τοι ὁ μὲν θαλάμοιο μυχὸν κάτα τεύχε' ἐρεύνα, 180
τὼ δ' ἔσταν ἑκάτερθε παρὰ σταθμοῖσι μένοντε,
εὖθ' ὑπὲρ οὐδὸν ἔβαινε Μελάνθιος, αἰπόλος αἰγῶν,
τῇ ἑτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,
τῇ δ' ἑτέρῃ σάκος εὐρὺ γέρον, πεπαλαγμένον ἄζῃ,
Λαέρτεω ἥρωος, ὃ κουρίζων φορέεσκε· 185
δὴ τότε γ' ἤδη κεῖτο, ῥαφαὶ δὲ λέλυντο ἱμάντων·
τὼ δ' ἄρ' ἐπαΐξαν θ' ἑλέτην, ἔρυσάν τέ μιν εἴσω
κουρὶξ, ἐν δαπέδῳ δὲ χαμαὶ βάλον ἀχνύμενον κῆρ,
σὺν δὲ πόδας χεῖράς τε δέον θυμαλγέι δεσμῷ
εὖ μάλ' ἀποστρέψαντε διαμπερὲς, ὡς ἐκέλευσεν 190
υἱὸς Λαέρταο, πολύτλας δῖος Ὀδυσσεύς·
σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε
κίον' ἀν' ὑψηλὴν ἔρυσαν πέλασάν τε δοκοῖσι.

τὸν δ' ἐπικερτομέων προσέφης, Εὔμαιε συβῶτα·
"νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νύκτα φυλάξεις, 195
εὐνῇ ἔνι μαλακῇ καταλέγμενος, ὥς σε ἔοικεν·
οὐδὲ σέ γ' ἠριγένεια παρ' Ὠκεανοῖο ῥοάων
λήσει ἐπερχομένη χρυσόθρονος, ἠνίκ' ἀγινεῖς
αἶγας μνηστήρεσσι δόμον κάτα δαῖτα πένεσθαι."
Ὡς ὁ μὲν αὖθι λέλειπτο, ταθεὶς ὁλοῷ ἐνὶ δεσμῷ 200
τὼ δ' ἐς τεύχεα δύντε, θύρην ἐπιθέντε φαεινὴν,
βήτην εἰς Ὀδυσῆα δαΐφρονα ποικιλομήτην.
ἔνθα μένος πνείοντες ἐφέστασαν, οἱ μὲν ἐπ' οὐδοῦ
τέσσαρες, οἱ δ' ἔντοσθε δόμων πολέες τε καὶ ἐσθλοί.

Athena appears in the form of Mentor, kindles the courage of Odysseus; and then takes the shape of a swallow and sits on the rafter.

τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη, 205
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.
τὴν δ' Ὀδυσεὺς γήθησεν ἰδὼν καὶ μῦθον ἔειπε·
"Μέντορ, ἄμυνον ἀρὴν, μνῆσαι δ' ἑτάροιο φίλοιο,
ὅς σ' ἀγαθὰ ῥέζεσκον· ὁμηλικίη δέ μοί ἐσσι."
Ὡς φάτ', ὀιόμενος λαοσσόον ἔμμεν Ἀθήνην. 210
μνηστῆρες δ' ἑτέρωθεν ὁμόκλεον ἐν μεγάροισι.
πρῶτος τήν γ' ἐνένιπε Δαμαστορίδης Ἀγέλαος·
"Μέντορ, μή σ' ἐπέεσσι παραιπεπίθησιν Ὀδυσσεὺς
μνηστήρεσσι μάχεσθαι, ἀμυνέμεναι δέ οἱ αὐτῷ.
ὧδε γὰρ ἡμέτερόν γε νόον τελέεσθαι ὀίω· 215
ὁππότε κεν τούτους κτέωμεν, πατέρ' ἠδὲ καὶ υἱὸν,
ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσεαι, οἷα μενοινᾷς
ἔρδειν ἐν μεγάροις· σῷ δ' αὐτοῦ κράατι τίσεις.
αὐτὰρ ἐπὴν ὑμέων γε βίας ἀφελώμεθα χαλκῷ,
κτήμαθ' ὁπόσσα τοι ἔστι, τά τ' ἔνδοθι καὶ τὰ θύρηφι, 220

τοῖσιν Ὀδυσσῆος μεταμίξομεν· οὐδέ τοι υἷας
ζώειν ἐν μεγάροισιν ἐάσομεν, οὐδὲ θύγατρας
οὐδ' ἄλοχον κεδνὴν Ἰθάκης κατὰ ἄστυ πολεύειν."
Ὣς φάτ', Ἀθηναίη δὲ χολώσατο κηρόθι μᾶλλον,
νείκεσσεν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν· 225
"οὐκέτι σοί γ', Ὀδυσεῦ, μένος ἔμπεδον οὐδέ τις ἀλκὴ,
οἵη ὅτ' ἀμφ' Ἑλένῃ λευκωλένῳ εὐπατερείῃ
εἰνάετες Τρώεσσιν ἐμάρναο νωλεμὲς αἰεὶ,
πολλοὺς δ' ἄνδρας ἔπεφνες ἐν αἰνῇ δηιοτῆτι,
σῇ δ' ἥλω βουλῇ Πριάμου πόλις εὐρυάγυια. 230
πῶς δὴ νῦν, ὅτε σόν τε δόμον καὶ κτήμαθ' ἱκάνεις,
ἄντα μνηστήρων ὀλοφύρεαι ἄλκιμος εἶναι;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο καὶ ἴδε ἔργον,
ὄφρ' εἰδῇς οἷός τοι ἐν ἀνδράσι δυσμενέεσσι
Μέντωρ Ἀλκιμίδης εὐεργεσίας ἀποτίνειν." 235
Ἦ ῥα, καὶ οὔ πω πάγχυ δίδου ἑτεραλκέα νίκην,
ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν
ἠμὲν Ὀδυσσῆος ἠδ' υἱοῦ κυδαλίμοιο.
αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον
ἕζετ' ἀναΐξασα, χελιδόνι εἰκέλη ἄντην. 240
Μνηστῆρας δ' ὤτρυνε Δαμαστορίδης Ἀγέλαος
Εὐρύνομός τε καὶ Ἀμφιμέδων Δημοπτόλεμός τε
Πείσανδρός τε Πολυκτορίδης Πόλυβός τε δαΐφρων·
οἱ γὰρ μνηστήρων ἀρετῇ ἔσαν ἔξοχ' ἄριστοι,
ὅσσοι ἔτ' ἔζωον περί τε ψυχέων ἐμάχοντο· 245
τοὺς δ' ἤδη ἐδάμασσε βιὸς καὶ ταρφέες ἰοί.
τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων·
"ὦ φίλοι, ἤδη σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους·
καὶ δή οἱ Μέντωρ μὲν ἔβη κενὰ εὔγματα εἰπὼν,
οἱ δ' οἶοι λείπονται ἐπὶ πρώτῃσι θύρῃσι. 250
τῷ νῦν μὴ ἅμα πάντες ἀφίετε δούρατα μακρὰ,
ἀλλ' ἄγεθ' οἱ ἐξ πρῶτον ἀκοντίσατ', αἴ κέ ποθι Ζεὺς

δώῃ Ὀδυσσῆα βλῆσθαι καὶ κῦδος ἀρέσθαι.
τῶν δ' ἄλλων οὐ κῆδος, ἐπὴν οὗτός γε πέσῃσιν."

Athena diverts the spears from Odysseus and his friends, and scares the suitors by raising her aegis before them.

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν ὡς ἐκέλευεν, 255
ἱέμενοι· τὰ δὲ πάντα ἐτώσια θῆκεν Ἀθήνη.
τῶν ἄλλος μὲν σταθμὸν ἐυσταθέος μεγάροιο
βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν·
ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.
αὐτὰρ ἐπειδὴ δούρατ' ἀλεύαντο μνηστήρων, 260
τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς·
"ὦ φίλοι, ἤδη μέν κεν ἐγὼν εἴποιμι καὶ ἄμμιν
μνηστήρων ἐς ὅμιλον ἀκοντίσαι, οἳ μεμάασιν
ἡμέας ἐξεναρίξαι ἐπὶ προτέροισι κακοῖσιν."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν ὀξέα δοῦρα 265
ἄντα τιτυσκόμενοι· Δημοπτόλεμον μὲν Ὀδυσσεὺς,
Εὐρυάδην δ' ἄρα Τηλέμαχος, Ἔλατον δὲ συβώτης,
Πείσανδρον δ' ἄρ' ἔπεφνε βοῶν ἐπιβουκόλος ἀνήρ.
οἱ μὲν ἔπειθ' ἅμα πάντες ὀδὰξ ἕλον ἄσπετον οὖδας,
μνηστῆρες δ' ἀνεχώρησαν μεγάροιο μυχόνδε· 270
τοὶ δ' ἄρ' ἐπήιξαν, νεκύων δ' ἐξ ἔγχε' ἕλοντο.
Αὖτις δὲ μνηστῆρες ἀκόντισαν ὀξέα δοῦρα
ἱέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.
τῶν ἄλλος μὲν σταθμὸν ἐυσταθέος μεγάροιο
βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν· 275
ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.
Ἀμφιμέδων δ' ἄρα Τηλέμαχον βάλε χεῖρ' ἐπὶ καρπῷ
λίγδην, ἄκρην δὲ ῥινὸν δηλήσατο χαλκός.
Κτήσιππος δ' Εὔμαιον ὑπὲρ σάκος ἔγχεϊ μακρῷ
ὦμον ἐπέγραψεν· τὸ δ' ὑπέρπτατο, πῖπτε δ' ἔραζε. 280
τοὶ δ' αὖτ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην

μνηστρήων ἐς ὅμιλον ἀκόντισαν ὀξέα δοῦρα.
ἔνθ' αὖτ' Εὐρυδάμαντα βάλε πτολίπορθος Ὀδυσσεὺς,
Ἀμφιμέδοντα δὲ Τηλέμαχος, Πόλυβον δὲ συβώτης·
Κτήσιππον δ' ἄρ' ἔπειτα βοῶν ἐπιβουκόλος ἀνὴρ 285
βεβλήκει πρὸς στῆθος, ἐπευχόμενος δὲ προσηύδα·
"ὦ Πολυθερσείδη φιλοκέρτομε, μή ποτε πάμπαν
εἴκων ἀφραδίῃς μέγα εἰπεῖν, ἀλλὰ θεοῖσι
μῦθον ἐπιτρέψαι, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι.
τοῦτό τοι ἀντὶ ποδὸς ξεινήιον, ὅν ποτ' ἔδωκας 290
ἀντιθέῳ Ὀδυσῆι δόμον κάτ' ἀλητεύοντι."
Ἦ ῥα βοῶν ἑλίκων ἐπιβουκόλος· αὐτὰρ Ὀδυσσεὺς
οὖτα Δαμαστορίδην αὐτοσχεδὸν ἔγχεϊ μακρῷ·
Τηλέμαχος δ' Εὐηνορίδην Λειώκριτον οὖτα
δουρὶ μέσον κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν· 295
ἤριπε δὲ πρηνὴς, χθόνα δ' ἤλασε παντὶ μετώπῳ.
δὴ τότ' Ἀθηναίη φθισίμβροτον αἰγίδ' ἀνέσχεν
ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοίηθεν.
οἱ δ' ἐφέβοντο κατὰ μέγαρον βόες ὡς ἀγελαῖαι·
τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν 300
ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.
οἱ δ' ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι
ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσσι θόρωσι·
ταὶ μέν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἵενται,
οἱ δέ τε τὰς ὀλέκουσιν ἐπάλμενοι, οὐδέ τις ἀλκὴ 305
γίγνεται οὐδὲ φυγή· χαίρουσι δέ τ' ἀνέρες ἄγρῃ·
ὣς ἄρα τοὶ μνηστῆρας ἐπεσσύμενοι κατὰ δῶμα
τύπτον ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικὴς
κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θῦε.

Leiodes supplicates in vain for mercy.

Λειώδης δ' Ὀδυσῆος ἐπεσσύμενος λάβε γούνων, 310
καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

"γουνοῦμαί σ', Ὀδυσεῦ· σὺ δέ μ' αἴδεο καί μ' ἐλέησον·
οὐ γάρ πώ τινά φημι γυναικῶν ἐν μεγάροισιν
εἰπεῖν οὐδέ τι ῥέξαι ἀτάσθαλον· ἀλλὰ καὶ ἄλλους
παύεσκον μνηστῆρας, ὅτις τοιαῦτά γε ῥέζοι. 315
ἀλλά μοι οὐ πείθοντο κακῶν ἀπὸ χεῖρας ἔχεσθαι·
τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.
αὐτὰρ ἐγὼ μετὰ τοῖσι θυοσκόος οὐδὲν ἐοργὼς
κείσομαι, ὡς οὐκ ἔστι χάρις μετόπισθ' εὐεργέων."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 320
"εἰ μὲν δὴ μετὰ τοῖσι θυοσκόος εὔχεαι εἶναι,
πολλάκι που μέλλεις ἀρήμεναι ἐν μεγάροισι
τηλοῦ ἐμοὶ νόστοιο τέλος γλυκεροῖο γενέσθαι,
σοὶ δ' ἄλοχόν τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι·
τῷ οὐκ ἂν θάνατόν γε δυσηλεγέα προφύγοισθα." 325
Ὣς ἄρα φωνήσας ξίφος εἵλετο χειρὶ παχείῃ
κείμενον, ὅ ῥ' Ἀγέλαος ἀποπροέηκε χαμᾶζε
κτεινόμενος· τῷ τόν γε κατ' αὐχένα μέσσον ἔλασσε·
φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίῃσιν ἐμίχθη.

But Phemius, the minstrel, is spared, Telemachus interceding for him,

Τερπιάδης δέ τ' ἀοιδὸς ἀλύσκανε κῆρα μέλαιναν, 330
Φήμιος, ὅς ῥ' ἤειδε μετὰ μνηστῆρσιν ἀνάγκῃ.
ἔστη δ' ἐν χείρεσσιν ἔχων φόρμιγγα λίγειαν
ἄγχι παρ' ὀρσοθύρην· δίχα δὲ φρεσὶ μερμήριζεν,
ἢ ἐκδὺς μεγάροιο Διὸς μεγάλου ποτὶ βωμὸν
ἑρκείου ἵζοιτο τετυγμένον, ἔνθ' ἄρα πολλὰ 335
Λαέρτης Ὀδυσεύς τε βοῶν ἐπὶ μηρί' ἔκηαν,
ἢ γούνων λίσσοιτο προσαΐξας Ὀδυσῆα.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
γούνων ἅψασθαι Λαερτιάδεω Ὀδυσῆος.

ἦ τοι ὁ φόρμιγγα γλαφυρὴν κατέθηκε χαμᾶζε 340
μεσσηγὺς κρητῆρος ἰδὲ θρόνου ἀργυροήλου,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσαΐξας λάβε γούνων,
καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·
"γουνοῦμαί σ', Ὀδυσεῦ· σὺ δέ μ' αἴδεο καί μ' ἐλέησον·
αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, εἴ κεν ἀοιδὸν 345
πέφυης, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀείδω.
αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν οἴμας
παντοίας ἐνέφυσεν· ἔοικα δέ τοι παραείδειν
ὥς τε θεῷ· τῷ μή με λιλαίεο δειροτομῆσαι.
καί κεν Τηλέμαχος τάδε γ' εἴποι, σὸς φίλος υἱός, 350
ὡς ἐγὼ οὔ τι ἑκὼν ἐς σὸν δόμον οὐδὲ χατίζων
πωλεύμην μνηστῆρσιν ἀεισόμενος μετὰ δαῖτας,
ἀλλὰ πολὺ πλέονες καὶ κρείσσονες ἦγον ἀνάγκῃ."
Ὡς φάτο, τοῦ δ' ἤκουσ' ἱερὴ ἷς Τηλεμάχοιο,
αἶψα δ' ἑὸν πατέρα προσεφώνεεν ἐγγὺς ἐόντα· 355

and for the herald Medon.

"ἴσχεο μηδέ τι τοῦτον ἀναίτιον οὔταε χαλκῷ·
καὶ κήρυκα Μέδοντα σαώσομεν, ὅς τέ μευ αἰεὶ
οἴκῳ ἐν ἡμετέρῳ κηδέσκετο παιδὸς ἐόντος,
εἰ δὴ μή μιν ἔπεφνε Φιλοίτιος ἠὲ συβώτης,
ἠὲ σοὶ ἀντεβόλησεν ὀρινομένῳ κατὰ δῶμα." 360
Ὡς φάτο, τοῦ δ' ἤκουσε Μέδων πεπνυμένα εἰδώς·
πεπτηὼς γὰρ ἔκειτο ὑπὸ θρόνον, ἀμφὶ δὲ δέρμα
ἕστο βοὸς νεόδαρτον, ἀλύσκων κῆρα μέλαιναν.
αἶψα δ' ἀπὸ θρόνου ὦρτο, θοῶς δ' ἀπέδυνε βοείην,
Τηλέμαχον δ' ἄρ' ἔπειτα προσαΐξας λάβε γούνων, 365
καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·
"ὦ φίλ', ἐγὼ μὲν ὅδ' εἰμί, σὺ δ' ἴσχεο· εἰπὲ δὲ πατρὶ
μή με περισθενέων δηλήσεται ὀξέϊ χαλκῷ,
ἀνδρῶν μνηστήρων κεχολωμένος, οἵ οἱ ἔκειρον

κτήματ' ἐνὶ μεγάροις, σὲ δὲ νήπιοι οὐδὲν ἔτιον." 370
Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς·
"θάρσει, ἐπεὶ δή σ' οὗτος ἐρύσσατο καὶ ἐσάωσεν,
ὄφρα γνῷς κατὰ θυμὸν, ἀτὰρ εἴπῃσθα καὶ ἄλλῳ,
ὡς κακοεργίης εὐεργεσίη μέγ' ἀμείνων.
ἀλλ' ἐξελθόντες μεγάρων ἕζεσθε θύραζε 375
ἐκ φόνου εἰς αὐλὴν, σύ τε καὶ πολύφημος ἀοιδὸς,
ὄφρ' ἂν ἐγὼ κατὰ δῶμα πονήσομαι ὅττεό με χρή."
Ὡς φάτο, τὼ δ' ἔξω βήτην μεγάροιο κιόντε,
ἑζέσθην δ' ἄρα τώ γε Διὸς μεγάλου ποτὶ βωμὸν,
πάντοσε παπταίνοντε, φόνον ποτιδεγμένω αἰεί. 380
Πάπτηνεν δ' Ὀδυσεὺς καθ' ἑὸν δόμον, εἴ τις ἔτ' ἀνδρῶν
ζωὸς ὑποκλοπέοιτο, ἀλύσκων κῆρα μέλαιναν.
τοὺς δὲ ἴδεν μάλα πάντας ἐν αἵματι καὶ κονίῃσι
πεπτεῶτας πολλοὺς, ὥς τ' ἰχθύας, οὕς θ' ἁλιῆες
κοῖλον ἐς αἰγιαλὸν πολιῆς ἔκτοσθε θαλάσσης 385
δικτύῳ ἐξέρυσαν πολυωπῷ· οἱ δέ τε πάντες
κύμαθ' ἁλὸς ποθέοντες ἐπὶ ψαμάθοισι κέχυνται·
τῶν μέν τ' Ἠέλιος φαέθων ἐξείλετο θυμόν·
ὣς τότ' ἄρα μνηστῆρες ἐπ' ἀλλήλοισι κέχυντο.
δὴ τότε Τηλέμαχον προσέφη πολύμητις Ὀδυσσεύς· 390
"Τηλέμαχ', εἰ δ' ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν,
ὄφρα ἔπος εἴπωμι τό μοι καταθύμιόν ἐστιν."

Odysseus summons Eurycleia to the hall, and makes her send in the disloyal women,

Ὡς φάτο, Τηλέμαχος δὴ φίλῳ ἐπεπείθετο πατρὶ,
κινήσας δὲ θύρην προσέφη τροφὸν Εὐρύκλειαν·
"δεῦρο δὴ ὄρσο, γρῆυ παλαιγενὲς, ἥ τε γυναικῶν 395
δμωάων σκοπός ἐσσι κατὰ μέγαρ' ἡμετεράων·
ἔρχεο· κικλήσκει σε πατὴρ ἐμὸς, ὄφρα τι εἴπῃ."
Ὡς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,

ὤιξεν δὲ θύρας μεγάρων εὖ ναιεταόντων,
βῆ δ' ἴμεν· αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. 400
εὗρεν ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν,
αἵματι καὶ λύθρῳ πεπαλαγμένον ὥς τε λέοντα,
ὅς ῥά τε βεβρωκὼς βοὸς ἔρχεται ἀγραύλοιο·
πᾶν δ' ἄρα οἱ στῆθός τε παρήιά τ' ἀμφοτέρωθεν
αἱματόεντα πέλει, δεινὸς δ' εἰς ὦπα ἰδέσθαι· 405
ὣς Ὀδυσεὺς πεπάλακτο πόδας καὶ χεῖρας ὕπερθεν·
ἡ δ' ὡς οὖν νέκυάς τε καὶ ἄσπετον εἴσιδεν αἷμα,
ἴθυσέν ῥ' ὀλολύξαι, ἐπεὶ μέγα εἴσιδεν ἔργον·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένην περ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 410
"ἐν θυμῷ, γρηῦ, χαῖρε καὶ ἴσχεο μηδ' ὀλόλυζε·
οὐχ ὁσίη κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι.
τούσδε δὲ μοῖρ' ἐδάμασσε θεῶν καὶ σχέτλια ἔργα·
οὔ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων,
οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ὅτις σφέας εἰσαφίκοιτο· 415
τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.
ἀλλ' ἄγε μοι σὺ γυναῖκας ἐνὶ μεγάροις κατάλεξον,
αἵ τέ μ' ἀτιμάζουσι καὶ αἳ νηλείτιδές εἰσιν."
Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
"τοιγὰρ ἐγώ τοι, τέκνον, ἀληθείην καταλέξω. 420
πεντήκοντά τοί εἰσιν ἐνὶ μεγάροισι γυναῖκες
δμωαὶ, τὰς μέν τ' ἔργα διδάξαμεν ἐργάζεσθαι,
εἴριά τε ξαίνειν καὶ δουλοσύνην ἀνέχεσθαι·
τάων δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν,
οὔτ' ἐμὲ τίουσαι οὔτ' αὐτὴν Πηνελόπειαν. 425
Τηλέμαχος δὲ νέον μὲν ἀέξετο, οὐδέ ἑ μήτηρ
σημαίνειν εἴασκεν ἐπὶ δμωῇσι γυναιξίν.
ἀλλ' ἄγ' ἐγὼν ἀναβᾶσ' ὑπερώια σιγαλόεντα
εἴπω σῇ ἀλόχῳ, τῇ τις θεὸς ὕπνον ἐπῶρσε."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 430

"μή πω τήνδ' ἐπέγειρε· σὺ δ' ἐνθάδε εἰπὲ γυναιξὶν
ἐλθέμεν, αἵ περ πρόσθεν ἀεικέα μηχανόωντο."
Ὣς ἄρ' ἔφη, γρῆυς δὲ διὲκ μεγάροιο βεβήκει
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.

who are made to take their part in carrying out the corpses and cleansing the hall.

αὐτὰρ ὁ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην
εἰς ἓ καλεσσάμενος ἔπεα πτερόεντα προσηύδα·
"ἄρχετε νῦν νέκυας φορέειν καὶ ἄνωχθε γυναῖκας·
αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας
ὕδατι καὶ σπόγγοισι πολυτρήτοισι καθαίρειν.
αὐτὰρ ἐπὴν δὴ πάντα δόμον κατακοσμήσησθε,
δμωὰς ἐξαγαγόντες ἐυσταθέος μεγάροιο,
μεσσηγύς τε θόλου καὶ ἀμύμονος ἕρκεος αὐλῆς,
θεινέμεναι ξίφεσιν ταυνήκεσιν, εἰς ὅ κε πασέων
ψυχὰς ἐξαφέλησθε, καὶ ἐκλελάθοιντ' Ἀφροδίτης,
τὴν ἄρ' ὑπὸ μνηστῆρσιν ἔχον μίσγοντό τε λάθρῃ."
Ὣς ἔφαθ', αἱ δὲ γυναῖκες ἀολλέες ἦλθον ἅπασαι,
αἴν' ὀλοφυρόμεναι, θαλερὸν κατὰ δάκρυ χέουσαι.
πρῶτα μὲν οὖν νέκυας φόρεον κατατεθνηῶτας,
κὰδ δ' ἄρ' ὑπ' αἰθούσῃ τίθεσαν εὐερκέος αὐλῆς,
ἀλλήλοισιν ἐρείδουσαι· σήμαινε δ' Ὀδυσσεὺς
αὐτὸς ἐπισπέρχων· ταὶ δ' ἐκφόρεον καὶ ἀνάγκῃ.
αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας
ὕδατι καὶ σπόγγοισι πολυτρήτοισι κάθαιρον.
αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης
λίστροισιν δάπεδον πύκα ποιητοῖο δόμοιο
ξῦον· ταὶ δ' ἐφόρεον δμωαί, τίθεσαν δὲ θύραζε.

Twelve of the women are hanged in the courtyard.

αὐτὰρ ἐπειδὴ πᾶν μέγαρον διεκοσμήσαντο,
δμωὰς δ' ἐξαγαγόντες ἐυσταθέος μεγάροιο,

μεσσηγύς τε θόλου καὶ ἀμύμονος ἕρκεος αὐλῆς,
εἵλεον ἐν στείνει, ὅθεν οὔ πως ἦεν ἀλύξαι. 460
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχ' ἀγορεύειν·
"μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἑλοίμην
τάων, αἳ δὴ ἐμῇ κεφαλῇ κατ' ὀνείδεα χεῦαν
μητέρι θ' ἡμετέρῃ παρά τε μνηστῆρσιν ἴαυον."
Ὣς ἄρ' ἔφη, καὶ πεῖσμα νεὸς κυανοπρῴροιο 465
κίονος ἐξάψας μεγάλης περίβαλλε θόλοιο,
ὑψόσ' ἐπενταύσας, μή τις ποσὶν οὖδας ἵκοιτο.
ὡς δ' ὅτ' ἂν ἢ κίχλαι ταυσίπτεροι ἠὲ πέλειαι
ἕρκει ἐνιπλήξωσι, τό θ' ἑστήκῃ ἐνὶ θάμνῳ,
αὖλιν ἐσιέμεναι, στυγερὸς δ' ὑπεδέξατο κοῖτος, 470
ὣς αἵ γ' ἑξείης κεφαλὰς ἔχον, ἀμφὶ δὲ πάσαις
δειρῇσι βρόχοι ἦσαν, ὅπως οἴκτιστα θάνοιεν.
ἤσπαιρον δὲ πόδεσσι μίνυνθά περ οὔ τι μάλα δήν.

and Melanthius is ruthlessly mutilated.

Ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν·
τοῦ δ' ἀπὸ μὲν ῥῖνάς τε καὶ οὔατα νηλέι χαλκῷ 475
τάμνον, μήδεά τ' ἐξέρυσαν, κυσὶν ὠμὰ δάσασθαι,
χεῖράς τ' ἠδὲ πόδας κόπτον κεκοτηότι θυμῷ.
Οἱ μὲν ἔπειτ' ἀπονιψάμενοι χεῖράς τε πόδας τε
εἰς Ὀδυσῆα δόμονδε κίον, τετέλεστο δὲ ἔργον·
αὐτὰρ ὅ γε προσέειπε φίλην τροφὸν Εὐρύκλειαν· 480

Odysseus having purged the hall with sulphur, bids Penelope and her faithful women, to come to him there.

"οἶσε θέειον, γρῆυ, κακῶν ἄκος, οἶσε δέ μοι πῦρ,
ὄφρα θεειώσω μέγαρον· σὺ δὲ Πηνελόπειαν
ἐλθεῖν ἐνθάδ' ἄνωχθι σὺν ἀμφιπόλοισι γυναιξί·
πάσας δ' ὄτρυνον δμωὰς κατὰ δῶμα νέεσθαι."

Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 485
"ναὶ δὴ ταῦτά γε, τέκνον ἐμὸν, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε τοι χλαῖνάν τε χιτῶνά τε εἵματ' ἐνείκω,
μηδ' οὕτω ῥάκεσιν πεπυκασμένος εὐρέας ὤμους
ἕσταθ' ἐνὶ μεγάροισι· νεμεσσητὸν δέ κεν εἴη."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 490
"πῦρ νῦν μοι πρώτιστον ἐνὶ μεγάροισι γενέσθω."
Ὣς ἔφατ', οὐδ' ἀπίθησε φίλη τροφὸς Εὐρύκλεια,
ἤνεικεν δ' ἄρα πῦρ καὶ θήιον· αὐτὰρ Ὀδυσσεὺς
εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν.
Γρῆυς δ' αὖτ' ἀπέβη διὰ δώματα κάλ' Ὀδυσῆος 495
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι·
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι.
αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἠσπάζοντ' Ὀδυσῆα,
καὶ κύνεον ἀγαπαζόμεναι κεφαλήν τε καὶ ὤμους
χεῖράς τ' αἰνύμεναι· τὸν δὲ γλυκὺς ἵμερος ᾕρει 500
κλαυθμοῦ καὶ στοναχῆς, γίγνωσκε δ' ἄρα φρεσὶ πάσας.

Ψ.

Ὀδυσσέως ὑπὸ Πηνελόπης ἀναγνωρισμός.

Eurycleia wakes Penelope and tells her of the arrival of Odysseus and the slaughter of the suitors; but she cannot believe the tale.

Γρῆυς δ' εἰς ὑπερῷ' ἀνεβήσετο καγχαλόωσα,
δεσποίνῃ ἐρέουσα φίλον πόσιν ἔνδον ἐόντα·
γούνατα δ' ἐρρώσαντο, πόδες δ' ὑπερικταίνοντο.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
"ἔγρεο, Πηνελόπεια, φίλον τέκος, ὄφρα ἴδηαι 5
ὀφθαλμοῖσι τεοῖσι τά τ' ἔλδεαι ἤματα πάντα.

ἦλθ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ὀψέ περ ἐλθών.
μνηστῆρας δ' ἔκτεινεν ἀγήνορας, οἵ τε οἱ οἶκον
κήδεσκον καὶ κτήματ' ἔδον βιόωντό τε παῖδα."
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 10
"μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἵ τε δύνανται
ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἐόντα,
καί τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν·
οἵ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμη ἦσθα.
τίπτε με λωβεύεις πολυπενθέα θυμὸν ἔχουσαν 15
ταῦτα παρὲξ ἐρέουσα καὶ ἐξ ὕπνου μ' ἀνεγείρεις
ἡδέος, ὅς μ' ἐπέδησε φίλα βλέφαρ' ἀμφικαλύψας;
οὐ γάρ πω τοιόνδε κατέδραθον, ἐξ οὗ Ὀδυσσεὺς
ᾤχετ' ἐποψόμενος Κακοΐλιον οὐκ ὀνομαστήν.
ἀλλ' ἄγε νῦν κατάβηθι καὶ ἂψ ἔρχευ μέγαρόνδε. 20
εἰ γάρ τίς μ' ἄλλη γε γυναικῶν, αἵ μοι ἔασι,
ταῦτ' ἐλθοῦσ' ἤγγειλε καὶ ἐξ ὕπνου ἀνέγειρε,
τῷ κε τάχα στυγερῶς μιν ἐγὼν ἀπέπεμψα νεέσθαι
αὖτις ἔσω μέγαρον· σὲ δὲ τοῦτό γε γῆρας ὀνήσει."
Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 25
"οὔ τί σε λωβεύω, τέκνον φίλον, ἀλλ' ἔτυμόν τοι
ἦλθ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ὡς ἀγορεύω,
ὁ ξεῖνος, τὸν πάντες ἀτίμων ἐν μεγάροισι.
Τηλέμαχος δ' ἄρα μιν πάλαι ᾔδεεν ἔνδον ἐόντα,
ἀλλὰ σαοφροσύνῃσι νοήματα πατρὸς ἔκευθεν, 30
ὄφρ' ἀνδρῶν τίσαιτο βίην ὑπερηνορεόντων."
Ὣς ἔφαθ', ἡ δ' ἐχάρη καὶ ἀπὸ λέκτροιο θοροῦσα
γρηῒ περιπλέχθη, βλεφάρων δ' ἀπὸ δάκρυον ἧκε,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
"εἰ δ' ἄγε δή μοι, μαῖα φίλη, νημερτὲς ἐνίσπες, 35
εἰ ἐτεὸν δὴ οἶκον ἱκάνεται, ὡς ἀγορεύεις,
ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφῆκε
μοῦνος ἐών, οἱ δ' αἰὲν ἀολλέες ἔνδον ἔμιμνον."

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
"οὐκ ἴδον, οὐ πυθόμην, ἀλλὰ στόνον οἷον ἄκουσα 40
κτεινομένων· ἡμεῖς δὲ μυχῷ θαλάμων εὐπήκτων
ἥμεθ' ἀτυζόμεναι, σανίδες δ' ἔχον εὖ ἀραρυῖαι,
πρίν γ' ὅτε δή με σὸς υἱὸς ἀπὸ μεγάροιο κάλεσσε
Τηλέμαχος· τὸν γάρ ῥα πατὴρ προέηκε καλέσσαι.
εὗρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν 45
ἑσταόθ'· οἱ δέ μιν ἀμφὶ, κραταίπεδον οὖδας ἔχοντες,
κείατ' ἐπ' ἀλλήλοισιν· ἰδοῦσά κε θυμὸν ἰάνθης
[αἵματι καὶ λύθρῳ πεπαλαγμένον ὥς τε λέοντα].
νῦν δ' οἱ μὲν δὴ πάντες ἐπ' αὐλείῃσι θύρῃσιν
ἁθρόοι, αὐτὰρ ὁ δῶμα θεειοῦται περικαλλὲς, 50
πῦρ μέγα κηάμενος· σὲ δέ με προέηκε καλέσσαι.
ἀλλ' ἕπευ, ὄφρα σφῶιν ἐυφροσύνης ἐπιβῆτον
ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέποσθε.
νῦν δ' ἤδη τόδε μακρὸν ἐέλδωρ ἐκτετέλεσται·
ἦλθε μὲν αὐτὸς ζωὸς ἐφέστιος, εὗρε δὲ καὶ σὲ 55
καὶ παῖδ' ἐν μεγάροισι· κακῶς δ' οἵ πέρ μιν ἔρεζον
μνηστῆρες, τοὺς πάντας ἐτίσατο ᾧ ἐνὶ οἴκῳ."
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"μαῖα φίλη, μή πω μέγ' ἐπεύχεο καγχαλόωσα.
οἶσθα γὰρ ὥς κ' ἀσπαστὸς ἐνὶ μεγάροισι φανείη 60
πᾶσι, μάλιστα δ' ἐμοί τε καὶ υἱέι, τὸν τεκόμεσθα·
ἀλλ' οὐκ ἔσθ' ὅδε μῦθος ἐτήτυμος, ὡς ἀγορεύεις,
ἀλλά τις ἀθανάτων κτεῖνε μνηστῆρας ἀγαυοὺς,
ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα.
οὔ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, 65
οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ὅτις σφέας εἰσαφίκοιτο·
τῷ δι' ἀτασθαλίας ἔπαθον κακόν· αὐτὰρ Ὀδυσσεὺς
ὤλεσε τηλοῦ νόστον Ἀχαιΐδος, ὤλετο δ' αὐτός."
Τὴν δ' ἠμείβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια·
"τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, 70

ἢ πόσιν ἔνδον ἐόντα παρ' ἐσχάρῃ οὔ ποτ' ἔφησθα
οἴκαδ' ἐλεύσεσθαι· θυμὸς δέ τοι αἰὲν ἄπιστος.
ἀλλ' ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλο τι εἴπω,
οὐλὴν, τήν ποτέ μιν σὺς ἤλασε λευκῷ ὀδόντι.
τὴν ἀπονίζουσα φρασάμην, ἔθελον δὲ σοὶ αὐτῇ 75
εἰπέμεν· ἀλλά με κεῖνος ἑλὼν ἐπὶ μάστακα χερσὶν
οὐκ ἔα εἰπέμεναι πολυϊδρείῃσι νόοιο.
ἀλλ' ἕπευ· αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς,
αἴ κέν σ' ἐξαπάφω, κτεῖναί μ' οἰκτίστῳ ὀλέθρῳ."
Τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια· 80
"μαῖα φίλη, χαλεπόν σε θεῶν αἰειγενετάων
δήνεα εἴρυσθαι, μάλα περ πολύιδριν ἐοῦσαν·
ἀλλ' ἔμπης ἴομεν μετὰ παῖδ' ἐμὸν, ὄφρα ἴδωμαι
ἄνδρας μνηστῆρας τεθνηότας, ἠδ' ὃς ἔπεφνεν."

Penelope enters the hall, and sits long silent, doubtful whether the stranger can really be her lord.

Ὡς φαμένη κατέβαιν' ὑπερώια· πολλὰ δέ οἱ κῆρ 85
ὥρμαιν', ἢ ἀπάνευθε φίλον πόσιν ἐξερεείνοι,
ἢ παρστᾶσα κύσειε κάρη καὶ χεῖρε λαβοῦσα.
ἡ δ' ἐπεὶ εἰσῆλθεν καὶ ὑπέρβη λάινον οὐδὸν,
ἕζετ' ἔπειτ' Ὀδυσῆος ἐναντίη, ἐν πυρὸς αὐγῇ,
τοίχου τοῦ ἑτέρου· ὁ δ' ἄρα πρὸς κίονα μακρὴν 90
ἧστο κάτω ὁρόων, ποτιδέγμενος εἴ τί μιν εἴποι
ἰφθίμη παράκοιτις, ἐπεὶ ἴδεν ὀφθαλμοῖσιν.
ἡ δ' ἄνεω δὴν ἧστο, τάφος δέ οἱ ἦτορ ἵκανεν·
ὄψει δ' ἄλλοτε μέν μιν ἐνωπαδίως ἐσίδεσκεν,
ἄλλοτε δ' ἀγνώσασκε κακὰ χροῒ εἵματ' ἔχοντα. 95

Telemachus chides her slowness of heart to believe.

Τηλέμαχος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"μῆτερ ἐμὴ, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα,

τίφθ' οὕτω πατρὸς νοσφίζεαι, οὐδὲ παρ' αὐτὸν
ἑζομένη μύθοισιν ἀνείρεαι οὐδὲ μεταλλᾷς;
οὐ μέν κ' ἄλλη γ' ὧδε γυνὴ τετληότι θυμῷ 100
ἀνδρὸς ἀφεσταίη, ὅς οἱ κακὰ πολλὰ μογήσας
ἔλθοι ἐεικοστῷ ἔτεϊ ἐς πατρίδα γαῖαν·
σοὶ δ' αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"τέκνον ἐμὸν, θυμός μοι ἐνὶ στήθεσσι τέθηπεν, 105
οὐδέ τι προσφάσθαι δύναμαι ἔπος οὐδ' ἐρέεσθαι
οὐδ' εἰς ὦπα ἰδέσθαι ἐναντίον. εἰ δ' ἐτεὸν δὴ
ἔστ' Ὀδυσεὺς καὶ οἶκον ἱκάνεται, ἦ μάλα νῶι
γνωσόμεθ' ἀλλήλων καὶ λώιον· ἔστι γὰρ ἡμῖν
σήμαθ', ἃ δὴ καὶ νῶι κεκρυμμένα ἴδμεν ἀπ' ἄλλων." 110
Ὣς φάτο, μείδησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
"Τηλέμαχ', ἦ τοι μητέρ' ἐνὶ μεγάροισιν ἔασον
πειράζειν ἐμέθεν· τάχα δὲ φράσεται καὶ ἄρειον.
νῦν δ' ὅττι ῥυπόω, κακὰ δὲ χροῖ εἵματα εἶμαι, 115
τοὔνεκ' ἀτιμάζει με καὶ οὔ πώ φησι τὸν εἶναι.

Odysseus orders that the household keep high festival, that the slaughter of the suitors may not yet be known.

ἡμεῖς δὲ φραζώμεθ' ὅπως ὄχ' ἄριστα γένηται.
καὶ γάρ τίς θ' ἕνα φῶτα κατακτείνας ἐνὶ δήμῳ,
ᾧ μὴ πολλοὶ ἕωσιν ἀοσσητῆρες ὀπίσσω,
φεύγει πηούς τε προλιπὼν καὶ πατρίδα γαῖαν· 120
ἡμεῖς δ' ἕρμα πόληος ἀπέκταμεν, οἳ μέγ' ἄριστοι
κούρων εἰν Ἰθάκῃ· τὰ δέ σε φράζεσθαι ἄνωγα."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"αὐτὸς ταῦτά γε λεῦσσε, πάτερ φίλε· σὴν γὰρ ἀρίστην
μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ κε τίς τοι 125
ἄλλος ἀνὴρ ἐρίσειε καταθνητῶν ἀνθρώπων.

[ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἑψόμεθ', οὐδέ τί φημι
ἀλκῆς δευήσεσθαι, ὅση δύναμίς γε πάρεστιν."]
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"τοιγὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα. 130
πρῶτα μὲν ἂρ λούσασθε καὶ ἀμφιέσασθε χιτῶνας,
δμωὰς δ' ἐν μεγάροισιν ἀνώγετε εἵμαθ' ἑλέσθαι·
αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λίγειαν
ἡμῖν ἡγείσθω φιλοπαίγμονος ὀρχηθμοῖο,
ὥς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων, 135
ἢ ἀν' ὁδὸν στείχων, ἢ οἳ περιναιετάουσι·
μὴ πρόσθε κλέος εὐρὺ φόνου κατὰ ἄστυ γένηται
ἀνδρῶν μνηστήρων, πρίν γ' ἡμέας ἐλθέμεν ἔξω
ἀγρὸν ἐς ἡμέτερον πολυδένδρεον. ἔνθα δ' ἔπειτα
φρασσόμεθ' ὅττι κε κέρδος Ὀλύμπιος ἐγγυαλίξῃ." 140
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο.
πρῶτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνας,
ὤπλισθεν δὲ γυναῖκες· ὁ δ' εἵλετο θεῖος ἀοιδὸς
φόρμιγγα γλαφυρὴν, ἐν δέ σφισιν ἵμερον ὦρσε
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο. 145
τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν
ἀνδρῶν παιζόντων καλλιζώνων τε γυναικῶν.
ὧδε δέ τις εἴπεσκε δόμων ἔκτοσθεν ἀκούων·
"ἦ μάλα δή τις ἔγημε πολυμνήστην βασίλειαν·
σχετλίη, οὐδ' ἔτλη πόσιος οὗ κουριδίοιο 150
εἴρυσθαι μέγα δῶμα διαμπερὲς, εἶος ἵκοιτο."
Ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο.

Odysseus, clad in royal raiment, returns to his wife and chides her coldness.

αὐτὰρ Ὀδυσσῆα μεγαλήτορα ᾧ ἐνὶ οἴκῳ
Εὐρυνόμη ταμίη λοῦσεν καὶ χρῖσεν ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα· 155

αὐτὰρ κὰκ κεφαλῆς κάλλος πολὺ χεῦεν Ἀθήνη
μείζονά τ' εἰσιδέειν καὶ πάσσονα· κὰδ δὲ κάρητος
οὔλας ἧκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη 160
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
ὣς μὲν τῷ περίχευε χάριν κεφαλῇ τε καὶ ὤμοις.
ἐκ δ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
ἂψ δ' αὖτις κατ' ἄρ' ἕζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη,
ἀντίον ἧς ἀλόχου, καί μιν πρὸς μῦθον ἔειπε· 165
"δαιμονίη, περὶ σοί γε γυναικῶν θηλυτεράων
κῆρ ἀτέραμνον ἔθηκαν Ὀλύμπια δώματ' ἔχοντες·
οὐ μέν κ' ἄλλη γ' ὧδε γυνὴ τετληότι θυμῷ
ἀνδρὸς ἀφεσταίη, ὅς οἱ κακὰ πολλὰ μογήσας
ἔλθοι ἐεικοστῷ ἔτεϊ ἐς πατρίδα γαῖαν. 170
ἀλλ' ἄγε μοι, μαῖα, στόρεσον λέχος, ὄφρα καὶ αὐτὸς
λέξομαι· ἦ γὰρ τῇ γε σιδήρεος ἐν φρεσὶ θυμός."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"δαιμόνι', οὔτ' ἄρ τι μεγαλίζομαι οὔτ' ἀθερίζω
οὔτε λίην ἄγαμαι, μάλα δ' εὖ οἶδ' οἷος ἔησθα 175
ἐξ Ἰθάκης ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο.
ἀλλ' ἄγε οἱ στόρεσον πυκινὸν λέχος, Εὐρύκλεια,
ἐκτὸς ἐυσταθέος θαλάμου, τόν ῥ' αὐτὸς ἐποίει·
ἔνθα οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' εὐνὴν,
κώεα καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα." 180

Convinced at last by his knowledge of his own secret chamber, that it is really Odysseus, she throws herself into his arms.

Ὡς ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεὺς
ὀχθήσας ἄλοχον προσεφώνεε κεδνὰ ἰδυῖαν·
"ὦ γύναι, ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες.

τίς δέ μοι ἄλλοσε θῆκε λέχος; χαλεπὸν δέ κεν εἴη
καὶ μάλ' ἐπισταμένῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν 185
ῥηιδίως ἐθέλων θείη ἄλλῃ ἐνὶ χώρῃ.
ἀνδρῶν δ' οὔ κέν τις ζωὸς βροτός, οὐδὲ μάλ' ἡβῶν,
ῥεῖα μετοχλίσσειεν, ἐπεὶ μέγα σῆμα τέτυκται
ἐν λέχει ἀσκητῷ· τὸ δ' ἐγὼ κάμον οὐδέ τις ἄλλος.
θάμνος ἔφυ τανύφυλλος ἐλαίης ἕρκεος ἐντὸς, 190
ἀκμηνὸς θαλέθων· πάχετος δ' ἦν ἠύτε κίων.
τῷ δ' ἐγὼ ἀμφιβαλὼν θάλαμον δέμον, ὄφρ' ἐτέλεσσα,
πυκνῇσιν λιθάδεσσι, καὶ εὖ καθύπερθεν ἔρεψα,
κολλητὰς δ' ἐπέθηκα θύρας, πυκινῶς ἀραρυίας.
καὶ τότ' ἔπειτ' ἀπέκοψα κόμην τανυφύλλου ἐλαίης, 195
κορμὸν δ' ἐκ ῥίζης προταμὼν ἀμφέξεσα χαλκῷ
εὖ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἴθυνα,
ἑρμῖν' ἀσκήσας, τέτρηνα δὲ πάντα τερέτρῳ.
ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὄφρ' ἐτέλεσσα,
δαιδάλλων χρυσῷ τε καὶ ἀργύρῳ ἠδ' ἐλέφαντι· 200
ἐκ δ' ἐτάνυσσα ἱμάντα βοὸς φοίνικι φαεινόν.
οὕτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα,
ἤ μοι ἔτ' ἔμπεδόν ἐστι, γύναι, λέχος, ἦέ τις ἤδη
ἀνδρῶν ἄλλοσε θῆκε, ταμὼν ὕπο πυθμέν' ἐλαίης."
Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, 205
σήματ' ἀναγνούσης τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς·
δακρύσασα δ' ἔπειτ' ἰθὺς δράμεν, ἀμφὶ δὲ χεῖρας
δειρῇ βάλλ' Ὀδυσῆι, κάρη δ' ἔκυσ' ἠδὲ προσηύδα·
"μή μοι, Ὀδυσσεῦ, σκύζευ, ἐπεὶ τά περ ἄλλα μάλιστα
ἀνθρώπων πέπνυσο· θεοὶ δ' ὤπαζον ὀιζύν, 210
οἳ νῶιν ἀγάσαντο παρ' ἀλλήλοισι μένοντε
ἥβης ταρπῆναι καὶ γήραος οὐδὸν ἱκέσθαι.
αὐτὰρ μὴ νῦν μοι τόδε χώεο μηδὲ νεμέσσα,
οὕνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὧδ' ἀγάπησα.
αἰεὶ γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 215

ἐρρίγει μή τίς με βροτῶν ἀπάφοιτ' ἐπέεσσιν
ἐλθών· πολλοὶ γὰρ κακὰ κέρδεα βουλεύουσιν.
[οὐδέ κεν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα,
ἀνδρὶ παρ' ἀλλοδαπῷ ἐμίγη φιλότητι καὶ εὐνῇ,
εἰ ᾔδη ὅ μιν αὖτις ἀρήιοι υἷες Ἀχαιῶν 220
ἀξέμεναι οἶκόνδε φίλην ἐς πατρίδ' ἔμελλον.
τὴν δ' ἦ τοι ῥέξαι θεὸς ὤρορεν ἔργον ἀεικές·
τὴν δ' ἄτην οὐ πρόσθεν ἑῷ ἐγκάτθετο θυμῷ
λυγρὴν, ἐξ ἧς πρῶτα καὶ ἡμέας ἵκετο πένθος.]
νῦν δ', ἐπεὶ ἤδη σῆματ' ἀριφραδέα κατέλεξας 225
εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος ὀπώπει,
ἀλλ' οἷοι σύ τ' ἐγώ τε καὶ ἀμφίπολος μία μούνη,
Ἀκτορὶς, ἥν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,
ἣ νῶιν εἴρυτο θύρας πυκινοῦ θαλάμοιο,
πείθεις δή μευ θυμὸν, ἀπηνέα περ μάλ' ἐόντα." 230
Ὣς φάτο, τῷ δ' ἔτι μᾶλλον ὑφ' ἵμερον ὦρσε γόοιο·
κλαῖε δ' ἔχων ἄλοχον θυμαρέα, κεδνὰ ἰδυῖαν.
ὡς δ' ὅτ' ἂν ἀσπάσιος γῆ νηχομένοισι φανήῃ,
ὧν τε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ
ῥαίσῃ, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῷ· 235
παῦροι δ' ἐξέφυγον πολιῆς ἁλὸς ἤπειρόνδε
νηχόμενοι, πολλὴ δὲ περὶ χροῒ τέτροφεν ἅλμη,
ἀσπάσιοι δ' ἐπέβαν γαίης, κακότητα φυγόντες·
ὣς ἄρα τῇ ἀσπαστὸς ἔην πόσις εἰσοροώσῃ,
δειρῆς δ' οὔ πω πάμπαν ἀφίετο πήχεε λευκώ. 240
καί νύ κ' ὀδυρομένοισι φάνη ῥοδοδάκτυλος Ἠὼς,
εἰ μὴ ἄρ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.
νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, Ἠῶ δ' αὖτε
ῥύσατ' ἐπ' Ὠκεανῷ χρυσόθρονον, οὐδ' ἔα ἵππους
ζεύγνυσθ' ὠκύποδας, φάος ἀνθρώποισι φέροντας, 245
Λάμπον καὶ Φαέθονθ', οἵ τ' Ἠῶ πῶλοι ἄγουσι.
καὶ τότ' ἄρ' ἦν ἄλοχον προσέφη πολύμητις Ὀδυσσεύς·

"ὦ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων
ἤλθομεν, ἀλλ' ἔτ' ὄπισθεν ἀμέτρητος πόνος ἔσται,
πολλὸς καὶ χαλεπὸς, τὸν ἐμὲ χρὴ πάντα τελέσσαι. 250
ὣς γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαο
ἤματι τῷ ὅτε δὴ κατέβην δόμον Ἄιδος εἴσω,
νόστον ἑταίροισιν διζήμενος ἠδ' ἐμοὶ αὐτῷ.
ἀλλ' ἔρχευ, λέκτρονδ' ἴομεν, γύναι, ὄφρα καὶ ἤδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντε." 255

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"εὐνὴ μὲν δὴ σοί γε τότ' ἔσσεται ὁππότε θυμῷ
σῷ ἐθέλῃς, ἐπεὶ ἄρ σε θεοὶ ποίησαν ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν·
ἀλλ' ἐπεὶ ἐφράσθης καί τοι θεὸς ἔμβαλε θυμῷ, 260
εἴπ' ἄγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὄπισθεν, ὀίω,
πεύσομαι, αὐτίκα δ' ἐστὶ δαήμεναι οὔ τι χέρειον."

Odysseus recounts the prophecy of Teiresias as to his further wanderings,

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"δαιμονίη, τί τ' ἄρ' αὖ με μάλ' ὀτρύνουσα κελεύεις
εἰπέμεν; αὐτὰρ ἐγὼ μυθήσομαι οὐδ' ἐπικεύσω. 265
οὐ μέν τοι θυμὸς κεχαρήσεται· οὐδὲ γὰρ αὐτὸς
χαίρω, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἄστε' ἄνωγεν
ἐλθεῖν, ἐν χείρεσσιν ἔχοντ' εὐῆρες ἐρετμὸν,
εἰς ὅ κε τοὺς ἀφίκωμαι οἳ οὐκ ἴσασι θάλασσαν
ἀνέρες, οὐδέ θ' ἅλεσσι μεμιγμένον εἶδαρ ἔδουσιν· 270
οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρῄους,
οὐδ' εὐήρε' ἐρετμὰ, τά τε πτερὰ νηυσὶ πέλονται.
σῆμα δέ μοι τόδ' ἔειπεν ἀριφραδὲς, οὐδέ σε κεύσω·
ὁππότε κεν δή μοι ξυμβλήμενος ἄλλος ὁδίτης
φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ, 275
καὶ τότε μ' ἐν γαίῃ πήξαντ' ἐκέλευεν ἐρετμὸν,

ἔρξανθ' ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
οἴκαδ' ἀποστείχειν, ἔρδειν θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι, 280
πᾶσι μάλ' ἑξείης· θάνατος δέ μοι ἐξ ἁλὸς αὐτῷ
ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ με πέφνῃ
γήραι ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
ὄλβιοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελεῖσθαι."
Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 285
"εἰ μὲν δὴ γῆράς γε θεοὶ τελέουσιν ἄρειον,
ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσεσθαι."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τόφρα δ' ἄρ' Εὐρυνόμη τε ἰδὲ τροφὸς ἔντυον εὐνὴν
ἐσθῆτος μαλακῆς, δαΐδων ὕπο λαμπομενάων. 290
αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι,
γρῆυς μὲν κείουσα πάλιν οἴκόνδε βεβήκει,
τοῖσιν δ' Εὐρυνόμη θαλαμηπόλος ἡγεμόνευεν
ἐρχομένοισι λέχοσδε, δάος μετὰ χερσὶν ἔχουσα·
ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν. οἱ μὲν ἔπειτα 295
ἀσπάσιοι λέκτροιο παλαιοῦ θεσμὸν ἵκοντο.
αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης
παῦσαν ἄρ' ὀρχηθμοῖο πόδας, παῦσαν δὲ γυναῖκας,
αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα σκιόεντα.

and husband and wife spend the night in telling each other of what they had undergone.

Τὼ δ' ἐπεὶ οὖν φιλότητος ἐταρπήτην ἐρατεινῆς, 300
τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνέποντε,
ἡ μὲν ὅσ' ἐν μεγάροισιν ἀνέσχετο δῖα γυναικῶν,
ἀνδρῶν μνηστήρων ἐσορῶσ' ἀΐδηλον ὅμιλον,
οἳ ἕθεν εἵνεκα πολλὰ, βόας καὶ ἴφια μῆλα,
ἔσφαζον, πολλὸς δὲ πίθων ἠφύσσετο οἶνος· 305

αὐτὰρ ὁ διογενὴς Ὀδυσεὺς ὅσα κήδε' ἔθηκεν
ἀνθρώποις ὅσα τ' αὐτὸς ὀιζύσας ἐμόγησε,
πάντ' ἔλεγ'· ἡ δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὕπνος
πῖπτεν ἐπὶ βλεφάροισι πάρος καταλέξαι ἅπαντα.
Ἤρξατο δ' ὡς πρῶτον Κίκονας δάμασ', αὐτὰρ ἔπειτα 310
ἦλθ' ἐς Λωτοφάγων ἀνδρῶν πίειραν ἄρουραν·
ἠδ' ὅσα Κύκλωψ ἔρξε, καὶ ὡς ἀπετίσατο ποινὴν
ἰφθίμων ἑτάρων, οὓς ἤσθιεν οὐδ' ἐλέαιρεν·
ἠδ' ὡς Αἴολον ἵκεθ', ὅ μιν πρόφρων ὑπέδεκτο
καὶ πέμπ', οὐδέ πω αἶσα φίλην ἐς πατρίδ' ἱκέσθαι 315
ἤην, ἀλλά μιν αὖτις ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα·
ἠδ' ὡς Τηλέπυλον Λαιστρυγονίην ἀφίκανεν,
οἳ νῆάς τ' ὄλεσαν καὶ ἐυκνήμιδας ἑταίρους
[πάντας· Ὀδυσσεὺς δ' οἶος ὑπέκφυγε νηῒ μελαίνῃ]. 320
καὶ Κίρκης κατέλεξε δόλον πολυμηχανίην τε,
ἠδ' ὡς εἰς Ἀίδεω δόμον ἤλυθεν εὐρώεντα,
ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο,
νηὶ πολυκλήιδι, καὶ εἴσιδε πάντας ἑταίρους
μητέρα θ', ἥ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἐόντα· 325
ἠδ' ὡς Σειρήνων ἀδινάων φθόγγον ἄκουσεν,
ὥς θ' ἵκετο Πλαγκτὰς πέτρας δεινήν τε Χάρυβδιν
Σκύλλην θ', ἣν οὔ πώ ποτ' ἀκήριοι ἄνδρες ἄλυξαν·
ἠδ' ὡς Ἠελίοιο βόας κατέπεφνον ἑταῖροι·
ἠδ' ὡς νῆα θοὴν ἔβαλε ψολόεντι κεραυνῷ 330
Ζεὺς ὑψιβρεμέτης, ἀπὸ δ' ἔφθιθεν ἐσθλοὶ ἑταῖροι
πάντες ὁμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν·
ὥς θ' ἵκετ' Ὠγυγίην νῆσον νύμφην τε Καλυψώ,
ἣ δή μιν κατέρυκε λιλαιομένη πόσιν εἶναι
ἐν σπέσσι γλαφυροῖσι, καὶ ἔτρεφεν ἠδὲ ἔφασκε 335
θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα·
ἀλλὰ τῷ οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν·

ἠδ' ὡς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας,
οἳ δή μιν περὶ κῆρι θεὸν ὡς τιμήσαντο
καὶ πέμψαν σὺν νηὶ φίλην ἐς πατρίδα γαῖαν, 340
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες.
τοῦτ' ἄρα δεύτατον εἶπεν ἔπος, ὅτε οἱ γλυκὺς ὕπνος
λυσιμελὴς ἐπόρουσε, λύων μελεδήματα θυμοῦ.
Ἡ δ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
ὁππότε δή ῥ' Ὀδυσῆα ἐέλπετο ὃν κατὰ θυμὸν 345
εὐνῆς ἧς ἀλόχου ταρπήμεναι ἠδὲ καὶ ὕπνου,
αὐτίκ' ἀπ' Ὠκεανοῦ χρυσόθρονον ἠριγένειαν
ὦρσεν, ἵν' ἀνθρώποισι φόως φέροι· ὦρτο δ' Ὀδυσσεὺς
εὐνῆς ἐκ μαλακῆς, ἀλόχῳ δ' ἐπὶ μῦθον ἔτελλεν·

Next morning Odysseus gives up the care of the house to his wife, and bids her remain indoors while he visits Laertes.

"ὦ γύναι, ἤδη μὲν πολέων κεκορήμεθ' ἀέθλων 350
ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμὸν πολυκηδέα νόστον
κλαίουσ'· αὐτὰρ ἐμὲ Ζεὺς ἄλγεσι καὶ θεοὶ ἄλλοι
ἱέμενον πεδάασκον ἐμῆς ἀπὸ πατρίδος αἴης.
νῦν δ' ἐπεὶ ἀμφοτέρω πολυήρατον ἱκόμεθ' εὐνὴν,
κτήματα μὲν τά μοι ἔστι κομιζέμεν ἐν μεγάροισι, 355
μῆλα δ' ἅ μοι μνηστῆρες ὑπερφίαλοι κατέκειραν,
πολλὰ μὲν αὐτὸς ἐγὼ ληίσσομαι, ἄλλα δ' Ἀχαιοὶ
δώσουσ', εἰς ὅ κε πάντας ἐνιπλήσωσιν ἐπαύλους.
ἀλλ' ἦ τοι μὲν ἐγὼ πολυδένδρεον ἀγρὸν ἔπειμι,
ὀψόμενος πατέρ' ἐσθλὸν, ὅ μοι πυκινῶς ἀκάχηται· 360
σοὶ δὲ, γύναι, τάδ' ἐπιτέλλω, πινυτῇ περ ἐούσῃ·
αὐτίκα γὰρ φάτις εἶσιν ἅμ' ἠελίῳ ἀνιόντι
ἀνδρῶν μνηστήρων, οὓς ἔκτανον ἐν μεγάροισιν·
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
ἥσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε." 365

Ἦ ῥα καὶ ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ,
ὦρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην,
πάντας δ' ἔντε' ἄνωγεν ἀρήια χερσὶν ἐλέσθαι.
οἱ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,
ὤιξαν δὲ θύρας, ἐκ δ' ἦιον· ἦρχε δ' Ὀδυσσεύς. 370
ἤδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθήνη
νυκτὶ κατακρύψασα θοῶς ἐξῆγε πόληος.

Ω.

Σπονδαί.

Hermes conducts to Hades the souls of the suitors. They meet there with Achilles and other heroes.

Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο
ἀνδρῶν μνηστήρων· ἔχε δὲ ῥάβδον μετὰ χερσὶ
καλὴν χρυσείην, τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
τῇ ῥ' ἄγε κινήσας, ταὶ δὲ τρίζουσαι ἕποντο. 5
ὡς δ' ὅτε νυκτερίδες μυχῷ ἄντρου θεσπεσίοιο
τρίζουσαι ποτέονται, ἐπεί κέ τις ἀποπέσῃσιν
ὁρμαθοῦ ἐκ πέτρης, ἀνά τ' ἀλλήλῃσιν ἔχονται,
ὣς αἱ τετριγυῖαι ἅμ' ἤισαν· ἦρχε δ' ἄρα σφιν
Ἑρμείας ἀκάκητα κατ' εὐρώεντα κέλευθα. 10
πὰρ δ' ἴσαν Ὠκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην,
ἠδὲ παρ' Ἠελίοιο πύλας καὶ δῆμον ὀνείρων
ἤισαν· αἶψα δ' ἵκοντο κατ' ἀσφοδελὸν λειμῶνα,
ἔνθα νε ναίουσι ψυχαὶ, εἴδωλα καμόντων.
Εὗρον δὲ ψυχὴν Πηληιάδεω Ἀχιλῆος 15

καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
Αἴαντός θ', ὃς ἄριστος ἔην εἶδός τε δέμας τε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
ὣς οἱ μὲν περὶ κεῖνον ὁμίλεον· ἀγχίμολον δὲ
ἤλυθ' ἔπι ψυχὴ Ἀγαμέμνονος Ἀτρείδαο 20
ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσαι ἅμ' αὐτῷ
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
τὸν προτέρη ψυχὴ προσεφώνεε Πηλείωνος·

Agamemnon is telling Achilles of the splendid funeral that did him honour, and contrasting it with his own dismal murder.

"Ἀτρείδη, περὶ μέν σ' ἔφαμεν Διὶ τερπικεραύνῳ
ἀνδρῶν ἡρώων φίλον ἔμμεναι ἤματα πάντα, 25
οὕνεκα πολλοῖσίν τε καὶ ἰφθίμοισιν ἄνασσες
δήμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί.
ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλε
μοῖρ' ὀλοή, τὴν οὔ τις ἀλεύεται ὅς κε γένηται.
ὡς ὄφελες τιμῆς ἀπονήμενος, ἧς περ ἄνασσες, 30
δήμῳ ἔνι Τρώων θάνατον καὶ πότμον ἐπισπεῖν·
τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ σῷ παιδὶ μέγα κλέος ἤρα' ὀπίσσω·
νῦν δ' ἄρα σ' οἰκτίστῳ θανάτῳ εἵμαρτο ἁλῶναι."
Τὸν δ' αὖτε ψυχὴ προσεφώνεεν Ἀτρείδαο· 35
"ὄλβιε Πηλέος υἱὲ, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ὃς θάνες ἐν Τροίῃ ἑκὰς Ἄργεος· ἀμφὶ δέ σ' ἄλλοι
κτείνοντο Τρώων καὶ Ἀχαιῶν υἷες ἄριστοι,
μαρνάμενοι περὶ σεῖο· σὺ δ' ἐν στροφάλιγγι κονίης
κεῖσο μέγας μεγαλωστὶ, λελασμένος ἱπποσυνάων. 40
ἡμεῖς δὲ πρόπαν ἦμαρ ἐμαρνάμεθ'· οὐδέ κε πάμπαν
παυσάμεθα πτολέμου, εἰ μὴ Ζεὺς λαίλαπι παῦσεν.
αὐτὰρ ἐπεί σ' ἐπὶ νῆας ἐνείκαμεν ἐκ πολέμοιο,

κάτθεμεν ἐν λεχέεσσι, καθήραντες χρόα καλὸν
ὕδατί τε λιαρῷ καὶ ἀλείφατι· πολλὰ δέ σ' ἀμφὶς 45
δάκρυα θερμὰ χέον Δαναοὶ κείροντό τε χαίτας.
μήτηρ δ' ἐξ ἁλὸς ἦλθε σὺν ἀθανάτῃς ἁλίῃσιν
ἀγγελίης ἀίουσα· βοὴ δ' ἐπὶ πόντον ὀρώρει
θεσπεσίη, ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιούς·
καί νύ κ' ἀναΐξαντες ἔβαν κοίλας ἐπὶ νῆας, 50
εἰ μὴ ἀνὴρ κατέρυκε παλαιά τε πολλά τε εἰδὼς,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·
'ἴσχεσθ', Ἀργεῖοι, μὴ φεύγετε, κοῦροι Ἀχαιῶν·
μήτηρ ἐξ ἁλὸς ἥδε σὺν ἀθανάτῃς ἁλίῃσιν 55
ἔρχεται, οὗ παιδὸς τεθνηότος ἀντιόωσα.'
ὣς ἔφαθ', οἱ δ' ἔσχοντο φόβου μεγάθυμοι Ἀχαιοί·
ἀμφὶ δέ σ' ἔστησαν κοῦραι ἁλίοιο γέροντος
οἴκτρ' ὀλοφυρόμεναι, περὶ δ' ἄμβροτα εἵματα ἕσσαν.
Μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὀπὶ καλῇ 60
θρήνεον· ἔνθα κεν οὔ τιν' ἀδάκρυτόν γ' ἐνόησας
Ἀργείων· τοῖον γὰρ ὑπώρορε Μοῦσα λίγεια.
ἑπτὰ δὲ καὶ δέκα μέν σε ὁμῶς νύκτας τε καὶ ἦμαρ
κλαίομεν ἀθάνατοί τε θεοὶ θνητοί τ' ἄνθρωποι·
ὀκτωκαιδεκάτῃ δ' ἔδομεν πυρὶ, πολλὰ δέ σ' ἀμφὶς 65
μῆλα κατεκτάνομεν μάλα πίονα καὶ ἕλικας βοῦς.
καίεο δ' ἔν τ' ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῷ
καὶ μέλιτι γλυκερῷ· πολλοὶ δ' ἥρωες Ἀχαιοὶ
τεύχεσιν ἐρρώσαντο πυρὴν πέρι καιομένοιο,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 70
αὐτὰρ ἐπεὶ δή σε φλὸξ ἤνυσεν Ἡφαίστοιο,
ἠῶθεν δή τοι λέγομεν λεύκ' ὀστέ', Ἀχιλλεῦ,
οἴνῳ ἐν ἀκρήτῳ καὶ ἀλείφατι· δῶκε δὲ μήτηρ
χρύσεον ἀμφιφορῆα· Διωνύσοιο δὲ δῶρον
φάσκ' ἔμεναι, ἔργον δὲ περικλυτοῦ Ἡφαίστοιο. 75

ἐν τῷ τοι κεῖται λεύκ' ὀστέα, φαίδιμ' Ἀχιλλεῦ,
μίγδα δὲ Πατρόκλοιο Μενοιτιάδαο θανόντος,
χωρὶς δ' Ἀντιλόχοιο, τὸν ἔξοχα τῖες ἀπάντων
τῶν ἄλλων ἑτάρων, μετὰ Πάτροκλόν γε θανόντα.
ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον 80
χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητάων
ἀκτῇ ἔπι προὐχούσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ,
ὥς κεν τηλεφανὴς ἐκ ποντόφιν ἀνδράσιν εἴη
τοῖς οἳ νῦν γεγάασι καὶ οἳ μετόπισθεν ἔσονται.
μήτηρ δ' αἰτήσασα θεοὺς περικαλλέ' ἄεθλα 85
θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν.
ἤδη μὲν πολέων τάφῳ ἀνδρῶν ἀντεβόλησας
ἡρώων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος
ζώννυνταί τε νέοι καὶ ἐπεντύνονται ἄεθλα·
ἀλλά κε κεῖνα μάλιστα ἰδὼν θηήσαο θυμῷ, 90
οἷ' ἐπὶ σοὶ κατέθηκε θεὰ περικαλλέ' ἄεθλα,
ἀργυρόπεζα Θέτις· μάλα γὰρ φίλος ἦσθα θεοῖσιν.
ὣς σὺ μὲν οὐδὲ θανὼν ὄνομ' ὤλεσας, ἀλλά τοι αἰεὶ
πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται ἐσθλὸν, Ἀχιλλεῦ·
αὐτὰρ ἐμοὶ τί τόδ' ἦδος, ἐπεὶ πόλεμον τολύπευσα; 95
ἐν νόστῳ γάρ μοι Ζεὺς μήσατο λυγρὸν ὄλεθρον
Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δέ σφ' ἦλθε διάκτορος ἀργειφόντης,
ψυχὰς μνηστήρων κατάγων Ὀδυσῆι δαμέντων. 100
τὼ δ' ἄρα θαμβήσαντ' ἰθὺς κίον, ὡς ἐσιδέσθην.

Agamemnon learns from the soul of Amphimedon about the slaying of the suitors.

ἔγνω δὲ ψυχὴ Ἀγαμέμνονος Ἀτρείδαο
παῖδα φίλον Μελανῆος, ἀγακλυτὸν Ἀμφιμέδοντα·
ξεῖνος γάρ οἱ ἔην Ἰθάκῃ ἔνι οἰκία ναίων.

τὸν προτέρη ψυχὴ προσεφώνεεν Ἀτρεΐδαο· 105
"Ἀμφίμεδον, τί παθόντες ἐρεμνὴν γαῖαν ἔδυτε
πάντες κεκριμένοι καὶ ὁμήλικες; οὐδέ κεν ἄλλως
κρινάμενος λέξαιτο κατὰ πτόλιν ἄνδρας ἀρίστους.
ἦ ὔμμ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
ὄρσας ἀργαλέους ἀνέμους καὶ κύματα μακρά; 110
ἦ που ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
βοῦς περιταμνομένους ἠδ' οἰῶν πώεα καλὰ,
ἠὲ περὶ πτόλιος μαχεούμενοι ἠδὲ γυναικῶν;
εἰπέ μοι εἰρομένῳ· ξεῖνος δέ τοι εὔχομαι εἶναι.
ἦ οὐ μέμνῃ ὅτε κεῖσε κατήλυθον ὑμέτερον δῶ, 115
ὀτρυνέων Ὀδυσῆα σὺν ἀντιθέῳ Μενελάῳ
Ἴλιον εἰς ἅμ' ἕπεσθαι ἐυσσέλμων ἐπὶ νηῶν;
μηνὶ δ' ἄρ' οὔλῳ πάντα περήσαμεν εὐρέα πόντον,
σπουδῇ παρπεπιθόντες Ὀδυσσῆα πτολίπορθον."
Τὸν δ' αὖτε ψυχὴ προσεφώνεεν Ἀμφιμέδοντος· 120
"[Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,]
μέμνημαι τάδε πάντα, διοτρεφὲς, ὡς ἀγορεύεις·
σοὶ δ' ἐγὼ εὖ μάλα πάντα καὶ ἀτρεκέως καταλέξω,
ἡμετέρου θανάτοιο κακὸν τέλος, οἷον ἐτύχθη.
μνώμεθ' Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα· 125
ἡ δ' οὔτ' ἠρνεῖτο στυγερὸν γάμον οὔτ' ἐτελεύτα,
ἡμῖν φραζομένη θάνατον καὶ κῆρα μέλαιναν,
ἀλλὰ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·
στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,
λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε· 130
'κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεὺς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω—μή μοι μεταμώνια νήματ' ὄληται—
Λαέρτῃ ἥρωι ταφήιον, εἰς ὅτε κέν μιν
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο, 135
μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,

αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'
ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο. 140
ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
[μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἐτελέσθη,]
καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν. 145
ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης.
εὖθ' ἡ φᾶρος ἔδειξεν, ὑφήνασα μέγαν ἱστὸν,
πλύνασ', ἠελίῳ ἐναλίγκιον ἠὲ σελήνῃ,
καὶ τότε δή ῥ' Ὀδυσῆα κακός ποθεν ἤγαγε δαίμων
ἀγροῦ ἐπ' ἐσχατιὴν, ὅθι δώματα ναῖε συβώτης. 150
ἔνθ' ἦλθεν φίλος υἱὸς Ὀδυσσῆος θείοιο,
ἐκ Πύλου ἠμαθόεντος ἰὼν σὺν νηὶ μελαίνῃ·
τὼ δὲ μνηστῆρσιν θάνατον κακὸν ἀρτύναντε
ἵκοντο προτὶ ἄστυ περικλυτὸν, ἦ τοι Ὀδυσσεὺς
ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευε. 155
τὸν δὲ συβώτης ἦγε κακὰ χροῖ εἵματ' ἔχοντα,
πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι
σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῖ εἵματα ἕστο·
οὐδέ τις ἡμείων δύνατο γνῶναι τὸν ἐόντα
ἐξαπίνης προφανέντ', οὐδ' οἱ προγενέστεροι ἦσαν, 160
ἀλλ' ἔπεσίν τε κακοῖσιν ἐνίσσομεν ἠδὲ βολῇσιν.
αὐτὰρ ὁ τέως μὲν ἐτόλμα ἐνὶ μεγάροισιν ἑοῖσι
βαλλόμενος καὶ ἐνισσόμενος τετληότι θυμῷ·
ἀλλ' ὅτε δή μιν ἔγειρε Διὸς νόος αἰγιόχοιο,
σὺν μὲν Τηλεμάχῳ περικαλλέα τεύχε' ἀείρας 165
ἐς θάλαμον κατέθηκε καὶ ἐκλήισεν ὀχῆας,
αὐτὰρ ὁ ἣν ἄλοχον πολυκερδείῃσιν ἄνωγε
τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον,

ἡμῖν αἰνομόροισιν ἀέθλια καὶ φόνου ἀρχήν.
οὐδέ τις ἡμείων δύνατο κρατεροῖο βιοῖο
νευρὴν ἐντανύσαι, πολλὸν δ' ἐπιδευέες ἦμεν.
ἀλλ' ὅτε χεῖρας ἵκανεν Ὀδυσσῆος μέγα τόξον,
ἔνθ' ἡμεῖς μὲν πάντες ὁμοκλέομεν ἐπέεσσι
τόξον μὴ δόμεναι, μηδ' εἰ μάλα πόλλ' ἀγορεύοι,
Τηλέμαχος δέ μιν οἶος ἐποτρύνων ἐκέλευσεν.
αὐτὰρ ὁ δέξατο χειρὶ πολύτλας δῖος Ὀδυσσεὺς,
ῥηιδίως δ' ἐτάνυσσε βιὸν, διὰ δ' ἧκε σιδήρου,
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν, ταχέας δ' ἐκχεύατ' ὀιστοὺς
δεινὸν παπταίνων, βάλε δ' Ἀντίνοον βασιλῆα.
αὐτὰρ ἔπειτ' ἄλλοις ἐφίει βέλεα στονόεντα,
ἄντα τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.
γνωτὸν δ' ἦν ὅ ῥά τίς σφι θεῶν ἐπιτάρροθος ἦεν·
αὐτίκα γὰρ κατὰ δώματ' ἐπισπόμενοι μένεϊ σφῷ
κτεῖνον ἐπιστροφάδην, τῶν δὲ στόνος ὤρνυτ' ἀεικὴς,
κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θῦεν.
ὣς ἡμεῖς, Ἀγάμεμνον, ἀπωλόμεθ', ὧν ἔτι καὶ νῦν
σώματ' ἀκηδέα κεῖται ἐνὶ μεγάροις Ὀδυσῆος·
οὐ γάρ πω ἴσασι φίλοι κατὰ δώμαθ' ἑκάστου,
οἵ κ' ἀπονίψαντες μέλανα βρότον ἐξ ὠτειλέων
κατθέμενον γοάοιεν· ὃ γὰρ γέρας ἐστὶ θανόντων."

He lauds the constancy of Penelope and contrasts it with the faithlessness of Clytemnestra.

Τὸν δ' αὖτε ψυχὴ προσεφώνεεν Ἀτρείδαο·
"ὄλβιε Λαέρταο πάι, πολυμήχαν' Ὀδυσσεῦ,
ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν·
ὡς ἀγαθαὶ φρένες ἦσαν ἀμύμονι Πηνελοπείῃ,
κούρῃ Ἰκαρίου· ὡς εὖ μέμνητ' Ὀδυσῆος,
ἀνδρὸς κουριδίου. τῷ οἱ κλέος οὔ ποτ' ὀλεῖται
ἧς ἀρετῆς, τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν

ἀθάνατοι χαρίεσσαν ἐχέφρονι Πηνελοπείῃ,
οὐχ ὡς Τυνδαρέου κούρη κακὰ μήσατο ἔργα,
κουρίδιον κτείνασα πόσιν, στυγερὴ δέ τ' ἀοιδὴ 200
ἔσσετ' ἐπ' ἀνθρώπους, χαλεπὴν δέ τε φῆμιν ὄπασσε
θηλυτέρῃσι γυναιξὶ, καὶ ἥ κ' εὐεργὸς ἔῃσιν."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἑσταότ' εἰν Ἀΐδαο δόμοις, ὑπὸ κεύθεσι γαίης·

Visit of Odysseus to Laertes.

οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἵκοντο 205
καλὸν Λαέρταο τετυγμένον, ὅν ῥά ποτ' αὐτὸς
Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.
ἔνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θέε πάντῃ,
ἐν τῷ σιτέσκοντο καὶ ἵζανον ἠδὲ ἴαυον
δμῶες ἀναγκαῖοι, τοί οἱ φίλα ἐργάζοντο. 210
ἐν δὲ γυνὴ Σικελὴ γρῆυς πέλεν, ἥ ῥα γέροντα
ἐνδυκέως κομέεσκεν ἐπ' ἀγροῦ, νόσφι πόληος.
ἔνθ' Ὀδυσεὺς δμώεσσι καὶ υἱέι μῦθον ἔειπεν·
"ὑμεῖς μὲν νῦν ἔλθετ' ἐυκτίμενον δόμον εἴσω,
δεῖπνον δ' αἶψα συῶν ἱερεύσατε ὅς τις ἄριστος· 215
αὐτὰρ ἐγὼ πατρὸς πειρήσομαι ἡμετέροιο,
αἴ κέ μ' ἐπιγνώῃ καὶ φράσσεται ὀφθαλμοῖσιν,
ἤέ κεν ἀγνοιῇσι πολὺν χρόνον ἀμφὶς ἐόντα."
Ὣς εἰπὼν δμώεσσιν ἀρήια τεύχε' ἔδωκεν.
οἱ μὲν ἔπειτα δόμονδε θοῶς κίον, αὐτὰρ Ὀδυσσεὺς 220
ἆσσον ἴεν πολυκάρπου ἀλωῆς πειρητίζων.
οὐδ' εὗρεν Δολίον, μέγαν ὄρχατον ἐσκαταβαίνων,
οὐδέ τινα δμώων οὐδ' υἱῶν· ἀλλ' ἄρα τοί γε
αἱμασιὰς λέξοντες ἀλωῆς ἔμμεναι ἕρκος
ᾤχοντ', αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευε. 225
τὸν δ' οἶον πατέρ' εὗρεν ἐυκτιμένῃ ἐν ἀλωῇ,
λιστρεύοντα φυτόν· ῥυπόωντα δὲ ἕστο χιτῶνα

ῥαπτὸν ἀεικέλιον, περὶ δὲ κνήμῃσι βοείας
κνημῖδας ῥαπτὰς δέδετο, γραπτῦς ἀλεείνων,
χειρῖδάς τ' ἐπὶ χερσὶ βάτων ἕνεκ'· αὐτὰρ ὕπερθεν 230
αἰγείην κυνέην κεφαλῇ ἔχε, πένθος ἀέξων.
τὸν δ' ὡς οὖν ἐνόησε πολύτλας δῖος Ὀδυσσεὺς
γήραι τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα,
στὰς ἄρ' ὑπὸ βλωθρὴν ὄγχνην κατὰ δάκρυον εἶβε.
μερμήριζε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν 235
κύσσαι καὶ περιφῦναι ἑὸν πατέρ', ἠδὲ ἕκαστα
εἰπεῖν, ὡς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
πρῶτον κερτομίοις ἐπέεσσιν πειρηθῆναι. 240
τὰ φρονέων ἰθὺς κίεν αὐτοῦ δῖος Ὀδυσσεύς.
ἦ τοι ὁ μὲν κατέχων κεφαλὴν φυτὸν ἀμφελάχαινε·
τὸν δὲ παριστάμενος προσεφώνεε φαίδιμος υἱός·

Odysseus invents a story which brings home to Laertes many thoughts about his son.

"ὦ γέρον, οὐκ ἀδαημονίη σ' ἔχει ἀμφιπολεύειν
ὄρχατον, ἀλλ' εὖ τοι κομιδὴ ἔχει οὐδέ τι πάμπαν, 245
οὐ φυτὸν, οὐ συκέη, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,
οὐκ ὄγχνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον.
ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ·
αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἅμα γῆρας
λυγρὸν ἔχεις αὐχμεῖς τε κακῶς καὶ ἀεικέα ἕσσαι. 250
οὐ μὲν ἀεργίης γε ἄναξ ἕνεκ' οὔ σε κομίζει,
οὐδέ τί τοι δούλειον ἐπιπρέπει εἰσοράασθαι
εἶδος καὶ μέγεθος· βασιλῆι γὰρ ἀνδρὶ ἔοικας.
τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε,
εὐδέμεναι μαλακῶς· ἡ γὰρ δίκη ἐστὶ γερόντων. 255
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,

τεῦ δμὼς εἶς ἀνδρῶν; τεῦ δ' ὄρχατον ἀμφιπολεύεις;
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
εἰ ἐτεόν γ' Ἰθάκην τήνδ' ἱκόμεθ,' ὥς μοι ἔειπεν
οὗτος ἀνὴρ νῦν δὴ ξυμβλήμενος ἐνθάδ' ἰόντι, 260
οὔ τι μάλ' ἀρτίφρων, ἐπεὶ οὐ τόλμησεν ἕκαστα
εἰπεῖν ἠδ' ἐπακοῦσαι ἐμὸν ἔπος, ὡς ἐρέεινον
ἀμφὶ ξείνῳ ἐμῷ, ἤ που ζώει τε καὶ ἔστιν,
ἦ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισιν.
ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· 265
ἄνδρα ποτ' ἐξείνισσα φίλῃ ἐνὶ πατρίδι γαίῃ
ἡμέτερόνδ' ἐλθόντα, καὶ οὔ πώ τις βροτὸς ἄλλος
ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα·
εὔχετο δ' ἐξ Ἰθάκης γένος ἔμμεναι, αὐτὰρ ἔφασκε
Λαέρτην Ἀρκεισιάδην πατέρ' ἔμμεναι αὐτῷ. 270
τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων εὖ ἐξείνισσα,
ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων,
καί οἱ δῶρα πόρον ξεινήια, οἷα ἐῴκει.
χρυσοῦ μέν οἱ δῶκ' εὐεργέος ἑπτὰ τάλαντα,
δῶκα δέ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα, 275
δώδεκα δ' ἁπλοΐδας χλαίνας, τόσσους δὲ τάπητας,
τόσσα δὲ φάρεα καλὰ, τόσους δ' ἐπὶ τοῖσι χιτῶνας,
χωρὶς δ' αὖτε γυναῖκας, ἀμύμονα ἔργα ἰδυίας,
τέσσαρας εἰδαλίμας, ἃς ἤθελεν αὐτὸς ἑλέσθαι."
Τὸν δ' ἠμείβετ' ἔπειτα πατὴρ κατὰ δάκρυον εἴβων· 280
"ξεῖν', ἦ τοι μὲν γαῖαν ἱκάνεις ἣν ἐρεείνεις,
ὑβρισταὶ δ' αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἔχουσι.
δῶρα δ' ἐτώσια ταῦτα χαρίζεο, μυρί' ὀπάζων·
εἰ γάρ μιν ζωόν γ' ἐκίχεις Ἰθάκης ἐνὶ δήμῳ,
τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε 285
καὶ ξενίῃ ἀγαθῇ· ἡ γὰρ θέμις, ὅς τις ὑπάρξῃ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
πόστον δὴ ἔτος ἐστὶν, ὅτε ξείνισσας ἐκεῖνον

σὸν ξεῖνον δύστηνον, ἐμὸν παῖδ', εἴ ποτ' ἔην γε,
δύσμορον; ὅν που τῆλε φίλων καὶ πατρίδος αἴης 290
ἠέ που ἐν πόντῳ φάγον ἰχθύες, ἢ ἐπὶ χέρσου
θηρσὶ καὶ οἰωνοῖσιν ἕλωρ γένετ'· οὐδέ ἑ μήτηρ
κλαῦσε περιστείλασα πατήρ θ', οἵ μιν τεκόμεσθα·
οὐδ' ἄλοχος πολύδωρος, ἐχέφρων Πηνελόπεια,
κώκυσ' ἐν λεχέεσσιν ἑὸν πόσιν, ὡς ἐπεῴκει, 295
ὀφθαλμοὺς καθελοῦσα· τὸ γὰρ γέρας ἐστὶ θανόντων.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ·
τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
ποῦ δαὶ νηῦς ἕστηκε θοὴ, ἥ σ' ἤγαγε δεῦρο
ἀντιθέους θ' ἑτάρους; ἦ ἔμπορος εἰλήλουθας 300
νηὸς ἐπ' ἀλλοτρίης, οἱ δ' ἐκβήσαντες ἔβησαν;"

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"τοιγὰρ ἐγώ τοι πάντα μάλ' ἀτρεκέως καταλέξω.
εἰμὶ μὲν ἐξ Ἀλύβαντος, ὅθι κλυτὰ δώματα ναίω,
υἱὸς Ἀφείδαντος Πολυπημονίδαο ἄνακτος· 305
αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος· ἀλλά με δαίμων
πλάγξ' ἀπὸ Σικανίης δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
νηῦς δέ μοι ἥδ' ἕστηκεν ἐπ' ἀγροῦ νόσφι πόληος.
αὐτὰρ Ὀδυσσῆι τόδε δὴ πέμπτον ἔτος ἐστὶν,
ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης, 310
δύσμορος· ἦ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι,
δεξιοὶ, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπον ἐκεῖνον,
χαῖρε δὲ κεῖνος ἰών· θυμὸς δ' ἔτι νῶιν ἐώλπει
μίξεσθαι ξενίῃ ἠδ' ἀγλαὰ δῶρα διδώσειν."

The old man utterly breaks down, and Odysseus embracing him discovers himself to him.

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα· 315
ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
χεύατο κὰκ κεφαλῆς πολιῆς, ἀδινὰ στεναχίζων.

τοῦ δ' ὠρίνετο θυμὸς, ἀνὰ ῥῖνας δέ οἱ ἤδη
δριμὺ μένος προὔτυψε φίλον πατέρ' εἰσορόωντι.
κύσσε δέ μιν περιφὺς ἐπιάλμενος, ἠδὲ προσηύδα· 320
" κεῖνος μέν τοι ὅδ' αὐτὸς ἐγὼ, πάτερ, ὃν σὺ μεταλλᾷς,
ἤλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
ἀλλ' ἴσχεο κλαυθμοῖο γόοιό τε δακρυόεντος.
ἐκ γάρ τοι ἐρέω· μάλα δὲ χρὴ σπευδέμεν ἔμπης·
μνηστῆρας κατέπεφνον ἐν ἡμετέροισι δόμοισι, 325
λώβην τινύμενος θυμαλγέα καὶ κακὰ ἔργα."

Τὸν δ' αὖ Λαέρτης ἀπαμείβετο φώνησέν τε·
" εἰ μὲν δὴ Ὀδυσεύς γε ἐμὸς παῖς ἐνθάδ' ἱκάνεις,
σῆμά τί μοι νῦν εἰπὲ ἀριφραδὲς, ὄφρα πεποίθω."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 330
" οὐλὴν μὲν πρῶτον τήνδε φράσαι ὀφθαλμοῖσι,
τὴν ἐν Παρνησῷ μ' ἔλασεν σῦς λευκῷ ὀδόντι
οἰχόμενον· σὺ δέ με προΐεις καὶ πότνια μήτηρ
ἐς πατέρ' Αὐτόλυκον μητρὸς φίλον, ὄφρ' ἂν ἑλοίμην
δῶρα, τὰ δεῦρο μολών μοι ὑπέσχετο καὶ κατένευσεν. 335
εἰ δ' ἄγε τοι καὶ δένδρε' ἐυκτιμένην κατ' ἀλωὴν
εἴπω, ἃ μοί ποτ' ἔδωκας, ἐγὼ δ' ᾔτεόν σε ἕκαστα
παιδνὸς ἐὼν, κατὰ κῆπον ἐπισπόμενος· διὰ δ' αὐτῶν
ἱκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ἔειπες ἕκαστα.
ὄγχνας μοι δῶκας τρισκαίδεκα καὶ δέκα μηλέας, 340
συκέας τεσσαράκοντ'· ὄρχους δέ μοι ὧδ' ὀνόμηνας
δώσειν πεντήκοντα, διατρύγιος δὲ ἕκαστος
ἦην· ἔνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν,
ὁππότε δὴ Διὸς ὧραι ἐπιβρίσειαν ὕπερθεν."

Ὣς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, 345
σήματ' ἀναγνόντος τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς·
ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε· τὸν δὲ ποτὶ οἶ
εἷλεν ἀποψύχοντα πολύτλας δῖος Ὀδυσσεύς.
αὐτὰρ ἐπεί ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

ἐξαῦτις μύθοισιν ἀμειβόμενος προσέειπε· 350
" Ζεῦ πάτερ, ἦ ῥα ἔτ' ἐστὲ θεοὶ κατὰ μακρὸν Ὄλυμπον,
εἰ ἐτεὸν μνηστῆρες ἀτάσθαλον ὕβριν ἔτισαν.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μὴ τάχα πάντες
ἐνθάδ' ἐπέλθωσιν Ἰθακήσιοι, ἀγγελίας δὲ
πάντη ἐποτρύνωσι Κεφαλλήνων πολίεσσι." 355
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
" θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
ἀλλ' ἴομεν προτὶ οἶκον, ὃς ὀρχάτου ἐγγύθι κεῖται·
ἔνθα δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην
προὔπεμψ', ὡς ἂν δεῖπνον ἐφοπλίσσωσι τάχιστα." 360
Ὣς ἄρα φωνήσαντε βάτην πρὸς δώματα καλά.
οἱ δ' ὅτε δή ῥ' ἵκοντο δόμους εὖ ναιετάοντας,
εὗρον Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην
ταμνομένους κρέα πολλὰ κερῶντάς τ' αἴθοπα οἶνον.
Τόφρα δὲ Λαέρτην μεγαλήτορα ᾧ ἐνὶ οἴκῳ 365
ἀμφίπολος Σικελὴ λοῦσεν καὶ χρῖσεν ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαῖναν καλὴν βάλεν· αὐτὰρ Ἀθήνη
ἄγχι παρισταμένη μέλε' ἤλδανε ποιμένι λαῶν,
μείζονα δ' ἠὲ πάρος καὶ πάσσονα θῆκεν ἰδέσθαι.
ἐκ δ' ἀσαμίνθου βῆ· θαύμαζε δέ μιν φίλος υἱὸς, 370
ὡς ἴδεν ἀθανάτοισι θεοῖς ἐναλίγκιον ἄντην·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
" ὦ πάτερ, ἦ μάλα τίς σε θεῶν αἰειγενετάων
εἶδός τε μέγεθός τε ἀμείνονα θῆκεν ἰδέσθαι."
Τὸν δ' αὖ Λαέρτης πεπνυμένος ἀντίον ηὔδα· 375
" αἴ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
οἷος Νήρικον εἷλον, ἐυκτίμενον πτολίεθρον,
ἀκτὴν ἠπείροιο, Κεφαλλήνεσσιν ἀνάσσων,
τοῖος ἐών τοι χθιζὸς ἐν ἡμετέροισι δόμοισι,
τεύχε' ἔχων ὤμοισιν, ἐφεστάμεναι καὶ ἀμύνειν 380
ἄνδρας μνηστῆρας· τῷ κε σφέων γούνατ' ἔλυσα.

πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἰάνθης."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε. 385

Joy of Dolius, the old slave of Laertes, at recognising the lost Odysseus.

ἔνθ' οἱ μὲν δείπνῳ ἐπεχείρεον ἀγχίμολον δὲ
ἦλθ' ὁ γέρων Δολίος, σὺν δ' υἱεῖς τοῖο γέροντος,
ἐξ ἔργων μογέοντες, ἐπεὶ προμολοῦσα κάλεσσε
μήτηρ γρηῦς Σικελὴ, ἥ σφεας τρέφε καί ῥα γέροντα
ἐνδυκέως κομέεσκεν, ἐπεὶ κατὰ γῆρας ἔμαρψεν. 390
οἱ δ' ὡς οὖν Ὀδυσῆα ἴδον φράσσαντό τε θυμῷ,
ἔσταν ἐνὶ μεγάροισι τεθηπότες· αὐτὰρ Ὀδυσσεὺς
μειλιχίοις ἐπέεσσι καθαπτόμενος προσέειπεν·
"ὦ γέρον, ἷζ' ἐπὶ δεῖπνον, ἀπεκλελάθεσθε δὲ θάμβευς·
δηρὸν γὰρ σίτῳ ἐπιχειρήσειν μεμαῶτες 395
μίμνομεν ἐν μεγάροις, ὑμέας ποτιδέγμενοι αἰεί."
ὣς ἄρ' ἔφη, Δολίος δ' ἰθὺς κίε χεῖρε πετάσσας
ἀμφοτέρας, Ὀδυσεῦς δὲ λαβὼν κύσε χεῖρ' ἐπὶ καρπῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ὦ φίλ', ἐπεὶ νόστησας ἐελδομένοισι μάλ' ἡμῖν 400
οὐδ' ἔτ' ὀιομένοισι, θεοὶ δέ σ' ἀνήγαγον αὐτοὶ,
οὖλέ τε καὶ μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
ἢ ἤδη σάφα οἶδε περίφρων Πηνελόπεια
νοστήσαντά σε δεῦρ', ἦ ἄγγελον ὀτρύνωμεν." 405
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ὦ γέρον, ἤδη οἶδε· τί σε χρὴ ταῦτα πένεσθαι;"
Ὣς φάθ', ὁ δ' αὖτις ἄρ' ἕζετ' ἐυξέστου ἐπὶ δίφρου.
ὣς δ' αὔτως παῖδες Δολίου κλυτὸν ἀμφ' Ὀδυσῆα
δεικανόωντ' ἐπέεσσι καὶ ἐν χείρεσσι φύοντο, 410

ἑξείης δ' ἕζοντο παραὶ Δολίον, πατέρα σφόν.
Ὣς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο·

News reaches the city of the slaying of the suitors.

Ὄσσα δ' ἄρ' ἄγγελος ὦκα κατὰ πτόλιν ᾤχετο πάντῃ,
μνηστήρων στυγερὸν θάνατον καὶ κῆρ' ἐνέπουσα.
οἱ δ' ἄρ' ὁμῶς ἀίοντες ἐφοίτων ἄλλοθεν ἄλλος 415
μυχμῷ τε στοναχῇ τε δόμων προπάροιθ' Ὀδυσῆος,
ἐκ δὲ νέκυς οἴκων φόρεον καὶ θάπτον ἕκαστοι,
τοὺς δ' ἐξ ἀλλάων πολίων οἰκόνδε ἕκαστον
πέμπον ἄγειν ἁλιεῦσι θοῇς ἐπὶ νηυσὶ τιθέντες·
αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, ἀχνύμενοι κῆρ. 420
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσιν δ' Εὐπείθης ἀνά θ' ἵστατο καὶ μετέειπε·
παιδὸς γάρ οἱ ἄλαστον ἐνὶ φρεσὶ πένθος ἔκειτο,
Ἀντινόου, τὸν πρῶτον ἐνήρατο δῖος Ὀδυσσεύς·
τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν· 425

Threatening language of Eupeithes, father of Antinous,

"ὦ φίλοι, ἦ μέγα ἔργον ἀνὴρ ὅδ' ἐμήσατ' Ἀχαιούς·
τοὺς μὲν σὺν νήεσσιν ἄγων πολέας τε καὶ ἐσθλοὺς
ὤλεσε μὲν νῆας γλαφυράς, ἀπὸ δ' ὤλεσε λαοὺς,
τοὺς δ' ἐλθὼν ἔκτεινε Κεφαλλήνων ὄχ' ἀρίστους.
ἀλλ' ἄγετε, πρὶν τοῦτον ἢ ἐς Πύλον ὦκα ἱκέσθαι 430
ἢ καὶ ἐς Ἤλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοὶ,
ἴομεν· ἢ καὶ ἔπειτα κατηφέες ἐσσόμεθ' αἰεί·
λώβη γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
εἰ δὴ μὴ παίδων τε κασιγνήτων τε φονῆας
τισόμεθ'. οὐκ ἂν ἐμοί γε μετὰ φρεσὶν ἡδὺ γένοιτο 435
ζωέμεν, ἀλλὰ τάχιστα θανὼν φθιμένοισι μετείην.
ἀλλ' ἴομεν, μὴ φθέωσι περαιωθέντες ἐκεῖνοι."
Ὣς φάτο δάκρυ χέων, οἶκτος δ' ἕλε πάντας Ἀχαιούς.

ἀγχίμολον δέ σφ' ἦλθε Μέδων καὶ θεῖος ἀοιδὸς
ἐκ μεγάρων Ὀδυσῆος, ἐπεί σφεας ὕπνος ἀνῆκεν, 440
ἔσταν δ' ἐν μέσσοισι· τάφος δ' ἕλεν ἄνδρα ἕκαστον.
τοῖσι δὲ καὶ μετέειπε Μέδων πεπνυμένα εἰδώς·
"κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι· οὐ γὰρ Ὀδυσσεὺς
ἀθανάτων ἀέκητι θεῶν τάδ' ἐμήσατο ἔργα·
αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον, ὅς ῥ' Ὀδυσῆι 445
ἐγγύθεν ἑστήκει καὶ Μέντορι πάντα ἐῴκει.
ἀθάνατος δὲ θεὸς τοτὲ μὲν προπάροιθ' Ὀδυσῆος
φαίνετο θαρσύνων, τοτὲ δὲ μνηστῆρας ὀρίνων
θῦνε κατὰ μέγαρον· τοὶ δ' ἀγχιστῖνοι ἔπιπτον."
Ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ᾕρει. 450
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης
Μαστορίδης· ὁ γὰρ οἶος ὅρα πρόσσω καὶ ὀπίσσω·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε·
"κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
ὑμετέρῃ κακότητι, φίλοι, τάδε ἔργα γένοντο· 455
οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι ποιμένι λαῶν,
ὑμετέρους παῖδας καταπαυέμεν ἀφροσυνάων,
οἳ μέγα ἔργον ἔρεξαν ἀτασθαλίῃσι κακῇσι,
κτήματα κείροντες καὶ ἀτιμάζοντες ἄκοιτιν
ἀνδρὸς ἀριστῆος· τὸν δ' οὐκέτι φάντο νέεσθαι. 460
καὶ νῦν ὧδε γένοιτο· πίθεσθέ μοι ὡς ἀγορεύω·
μὴ ἴομεν, μή πού τις ἐπίσπαστον κακὸν εὕρῃ."

who carries the day against Medon and Halitherses, and leads the men of Ithaca in arms to the palace of Odysseus.

Ὣς ἔφαθ', οἱ δ' ἄρ' ἀνήιξαν μεγάλῳ ἀλαλητῷ
ἠμίσεων πλείους· τοὶ δ' ἀθρόοι αὐτόθι μίμνον·
οὐ γάρ σφιν ἄδε μῦθος ἐνὶ φρεσὶν, ἀλλ' Εὐπείθει 465
πείθοντ'· αἶψα δ' ἔπειτ' ἐπὶ τεύχεα ἐσσεύοντο.

αὐτὰρ ἐπεί ῥ' ἔσσαντο περὶ χροὶ νώροπα χαλκὸν,
ἀθρόοι ἠγερέθοντο πρὸ ἄστεος εὐρυχόροιο.
τοῖσιν δ' Εὐπείθης ἡγήσατο νηπιέῃσι·
φῇ δ' ὅ γε τίσεσθαι παιδὸς φόνον, οὐδ' ἄρ' ἔμελλεν 470
ἂψ ἀπονοστήσειν, ἀλλ' αὐτοῦ πότμον ἐφέψειν.
αὐτὰρ Ἀθηναίη Ζῆνα Κρονίωνα προσηύδα·
"ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
εἰπέ μοι εἰρομένῃ, τί νύ τοι νόος ἔνδοθι κεύθει;
ἢ προτέρω πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 475
τεύξεις, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησθα;"
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"τέκνον ἐμὸν, τί με ταῦτα διείρεαι ἠδὲ μεταλλᾷς;
οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτὴ,
ὡς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών; 480
ἔρξον ὅπως ἐθέλεις· ἐρέω τέ τοι ὡς ἐπέοικεν.
ἐπεὶ δὴ μνηστῆρας ἐτίσατο δῖος Ὀδυσσεὺς,
ὅρκια πιστὰ ταμόντες ὁ μὲν βασιλευέτω αἰεὶ,
ἡμεῖς δ' αὖ παίδων τε κασιγνήτων τε φόνοιο
ἔκλησιν θέωμεν· τοὶ δ' ἀλλήλους φιλεόντων 485
ὡς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἅλις ἔστω."
Ὡς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα
Οἱ δ' ἐπεὶ οὖν σίτοιο μελίφρονος ἐξ ἔρον ἕντο,
τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς· 490
"ἐξελθών τις ἴδοι μὴ δὴ σχεδὸν ὦσι κιόντες."

Dolius announces their approach, and Odysseus goes out to meet them with Telemachus and Laertes.

ὣς ἔφατ'· ἐκ δ' υἱὸς Δολίου κίεν, ὡς ἐκέλευε,
στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν, τοὺς δὲ σχεδὸν εἶσιδε πάντας.
αἶψα δ' Ὀδυσσῆα ἔπεα πτερόεντα προσηύδα·
"οἶδε δὴ ἐγγὺς ἔασ'· ἀλλ' ὁπλιζώμεθα θᾶσσον." 495

ὣς ἔφαθ', οἱ δ' ὤρνυντο καὶ ἐν τεύχεσσι δύοντο,
τέσσαρες ἀμφ' Ὀδυσῆ', ἓξ δ' υἱεῖς οἱ Δολίοιο·
ἐν δ' ἄρα Λαέρτης Δολίος τ' ἐς τεύχε' ἔδυνον,
καὶ πολιοί περ ἐόντες, ἀναγκαῖοι πολεμισταί.
αὐτὰρ ἐπεί ῥ' ἕσσαντο περὶ χροῖ νώροπα χαλκὸν, 500
ὤιξάν ῥα θύρας, ἐκ δ' ἤιον, ἦρχε δ' Ὀδυσσεύς·
Τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.
τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς·
αἶψα δὲ Τηλέμαχον προσεφώνεεν ὃν φίλον υἱόν· 505
"Τηλέμαχ', ἤδη μὲν τόδε γ' εἴσεαι αὐτὸς ἐπελθὼν,
ἀνδρῶν μαρναμένων ἵνα τε κρίνονται ἄριστοι,
μή τι καταισχύνειν πατέρων γένος, οἳ τὸ πάρος περ
ἀλκῇ τ' ἠνορέῃ τε κεκάσμεθα πᾶσαν ἐπ' αἶαν."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 510
"ὄψεαι, αἴ κ' ἐθελῃσθα, πάτερ φίλε, τῷδ' ἐπὶ θυμῷ
οὔ τι καταισχύνοντα τεὸν γένος, ὡς ἀγορεύεις."
Ὣς φάτο, Λαέρτης δ' ἐχάρη καὶ μῦθον ἔειπε·
"τίς νύ μοι ἡμέρη ἥδε, θεοὶ φίλοι; ἦ μάλα χαίρω·
υἱός θ' υἱωνός τ' ἀρετῆς πέρι δῆριν ἔχουσι." 515
Τὸν δὲ παρισταμένη προσέφη γλαυκῶπις Ἀθήνη·
"ὦ Ἀρκεισιάδη, πάντων πολὺ φίλταθ' ἑταίρων,
εὐξάμενος κούρῃ γλαυκώπιδι καὶ Διὶ πατρὶ,
αἶψα μάλ' ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος."

Laertes slays Eupeithes, and a general slaughter would have followed,

Ὣς φάτο, καί ῥ' ἔμπνευσε μένος μέγα Παλλὰς Ἀθήνη. 520
εὐξάμενος δ' ἄρ' ἔπειτα Διὸς κούρῃ μεγάλοιο,
αἶψα μάλ' ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Εὐπείθεα κόρυθος διὰ χαλκοπαρῄου.
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός·

δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 525
ἐν δ' ἔπεσον προμάχοις Ὀδυσεὺς καὶ φαίδιμος υἱὸς,
τύπτον δὲ ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισι.
καί νύ κε δὴ πάντας ὄλεσαν καὶ ἔθηκαν ἀνόστους,
εἰ μὴ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
ἤυσεν φωνῇ, κατὰ δ' ἔσχεθε λαὸν ἅπαντα 530
"ἴσχεσθε πτολέμου, Ἰθακήσιοι, ἀργαλέοιο,
ὥς κεν ἀναιμωτί γε διακρινθεῖτε τάχιστα."
Ὣς φάτ' Ἀθηναίη, τοὺς δὲ χλωρὸν δέος εἷλε·

had not Athena intervened and made peace between the combatants.

τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατο τεύχεα,
πάντα δ' ἐπὶ χθονὶ πῖπτε, θεᾶς ὄπα φωνησάσης· 535
πρὸς δὲ πόλιν τρωπῶντο λιλαιόμενοι βιότοιο.
σμερδαλέον δ' ἐβόησε πολύτλας δῖος Ὀδυσσεὺς,
οἴμησεν δὲ ἀλεὶς ὥστ' αἰετὸς ὑψιπετήεις.
καὶ τότε δὴ Κρονίδης ἀφίει ψολόεντα κεραυνὸν,
κὰδ δ' ἔπεσε πρόσθε γλαυκώπιδος ὀβριμοπάτρης. 540
δὴ τότ' Ὀδυσσῆα προσέφη γλαυκῶπις Ἀθήνη·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἴσχεο, παῦε δὲ νεῖκος ὁμοιίου πολέμοιο,
μή πώς τοι Κρονίδης κεχολώσεται εὐρύοπα Ζεύς."
Ὣς φάτ' Ἀθηναίη, ὁ δ' ἐπείθετο, χαῖρε δὲ θυμῷ. 545
ὅρκια δ' αὖ κατόπισθε μετ' ἀμφοτέροισιν ἔθηκε
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν.

SKETCH OF PRINCIPAL HOMERIC FORMS.

CONTENTS.

§ 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

§ 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (*Ϝ*, i.e. *ϝ*), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakeable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as *τὸν δ' ἠμείβετ' ἔπειτα ἄναξ* or *μέγα μήσατο ἔργον*, we should expect to find *ἔπειτ' ἄναξ* and *μήσατ' ἔργον*. Instead of *ἀποείκω* or *ἀποείπω*, we should naturally write *ἀπείκω* and *ἀπείπω*. But there was a time when the words were pronounced *Ϝάναξ*, *Ϝέργον*, *ἀποϝείκω*, *ἀποϝείπω*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e.g. *Ϝοῖκος*, Sanskrit *veças*, Lat. *vicus*; *Ϝοῖνος*, *vinum*, 'wine'; *Ϝέσπερος*, vesper; *Ϝιδεῖν*, videre; *Ϝέργον*, 'work.'

§ 3. Vowels.

(1) The ᾱ in Attic generally appears in the Homeric dialect as η, e.g. ἀγορή, πειρήσομαι, πρήσσω, λίην. Sometimes ᾰ is changed to η, as ἠνορέη, ἠνεμόεις; or to αι, as παραὶ, καταιβατός.

(2) ε may be *lengthened to* ει, χρύσειος, κεινὸς, εἷος, Ἑρμεῖας, σπεῖος, θείω: into η, τιθήμενος, ἠύ.

(3) ο *lengthened to* ου, πουλὺς, μοῦνος, οὖλος for ὅλος: to οι, πνοιὴ, ἠγνοίησε: to ω, Διώνυσος, ἀνώιστος.

(4) η *shortened to* ε, as in Conjunctives ἰθύνετε, εἴδετε, πειρήσεται, μίσγεαι: ω to ο, as in Conjunctives τραπείομεν, ἐγείρομεν.

(5) Before or after η the addition of ε is not uncommon, as ἔηκε = ἧκε, ἠέλιος = ἥλιος, as also before ε, as ἔεδνα, ἐείκοσι.

(6) ᾱο (ηο) often changes to εω, as Ἀτρείδᾱο, Ἀτρείδεω. This interchange between short and long vowels is called *Metathesis quantitatis;* as in ἕως often read as εἷος. Cp. ἀπειρέσιος and ἀπερείσιος.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that εο and εου may contract into ευ, as θάρσευς, γεγώνευν, βάλλευ.

(2) Frequently words remain uncontracted, as δέκων, πάϊς, ὀστέα. Sometimes contraction takes place when it does not occur in Attic, as in ἰρὸς (ἱερὸς), βώσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρεᾶ, Ἀτρείδεω, δὴ αὖ, δὴ ἕβδομος, ἐπεὶ οὐ. This is called *Synizesis*.

§ 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels ι and υ, as παιδὶ | ὅπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | οὔ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in Arsis, as ἀντιθέῳ | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη | ἐπεὶ (– ∪ ∪ –), οἴκοι | ἔσαν (– ∪ ∪ –). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

§ 6. Elision.

In the Homeric hexameter not only are the vowels α, ε, ο, elided, but also frequently the diphthongs αι, as βούλομ' ἐγὼ, and οι in μοι and τοι, as well as ι in the dative and in ὅτι. The ν ἐφελκυστικὸν stands before consonants as well as before vowels.

§ 7. Apocope.

Before a following consonant, the short final vowel in ἄρα, παρὰ, ἀνὰ, κατὰ, may be dropped. This is called *Apocope.* The τ of κατ[ὰ] so shortened assimilates itself to the following consonant—κάππεσε, κάμμορος, κὰπ πέδιον, κὰκ κορυφὴν, κάλλιπε, κὰδ δ' ἄρα; and similarly the ν of ἀν[ὰ] before a following π or λ, as ἀμ πεδίον, ἀλλύεσκε.

§ 8. Consonants.

We often find—

(1) *Metathesis*, especially with ρ and α, e. g. καρδίη and κραδίη, θάρσος and θράσος, κάρτιστος and κράτιστος.

(2) *Doubling of a consonant*, especially of λ, μ, ν, ρ, as ἔλλαβον, ἔμμαθον, ἐύννητος, τόσσος: so, also, ὅππως, ὅττι, πελεκκάω, ἔδδεισε. A short final vowel is often made long when followed by a word which begins with λ, μ, ν, ρ, σ, δ, or which originally began with the ϝ (§ 2), as πολλᾶ λισσομενος, ἔτῑ νῦν, ἐνῑ μεγάροισι.

(3) Conversely, a single λ or σ may take the place of the double liquid or sibilant, as Ἀχιλεὺς, Ὀδυσεύς.

DECLENSIONS.

§ 9. First Declension.

(1) For ᾱ in the singular, Homer always has η, Τροίη, θήρη, νεηνίης, except θεὰ and some proper names.

(2) ᾰ remains unchanged, as βασίλεια, except in abstract nouns in εια, οια, as ἀληθείη for ἀλήθειᾰ.

(3) The Nom. sing. of some masculines in ης, is shortened into ᾰ, as ἱππότᾰ, νεφεληγερέτᾰ.

(4) Gen. sing. from masc. in ης ends in αο or εω (see § 3. 6); sometimes contracted to ω.

(5) Gen. plur. ends in αων or εων, sometimes contracted to ων, as γαιάων, ναυτέων, παρειῶν.

(6) Dat. plur. ησι or ης, as πύλησι, σχίζης; but θεαῖς, ἀκταῖς.

§ 10. Second Declension.

Special forms—

(1) Gen. sing. in οιο.

(2) Gen. and Dat. dual οιιν.

(3) Dat. plural οισι[ν].

§ 11. Third Declension.

(1) Dat. and Gen. dual οιιν.

(2) Dat. plur. εσι, εσσι, and, after vowels, σσι.

(3) Nouns in ης (ες) and ος (Gen. εος) and ας (Gen. αος) retain for the most part the uncontracted forms; εος is often contracted into ευς. In the

terminations *εος*, *εες*, *εας*, the *ε* often coalesces, not with the vowel of the termination, but with a preceding *ε*, into *ει* or *η*, as *εὐρέ-εος* contracts into *εὐρεῖος*, *σπέ-εος* into *σπῆος*, *Ἡρακλέ-εος* into *Ἡρακλῆος*, *-ῆι*, *-ῆα*.

(4) Words in *ευς* form their cases with *η* instead of *ε*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ήεσσι*. But proper names may retain the *ε*, as *Τυδέι*, *Ὀδυσσέα*.

(5) Words in *ις* generally retain *ι* in their cases, as *πόλις*, *πόλιος*, *πόλεϊ*, *πόλιες*, *ίων*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντηος*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ῖς*.

(6) For *ναῦς* Homer uses *νηῦς*, declined with both *ε* and *η*. Gen. *νεὸς* or *νηὸς*, Dat. *νηὶ*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσὶ*, *νήεσσι*, and *νέεσσι*.

(7) Among anomalous forms may be mentioned :—

(*a*) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήατος*, and *κράατος* (as if from *κράας*, neut.), and *κρατὸς*, Dat. *κράατι* and *κρατὶ*, Acc. *κρᾶτα* (from *κρὰς*, masc.).

(*b*) *γόνυ* and *δόρυ* make *γούνατος*, *γουνὸς*, and *δούρατος*, *δουρός*.

(*c*) *υἱὸς*, besides the regular forms in Second Declension, has Gen. *υἷος*, Dat. *υἷι*, Acc. *υἷα*, Nom. plur. *υἷες*, Dat. *υἱάσι*, Acc. *υἷας*, Dual *υἷε*.

§ 12. Special Terminations.

(1) The termination *φι*[*ν*] (appearing with nouns of First Declension as *ηφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνῆφι*, *ἀπ' ἰκριόφιν*, *διὰ στήθεσφιν*, *ὀστεόφιν θίς*; Dat. *θύρηφι*, *βιήφι*, *φαινομένηφι*, *θεόφιν*, *σὺν ἵπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδόσι*), and, in anomalous form, *ναῦφι*. In the form *ἐσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(2) *There are three local suffixes:*—

(*a*) Answering to the question *where?* in *θι*, as *οἴκοθι*, *Ἰλιόθι πρό*, *κηρόθι*.

(*b*) To the question *whence?* in *θεν*, as *οἴκοθεν*, *θεόθεν*: also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

(*c*) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἅλαδε* (also *εἰς ἅλαδε*), and analogous forms *φύγαδε*, *οἴκαδε*. With *Ἀιδόσδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *ὅνδε δόμονδε* the termination is added both to the possessive and the noun.

§ 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *ᾱ*, as *ὁμοίη*, *αἰσχρὴ*, except *δῖα*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρὸς*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεσίη*.

(3) Adjectives in *υς* are also often of two terminations only, and often shorten the Femin. *εια* to *εα* or *εη*, as *βαθέη*, *ὠκέα*.

(4) A common termination is *εις*, *εσσα*, *εν*. In this form *ηεις* may contract to *ης*, as *τιμήεις*, *τιμῆς*, and *οεις* may contract *οε* to *ευ*, as *λωτεῦντα* for *λωτόεντα*.

(5) πολὺς is declined from two stems, πολυ- and πολλο-, so that we have as Homeric forms πολέος Gen. sing., πολέες Nom. plur., πολέων Gen. plur., πολέεσσι, πολέσσι, πολέσι Dat. plur., and πολέας Acc. plur.

(6) In the Comparison of Adjectives, the termination ωτερ-, ωτατ-, is admissible in the case of a long vowel in the penult. of the Positive, as λᾱρώτατος, οἰζῡρώτατος. The Comparative and Superlative forms in ιων, ιστος are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are:—Gen. τοῖο, Dual Gen. τοῖιν, Nom. plur. τοὶ, ταὶ, Gen. τάων, Dat. τοῖσι, τῇσι, τῇς.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) *First Person.*	(b) *Second Person.*	(c) *Third Person.*
Nom. Sing.	ἐγών	τύνη	
Gen. „	ἐμέο, ἐμεῦ, μευ ἐμεῖο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ἕο, εὗ, εἷο, ἕθεν
Dat. „	.. ..	τοι, τεὶν	οἱ, ἑοῖ
Acc. „	.. ..	.. ..	ἑ, ἐέ, μιν
N. A. Dual	νῶι, νὼ (Acc.)	σφῶι, σφὼ	σφωέ
G. D. „	νῶιν	σφῶιν, σφῷν	σφωΐν
Nom. Plur.	ἄμμες	ὔμμες	
Gen. „	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. „	ἄμμι(ν), ἧμιν	ὔμμι(ν), ὔμιν	σφι(ν), σφίσι(ν)
Acc. „	ἄμμε, ἡμέας, ἧμας	ὔμμε, ὑμέας	σφέας, σφάς, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	*Plur.*	*Dual.*
First Person	.. ..	ἁμὸς and ἀμὸς (ᾱ), ἡ, ὸν	νωΐτερος.
Second Person	τεὸς, ἡ, ὸν	ὑμὸς, ἡ, ὸν	σφωΐτερος.
Third Person	ἑὸς, ἡ, ὸν	σφὸς, ἡ, ὸν	

(3) Special forms of the Pronoun τίς.

	Sing.	*Plur.*
Gen.	τέο, τεῦ	τέων
Dat.	τέῳ	τέοισι.

(4) Special forms of the Pronoun ὅστις.

	Sing.	*Plur.*
Nom.	ὅτις, ὅττι	
Gen.	ὅτευ, ὅττεο, ὅττευ	ὁτέων
Dat.	ὅτεῳ	ὁτέοισι
Acc.	ὅτινα, ὅττι	ὅτινας, ἄσσα.

(5) Special forms of Relative Pronouns.

Gen. ὅου, (al. ὅο), ἕης. Dat. plur. ᾗσι, ᾗς.

VERBS.

§ 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as ἔρρεον, ἔρεξα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐ-πέφραδον (φράζω), ἔπεφνον and πέφνον (φένω), πεπίθωμεν (πείθω), πεφιδέσθαι (φείδομαι), ἐρύκω makes a sort of reduplicated Aor. in ἐρύκακον and ἐνίπτω in ἠνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι.

(4) The forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. ῥερυπωμένα, Od. 6. 59. In δέγμαι (δέχομαι) the reduplication is lost, in δείδεγμαι, δείδια (root δι) it is irregular.

§ 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) μι, σθα, σι are common in Homer; cp. ἐθέλωμι, ἴδωμι, ἐθέλησι, βάλησι, ἐθέλησθα, καλοίσθα.

(2) The termination of the third person Dual in historic tenses is τον as well as την, in Pass. σθον as well as σθην, διώκετον, θωρήσσεσθον. In the plural μεσθα is frequently used for μεθα, Dual first person μεσθον.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination σαι, σο, as λιλαίεαι, βούλεαι, Conjunct. ἔχηαι. This mostly remains uncontracted. εο, as in ἔπλεο, often makes ευ, viz. ἔπλευ. In Perf. Med. for βέβλησαι we find βέβληαι.

(4) The third Plur. in νται and ντο mostly appear as αται and ατο, as δεδαίαται, κέατο (ἔκειντο), ἀπολοίατο.

(5) The termination of the Inf. is frequently μεναι, or μεν. Pres. ἀκουέ-μεν(αι), Fut. κελευσ-έ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι), μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is έειν, as πιέειν, θανέειν, and from some -αω and -εω verbs we have -ήμεναι and -ῆναι, as φορῆναι.

(6) The terminations σκον and σκομην express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, θέλγεσκον, ὤθεσκον, ῥίπτασκον, κρύπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἐλάσασκον, μνησά-σκετο. In μι verbs the terminations are attached directly to the stem, δό-σκον, στά-σκον, ἔσκον for ἔσ-σκον (εἰμί), κέ-σκετο from κεῖμαι. These forms are rarely augmented. Cp. φάνεσκε, Od. 11. 587, from ἐφάνην.

§ 18. Contracted Verbs.

(1) *Verbs in* έω (for the most part uncontracted) change εε and εει into ει, *sometimes* εε into η, εο or εου to ευ. In the uncontracted form the stem *vowel ε is sometimes* lengthened into ει, as ἐτελείετο for ἐτελέετο.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *ὁρόω* (*ὁρῶ*), *ὁράᾳ* (*ὁρᾷ*), *δρώωσι* (*δρῶσι*), *μνάασθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ἠβώοντες*, from *ἠβάω*, *δρώομμ* from *δράω*.

(3) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *o* is often lengthened to *ω*, as *ὑπνώοντες*. Such forms as *ἀρόωσι* (*ἀροῦσι*) and *δηιόωεν* (*δηιοῖεν*) follow the rule of verbs in *άω*.

§ 19. Future and Aor. I. Act. and Med.

(1) (*a*) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νεικέω*) *νείκεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελάω*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφράσσατο*. (*b*) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *ἀντιόω*, i.e. *ἀντιάσω*, *ἀντιάω*, *ἀντιῶ*, expanded by the principle explained in § **18.** 2.

(2) The future of liquid verbs, i.e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἕλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἔχευα* *ἔχεα*, *καίω* *ἔκηα*, *σεύω* *ἔσσευα*. Cp. *εἶπα* for *εἶπον*.

§ 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e.g. *ἔστυγον* is more primitive than *στυγέω*, *ἔκτυπον* than *κτυπέω*, *ἔμακον* than *μηκάομαι*, *ἔγηραν* than *γηράσκω*, *ἔχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § **16.** 2.

(3) Mixed Aor. with *ο* and *ε* instead of *ᾰ*. We find such forms as *ἶξον* (*ἵκω*), *ἐβήσετο* (*βαίνω*), *ἐδύσετο*, *δυσόμενος* (*δύνω*), *ὄρσο* (*ὄρνυμι*), *λέξο* (*λέγω*), *ἄξετε* (*ἄγω*), *οἶσε* (*οἴω* = *φέρω*), *ἀξέμεν*, *ἐρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *ἔκταν* (*κτείνω*), *ξυμβλήτην* (*βάλλω*), *οὖτα* (*οὐτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e.g. *ἐδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λῦτο* (*λύω*), *ἔχυτο*, *χύμενος* (*χέω*), *σύτο* (*σεύω*), *ὦρτο* (*ὄρνυμι*).

§ 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel *verbs the Perf.* is often without a *κ*, as *βεβαρηὼς*, *πεφύασι*, *ἑστηώς*, *δεδιότες*, etc.

(2) The Pluperfect is found with the uncontracted terminations εα, εας, εε(ν) = ει(ν); sometimes εε becomes η, as in ᾔδη.

§ 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in εν instead of ησαν, as ἔμιχθεν, τράφεν, ἔκταθεν, and the Infin. in ήμεναι and ῆμεν instead of ῆναι.

(2) In the Conjunctive the uncontracted form in εω is generally used, and ε is often lengthened to ει or η, while the connecting vowel in Dual and Plural is shortened; e. g. δαείω (ἐδάην), σαπήῃ (σήπω), μιγήῃς, (al. μιγείῃς), μιγεωσι, δαμείετε.

§ 23. Verbs in μι.

(1) The principal peculiarities of the verbs ἵστημι, τίθημι, ἵημι, δίδωμι, are given as follows.

	(a) ἵστημι	(b) τίθημι	(c) ἵημι	(d) δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	τίθησθα	ἵεις	διδοῖσθα / διδοῖς
3rd Sing.	.. ..	τιθεῖ	ἵει	διδοῖ
3rd Plur.	.. ..	τιθεῖσι	ἱεῖσι	διδοῦσι
Indic. 1st Aor.	.. ..	.. ..	ἕηκα	
„ Imperf.	.. ..	.. ..	ἵειν	ἐδίδαν
Imperat.	ἵστα	.. ..	.. ..	δίδωθι
Infin. Pres.	ἱστάμεναι	τιθήμεναι	ἱέμεν[αι]	διδόμεν / διδοῦναι
„ 2nd Aor.	στήμεναι	θέμεν[αι]	ἕμεν	δόμεν[αι]
„ Perf.	ἑστάμεν[αι]			
Conjunctive				
2 Aor.				
1st Sing.	στέω (στείω)	θέω (θείω)	μεθ-είω	
2nd Sing.	στήῃς	θήῃς (θείῃς)		[δῷσι
3rd Sing.	στήῃ	θήῃ (θείῃ)	ἧσι, ἀν-ήῃ	δώῃσι, δώῃ,
1st Plur.	στέωμεν (στείομεν)	θέωμεν (θείομεν)	.. ..	δώομεν
2nd Plur.	.. ..	θείετε	.. ..	
3rd Plur.	περι-στήωσι	.. ..	.. ..	δώωσι.
Dual	παρ-στήετον			

(2) In the Third Plural of Past tenses εν is a common termination for εσαν, as τίθεν, ἵεν: also ἕσταν and στὰν = ἔστησαν, ἔφαν = ἔφασαν, ἔφυν = ἔφυσαν, ἔβαν and βὰν = ἔβησαν. Notice also the forms ἑσταὼς, ἑστεὼς, perf. act. particip.; and 2nd pers. plur. perf. ἕστατε, 3rd pers. plur. pluperf. ἕστασαν.

(3) Εἶμι (*ibo*) has the following peculiar forms.

	Pres. Indic.	*Conjunct.*	*Opt.*	*Inf.*
Second Sing.	εἶσθα	ἴησθα	..	ἴμεν(αι).
Third Sing.	.. ..	ἴησιν	ἰείη	
First Plur.	.. ..	ἴομεν		

Imperf. *First Sing.*	ἤια, ἤιον	*Third Sing.*	ἤιε(ν), ἴε(ν), ᾖεν
Dual	ἴτην		
First Plur.	ᾔομεν, ἴμεν	*Third Plur.*	ἤισαν, ἴσαν, ἤιον

Fut. εἴσομαι, εἴσῃ, εἴσεται Aor. I. εἰσάμην, ἐεισάμην.

(4) **Εἰμὶ** (*sum*) has the following.

	Pres. Indic.	*Conjunct.*	*Opt.*	*Imp.*
(*a*) *First Sing.*	.. ..	ἔω, μετ-είω	..	..
Second Sing.	ἐσσὶ, εἶς	ἔῃς	ἔοις	ἔσσο
Third Sing.	.. ..	ἔῃσι, ᾖσι, ἔῃ	ἔοι	
First Plur.	εἰμὲν			
Second Plur.	.. ..	.. ..	εἶτε	
Third Plur.	ἔασι	ἔωσι		

(*b*) Inf. ἔμμεν[αι] and ἔμεν[αι].

(*c*) Particip. ἐὼν, ἐοῦσα, ἐὸν, Gen. ἐόντος.

(*d*) Imperf. First Sing. ἦα, ἔα, ἔον, Second ἔησθα, Third ἦεν, ἔην, ἤην, Third Plur. ἔσαν.

(*e*) Iterative tense ἔσκον, Fut. ἔσσομαι, Third Sing. ἐσσεῖται.

(5) Under **φημὶ** we find φήῃ (Third Sing. Conjunct.), φὰς (Particip.), φάο (Imp. 2 Sing.).

(6) Under **κεῖμαι** we have κέαται, καίαται, and κέονται, = κεῖνται: κέατο, κείατο = ἔκειντο: κῆται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κειέμεν, Particip. κέων.

(7) Under **ἧμαι**, ἕαται, εἵαται for ἧνται: ἕατο, εἵατο for ἧντο.

(8) Under **οἶδα**

(*a*) Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

(*b*) Conjunct. First Sing. εἰδέω, First Plur. εἴδομεν, Second εἴδετε, Particip. ἰδυῖα, Inf. ἴδμεναι, ἴδμεν.

(*c*) Imperf. First Sing. ᾔδεα, Second Sing. ᾐείδης, Third ᾔδεε, ᾐείδη, Third Plur. ἴσαν, Fut. εἰδήσω.

NOTES.

BOOK XIII.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 203 foll.

Line 1. **ὣς ἔφαθ'**. Odysseus had just finished telling his adventures to Alcinous, the Phaeacian king, and his nobles; and all sat for a while in mute amaze at his wonderful story. **ἀκὴν ἐγένοντο σιωπῇ**, 'were hushed in silence.' *ἀκὴν* is commonly called an adverb, of the form of a feminine accusative; properly *ἀκάαν* (*ἄκαος*) with the Ionic use of *η* for *α*. See Homeric forms § **3.** (1). It may be compared with such forms as *κρύβδην*, *βάδην*. The usually received etymology from *ἀ* priv. and *χαίνειν*, *hiscere*, is improbable

l. 2. **κηληθμῷ**, 'they were spell-bound [by the charm of his story] throughout the dim-lit hall.' The **μέγαρον**, or main room of the Greek house, is called **σκιόεν**, because of the absence of windows; the light only entering through the open door, or through the smoke-vent in the roof.

l. 4. **ἵκευ**, § **4. 1.** **δῶ** = *δῶμα*, probably not an actual contraction of *δῶμα*, but an equivalent for the simple stem *δομ*. The epithet **χαλκοβατὲς** refers to Od. 7. 89, where the *χάλκεος οὐδὸς* of the palace is spoken of. **ποτί** = *πρός*.

l. 5. **παλιμπλαγχθέντα.** Alcinous means to promise Odysseus an easy and prosperous voyage home in a Phaeacian ship, and so he says, 'since thou hast come to my palace, therefore I think that thou wilt return home without being driven back from thy course;' as he had so often been before.

l. 7. **ὑμέων**, § **15. 1**, (*b*), to be scanned as two syllables. Alcinous is addressing the Phaeacian princes, and urging them to add to the presents that had already been brought in and packed up for Odysseus.

l. 8. **γερούσιον** = 'the chieftains' wine,' as drunk by the *γέροντες*, who formed the king's council. Cf. inf. 12, *βουληφόροι*. They are not necessarily 'old,' but only 'reverend.'

l. 10. **ἐυξέστῃ**, § **13. 2.**

l. 12. **ἕνεκαν**, in Attic, *ἥνεγκαν*.

l. 15. **τισόμεθα**, 'we will repay ourselves by gathering goods among the people; for it is hard that one man should give presents without getting return.' Notice the strong force of the Mid.

Voice *τίνεσθαι*. Here **προικὸς** is a genitive [of price] from *προῖξ*, 'a free gift.' Cp. Od. 17. 413.

l. 16. **ἐπι-ήνδανε** § 2.

l. 17. **κακκείοντες**, § 7. *κείω* has the force of a future, 'to lie down.' **οἴκόνδε** § 12. 2, (*c*).

l. 19. **νῆάδε** § 12, 2, (*c*)., § 11. 6. This was the ship on which Odysseus was to embark.

l. 20. **ἱερὸν μένος**. The 'puissant gallantry of Alcinous.' **ἱερός**, if connected with *ἴς*, will mean 'strong,' and (as applied to gods) 'holy,' by implication. Notice that **αὐτὸς ἰὼν** agrees in gender with *Ἀλκίνοος* implied in the periphrasis.

l. 21. **ὑπὸ ζυγά**. Alcinous went right along the ship (**διὰ νηὸς**) and stowed away all the presents under the benches, that they (**τά**, l. 20) might not impede (**βλάπτοι**) any of the crew as they sped their ship along (**ἐλαυνόντων**, sc. *νῆα*).

l. 23. **εἰς Ἀλκινόοιο**, sc. *δόμον*.

l. 24. **τοῖσι**, 'for them.' **ἱέρευσε**, because a banquet was always regarded as a sacrificial feast.

l. 25. **Ζηνὶ**, 'in honour of Zeus.' The commoner dative is *Διί*.

l. 26. **μῆρα**, the same as *μηρία*, not the whole thighs, but portions cut from them, and wrapped in fat for 'burning' on the altar.

l. 28. **λαοῖσι τετιμένος**, an interpretation of the name *Δημόδοκος*. Cp. Od. 8. 479, *πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ | τιμῆς ἔμμορόι εἰσι*.

l. 30. **δῦναι ἐπειγ.**, 'eager that it should set.'

l. 31. **λιλαίεται**. This may be either indic. or conjunct., § 3. 4, both moods being found in similes; the use of **ἕλκητον** rather suggests the latter.

l. 32. **νειὸν ἀν'** = *ἀνὰ νειὸν*, 'over his field,' § 3. 2. **πηκτὸν** must mean 'framed' or 'jointed' of several pieces; in contrast with the simple plough of one solid piece (*αὐτόγυον*, Hesiod. Opp. 433).

l. 33. **κατέδυ**, aorist of custom, 'sets.'

l. 34. **ἐποίχεσθαι**, 'that he may get him to his supper;' infin. of purpose. **βλάβεται**, 'totter,' from *βλάβομαι* a poetical form of *βλάπτομαι*. Odysseus was as glad as any weary ploughman could be to see the sun set.

l. 41. **πομπὴ** means 'convoy home.' He prays for a blessing on his voyage and on his gifts, meaning that he hopes to be spared to enjoy them; and that he hopes to find his wife at home without reproach (**ἀμύμονα**); not a second Clytemnestra.

l. 45. **ἀρετὴν** here is 'prosperity.'

l. 48. **πεμπέμεναι**, § 17. 5.

l. 50. Join **κρητῆρα κερασσάμενος**, 'having mixed a bowl;' sc. of *wine and* water, as the wine was rarely drunk unmixed. **νεῖμον**, 1 aor.

imperat. of *νέμω*. The cupbearer filled a jug (**πρόχοος**) from the bowl, and then coming round to each guest and stopping at his seat (**ἐπισταδὸν**), poured wine into his cup (**δέπας**), that he might make a libation. Here, each of the company made his libation, 'from the place where he was sitting' (**ἐξ ἑδρέων** being an appended explanation [*ἐπεξήγησις*] of *αὐτόθεν*. Cp. Il. 19. 77, *αὐτόθεν ἐξ ἕδρης, οὐδ' ἐν μέσσοισιν ἀναστάς*): but Odysseus rose and pledged Arete the queen, before he took leave.

l. 58. Notice, in this often recurring verse, that both **μιν**, § **15. 1**, (*c*), and **ἔπεα** are governed by **προσέειπε**, for **φωνήσας** is intrans. = 'having lifted up his voice.'

l. 59. **διαμπερὲς**, 'for ever and aye.' **εἰς ὅ κε**, 'until' = the later *ἕστε* syncopated from *ἐς ὅτε*.

l. 60. **τά τε**, 'things which,' taking up the two notions of **γῆρας** and **θάνατος**. Join **ἐπι-πέλονται**, and render 'overhang,' or 'wait upon,' rather than 'come upon,' which suggests an accusative. Cp. Od. 15. 408, *νοῦσος ἐπὶ στυγερὴ πέλεται δειλοῖσι βροτοῖσιν*.

l. 63. **ἐβήσετο**, § **20. 3**. **ὑπὲρ** expresses the lifting of the foot to cross the threshold, which was somewhat raised. From another point of view we say *κατ' οὐδοῦ*, Od. 4. 680.

l. 65. **ἡγεῖσθαι**, infin. of purpose, 'to lead the way.'

l. 66. Join **δμωὰς γυναῖκας** = 'serving-women,' three of whom are specified as *τὴν μὲν, τὴν δ' ἑτέρην, ἡ δ' ἄλλη*, respectively.

l. 68. **ἅμ' ὄπασσε**, 'she sent along with her a second to carry a strong chest.'

l. 71. **πομπῆες ἀγαυοί**. This 'gallant convoy' consisted of 52 youths chosen for the purpose, as told in Od. 8. 35. **τά γε** is explained as 'meat and drink,' by the words in apposition, in the next line.

l. 73. Join **κάδ** (§ 7) **στόρεσαν**, 'spread down.'

l. 74. **ἰκριόφιν**, § **12. 1**. The Homeric ship was not decked over from stem to stern, but had two small decks, fore and aft, leaving the middle of the ship uncovered. Here, that there may be no doubt as to which of the decks he slept on, the adjective **πρύμνης** is added, to qualify **νηός**.

l. 75. Join **ἂν** (§ 7) **ἐβήσετο** (§ **20. 3**), 'he embarked.' **κατέλεκτο**, § **20. 4**, 'lay down.'

l. 77. **κόσμῳ**, 'in order.' We must suppose that this stone, which was bored with a hole to receive the stern-cable, was fixed on shore; the bows of the ship were moored to blocks of stone at the bottom of the water, called *εὐναί* (cp. Od. 15. 498).

l. 78. **ἀνακλινθέντες**, 'leaning back they tossed up the brine with the oar blade.'

l. 79. **νήδυμος**. It is usual to follow the interpretation of Buttmann, and to regard this as a mistaken form for *ἡδυμος* (*ἡδύς*). But the rendering of Aristarchus, sc. *ἀνέκδυτος*, from *νῆ*, *δύω*, is more likely; the 'sound' sleep from which one does not wake is described further by the

words **νήγρετος**, etc. Cp. Virg. Aen. 6. 522, 'dulcis et alta quies, placidaeque simillima morti.' **τῷ** refers to Odysseus.

l. 81. **ἡ δὲ**, 'but the ship;' this construction is not kept up, but changes at l. 84. The first simile compares the ship, as the seas pass under her and lift her stern, to a team of horses at a furious gallop, with outstretched necks, lowered heads, and hind-quarters that seem to rise high from the ground at every stride. The second simile simply describes the ship's *speed*.

l. 86. **ἴρηξ κίρκος**. In such combinations the generic term comes first, and the specific second, as in *βοῦς ταῦρος*, etc. **κίρκος** serves to limit **ἴρηξ**. We may render 'the *wheeling* falcon.'

l. 89. **θεοῖς ἐναλίγκια** = 'plans like [those of] the Gods.' For this short form of comparison cp. *ὁμοῖα νοήματα* **Πηνελοπείης**, Od. 2. 121; *κόμαι* **Χαρίτεσσιν** *ὁμοῖαι*, Il. 17. 51.

l. 91. **πείρων**, 'passing through,' is joined appropriately with **κύματα**, and less accurately with **πτολέμους**. A good instance of zeugma.

l. 92. **λελασμένος**, 'oblitus;' perf. particip. of *λανθάνομαι*.

l. 93. **φαάντατος**. This seems to be for *φαέντατος* (shortened from *φαεινότατος*), with assimilation of **ε** to the preceding **α**. **ὑπέρεσχε**, 'rose,' intrans., as *εὖτε γὰρ ἠέλιος φαέθων ὑπερέσχεθε γαίης*, Il. 11. 735. The morning-star is said (Il. 23. 226) to come *φόως ἐρέων ἐπὶ γαῖαν*.

l. 95. **τῆμος** takes up *εὖτε* sup. = *cum . . . tum*. **νηῦς**, § **11.** 6, scanned as one syllable.

l. 96. Phorcys, a sea-god, is represented by Hesiod as a son of Pontus. The **Φόρκυνος λιμὴν** cannot now be identified in Ithaca. The poet seems to place it on the West or North-West side of the island.

l. 97. **δύο δὲ**, 'and there are two steep, jutting, headlands in it, sinking toward the harbour, which keep off the great wave raised by stormy winds outside.' The two extremities of the headlands narrow the harbour's mouth, as described in Od. 10. 89, *ἀκταὶ δὲ προβλῆτες ἐναντίαι ἀλλήλῃσιν | ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἴσοδός ἐστιν*. We may compare with this passage Virg. Aen. 3. 533 foll. 'Portus . . ipse latet; gemino demittunt bracchia muro | turriti scopuli;' and, for a more complete picture, Aen. 1. 159–169. **ἀπορρῶγες** is the exact equivalent of the Lat. 'abruptae.' **ποτιπεπτηυῖαι** is the Epic form of *προσπεπτηκυῖαι* from *προσπτήσσω*. **δυσαήων** is a lengthened form of the uncontracted genit. *δυσαέων* (*δυσαής*).

l. 100. **δεσμοῖο**, i. e. 'mooring-cable.'

l. 101. **ἐύσσελμοι**, § **8.** 2.

l. 102. **κρατὸς**, § **11.** 7, (*a*), is the landward end of the harbour.

l. 105. **κρητῆρες**. These 'bowls, urns, and looms of stone' are intended to describe the quaint shapes that hang from the roof and rise from the floor of a stalactitic grotto. **ἔασι**, § **23.** 4, (*a*).

l. 106. **τιθαιβώσσουσι**, 'store honey,' is akin to *θάω, τίτθη*, and *τιθήνη*. Here **ἔπειτα** only means 'besides,' as introducing a new feature in the description.

l. 109. **οἱ**, sc. *ἄντρῳ*, 'the grotto has.'

l. 110. **αἱ μὲν**, 'one [doorway], on the North side, is accessible to men; but the other, facing South-West, etc.' **καταιβαταί**, a lengthened form of *καταβαταί*, suggests the idea of stepping *down* into the grotto from the hill top.

l. 111. **θεώτεραι** (probably for *θειότεραι*, § 3. 6, though others take it directly from *θεός*), lit. 'more divine,' i. e. 'for the sole use of the goddesses.' This entrance may have been in the sheer face of the cliff, or accessible only from the sea, like the opening into the Blue Grotto of Capri.

l. 113. **οἵ γε**, sc. the Phaeacian sailors, who had been there on some of their earlier voyages.

l. 114. **ἐπέκελσαν**, § 19. 2, intrans. 'ran ashore.' **ὅσον τ' ἐπὶ** = *τόσον, ἐπὶ ὅσον τε* (where **τε** only qualifies *ὅσον*, as in the phrase *οἷός τε*), lit. 'over so great a space as half of the whole [ship];' i. e. 'to the extent of half her whole length.'

l. 115. **τοῖον**, 'so [swiftly];' cp. Od. 3. 496, *τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι*. Others read **τοίων**, = 'by the hands of *such strong* rowers.'

l. 118. **αὐτῷ σύν τε λίνῳ**, = 'linen and all,' as sup. 73. *σὺν* may be used or omitted at will in this combination. Cp. Od. 8. 186, *αὐτῷ φάρει ἀναΐξας*.

l. 119. Join **κὰδ** (§ 7) **ἔθεσαν** and **ἐκ . . ἄειραν**, the verb being separated from the preposition by tmesis.

l. 120. **διὰ** has the sense here of 'by means of,' 'by the grace of,' as *Διὸς μεγάλου διὰ βουλάς*, Od. 8. 82.

l. 122. **παρὰ πυθμένα**, 'close by the bole of the olive,' sup. 102.

l. 124. **ἔγρεσθαι**, § 20. 4 (*ἐγείρομαι*). Notice that this aor. inf. follows the accentuation of a present tense.

l. 126. Poseidon's wrath against Odysseus was because of the blinding of the Cyclops, who was a son of the sea-god. Cp. the words of Teiresias to Odysseus, Od. 11. 100 foll. *νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ· | τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ ὀίω | λήσειν ἐννοσίγαιον ὅ τοι κότον ἔνθετο θυμῷ | χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.*

l. 127. **ἐξείρετο**, 'asked.'

l. 128. **ὅτε** has something of the force of 'since' here; but the true temporal force has not disappeared, as **οὐκέτι** in the preceding line suggests.

l. 130. **ἐμῆς γενέθλης**, cp. Od. 7. 56 foll. Poseidon was father of Nausithous, whose son was Alcinous, the reigning Phaeacian king.

l. 131. The emphasis lies on **κακὰ πολλὰ παθόντα**, for, as Poseidon says, 'I did not think to rob him' [notice force of imperf.] 'altogether

of return, after that thou hadst once promised.' The vexation is that he should return in comfort and prosperity.

l. 136. ἅλις, 'in full measure,' qualifies all the three nouns, to which πολλὰ stands in descriptive apposition, 'yea, many things, so many as Odysseus would never have won from Troy, had he come back unharmed, having obtained by lot his full meed from the booty.'

l. 139. νεφεληγερέτα, § 9. 3.

l. 140. οἷον is not interrogative, but, possibly, exclamatory; or, more likely = *ὅτι τοῖον*, explaining the cry of surprise ὦ πόποι.

l. 142. ἀτιμίῃσιν (§ 9. 6) ἰάλλειν, 'to assail with disrespect.' Notice the lengthening *metr. grat.* of the second *ι* in *ἀτιμίῃσιν*, comparing *ἀκομιστῆ*, Od. 21. 284; *κακοεργίῃς*, 22. 374; *ἀεργίῃς*, 24. 251. ἰάλλειν is translated by others in this passage 'to fling *into*;' but this is very doubtful. The initial *ι* is the residuum of a reduplication. (Cp. *ἰ-αύ-ω*.) The root ἀλ is identified by some with a Sanskrit root *ar*, 'to raise;' others refer ἰάλλω to a root *σαλ*, as in Lat. *salio*, supposing the original form to have been *σισαλίω*.

l. 143. βίῃ καὶ κάρτεϊ εἴκων, i. e. 'obeying the promptings of his mightiness and strength.' Cp. Od. 14. 262; 21. 315.

l. 144. σοὶ δέ. Here δὲ introduces the apodosis, 'then thou hast always a chance of vengeance for the time to come.'

l. 145. The force of ὅπως is extended to ἕπλετο, syncopated form for *ἐπέλετο* (*πέλομαι*). The past tense (for which our idiom employs the present) looks back to the time given in πρῶτον ἐπηπείλησε, sup. 127.

l. 148. θυμὸν, 'thy wrath.'

l. 151. ἵν' ἤδη σχῶνται, 'that they may henceforth keep themselves aloof, and may cease from the convoy of men.' For the reading ἀπολλήξωσι (*ἀπολήγω*) cp. § 8. 2. Others write it with only one λ.

l. 152. ἀμφικαλύψαι, (depending upon ἐθέλω, the words ἵν' ἤδη . . . ἀνθρώπων being parenthetical), 'to throw a great mountain on either side of their city;' so, *καί οἱ σάκος ἀμφεκάλυψε*, Il. 8. 311, 'threw the shield about him for a covering.' Poseidon does not propose to bury the city, but to shut it off from the use of its two harbours, (cp. Od. 6. 263) by some great mountain mass.

l. 154. ὡς μὲν . . ἄριστα. These words must be taken purely parenthetically, so that θεῖναι (156) and ἀμφικαλύψαι (158) have the force of imperatives, 'when all the people catch sight from the city of [the ship] speeding on, turn her into a stone like to a swift ship.' With θεῖναι λίθον we must supply *μιν* or *νῆα*, as inf. 163, ὅς μιν λᾶαν ἔθηκε. The story was doubtless suggested by some rock resembling a ship that was familiar to the poet.

l. 158. Aristophanes of Byzantium is said to have read *μὴ δέ σφιν* instead of μέγα δέ σφιν, as though Zeus were dissuading Poseidon from

his heaviest vengeance, and seeking to make him content with giving them a lighter warning.

l. 160. **Σχερίη** was identified in the time of Thucydides with the island of Corcyra (Corfu); but there is no evidence for this identification; and indeed **Σχερίη** points etymologically rather to a coast-line than to an island.

l. 161. **ἔμεν[ε]**, 'abode.'

l. 162. **διωκομένη**, 'speeded on,' sc. by the rowers. **τῆς δὲ σχεδὸν**, 'and near to her came the Earthshaker, who turned her into stone, and rooted her firm below, having smitten her with the downward sweep of his hand: and away he went.' **καταπρηνὴς**, lit. 'down-sinking,' only expresses the attitude of the hand in dealing a blow.

l. 167. **εἵπεσκεν**, § 17. 6. **πλησίον** should be taken as a substantive = 'neighbour,' **ἄλλον** only serving to show that it is 'some one else; not himself,' as in Od. 1. 132 Telemachus sets a seat *ἔκτοθεν* **ἄλλων** *μνηστήρων*, though he was not one of the *μνηστῆρες* himself. An English translation cannot give the idiomatic force of **ἄλλος**, and we must render here 'to some one else who stood by.'

l. 168. **ἐπέδησε** from *πεδᾶν*.

l. 169. **καὶ δή**, 'she was even now quite in sight.'

l. 170. **τὰ δ' οὐκ ἴσαν**, § 23. 8, (*c*), 'but this they knew not, how it had come to pass' (*τεύχω*).

l. 172. **ἱκάνει με**, 'are come home to me.'

l. 173. **ἀγάσασθαι** (*ἄγαμαι*), 'was jealous of us.' This *φθόνος* of the gods at the excessive prosperity of men is a favourite view of Herodotus; cp. 1. 32, *τὸ θεῖον πᾶν ἐστὶ φθονερόν*. Here Poseidon took umbrage at the uniform success of the Phaeacian sailors, which rendered them practically independent of his power.

l. 175. **φῆ**, 'he said,' sc. my father, sup. 173. The father of Alcinous was Nausithous, a son of Poseidon by Periboea, Od. 7. 56 foll.

l. 177. **ῥαισέμεναι**, § 17. 5, 'that [Poseidon] would wreck.'

l. 178. **τελεῖται**, 'is coming to accomplishment.'

l. 180. **πομπῆς μὲν**, 'stop from the convoying of men, when some guest comes to our city.' For the change from *βροτῶν* to *τις* cp. Od. 11. 218, *ἀλλ' αὕτη δίκη ἐστὶ βροτῶν ὅτε τίς κε θάνῃσιν*.

l. 182. **κεκριμένους**, 'selected,' 'choice.' **ἱερεύσομεν**, § 3. 4. **αἴ χ'**, i. e. **αἴ [εἰ]κε**, equivalent to the later combination *ἐάν*.

l. 184. **ἔδδεισαν, ἑτοιμάσσαντο**, §§ 8. 2, 19. 1.

l. 187. **ἑσταότες**, another form of this participle is *ἑστεῶτες*, as we have *Ἀτρείδαο* and *Ἀτρείδεω*. **ἔγρετο**, see on sup. l. 124.

l. 188. **μιν**, sc. *γαῖαν*.

l. 189. **ἤδη δὴν ἀπεών**, i. e. 'after long absence;' the words are only added to make the situation more touching. They do not give the cause of his failure to recognise the spot, which is fully explained by the

sentence introduced by **γάρ**. In **δὴν** we have an adverb in the form of an accusative, properly *δϝαν* (*διϝαν*) from stem *διϝα*, as in Lat. *dies*, and *diu*. Its first meaning would be 'a day long.'

l. 189. **ἠέρα** (*ἀὴρ*), 'mist.'

l. 190. **ὄφρα μιν αὐτὸν**, 'that she might make him unrecognisable, and might tell him of everything.' That is, not only did Athena make his land seem strange to him, but she made him himself (*μιν αὐτὸν*) unrecognisable (i. e. invisible), that he might hold no converse with any one else but herself, while she was arranging her plot. In l. 352 inf. she suffers him to recognise his home; and in ll. 397 foll., 430, the same process of concealment is repeated.

l. 193. **μνηστῆρας** is the subject to *ἀποτῖσαι*.

l. 194. **ἀλλοϊδέα**, 'of strange appearance.' It is uncertain whether we ought to write *ἀλλοϝιδέα*, scanned –⏑⏑–, the *-δέα* forming one syllable; or *ἀλλοειδέα* (– – –), the letters *-οει* and *-δεα* coalescing into one syllable, respectively. **φαινέσκετο**, § 17. 6, the tense suggesting how one thing after another met his view.

l. 195. **ἀτραπιτοί**. The commoner form in Homer is *ἀταρπιτοί*, § 8. 1.

l. 198. **πεπλήγετο** (*πλήσσω*), § 16. 2, 'he smote upon both his thighs.'

l. 200. **τέων**, § 15. 3, 'to the land of what mortals?'

l. 202. **θεουδής**, i. e. *θεοεδής* for *θεοδεὴς* (*θεὸς, δέος*).

l. 203. **φέρω**, and (204) **πλάζομαι**, § 3. 4, are in the conjunctive mood (deliberative).

l. 204. **αἴθ' ὄφελον**, 'would that *they* (**χρήματα**) had abided where they were (**αὐτοῦ**) with the P., while *I* would have gone my way, etc.'

l. 207. **θέσθαι**, 'to stow them.'

l. 208. **καλλείψω**, § 7.

l. 209. **οὐκ ἄρα πάντα**, 'not in all respects, it would seem;' **πάντα** qualifying both adjectives.

l. 212. **εὐδείελον** for *εὐδέελον*, i. e. *εὔδηλον* = 'conspicuous,' 'seen afar:' others derive the word from *δείλη*, 'the evening sunlight,' making the word mean 'westering,' 'lying towards the western sun.'

l. 213. **σφεας** is scanned as one syllable; the lengthening of the last syllable of **τίσαιτο** and the hiatus before **ἱκετήσιος** are caused by the strong caesura. Perhaps we should read *τισάσθω*.

l. 215. **τὰ χρήματα**, 'these goods,' with demonstratival force; **ἀριθμήσω** is conjunctive, 'let me count.'

l. 216. **μή τί μοι**, [to see whether] 'they have not made off, carrying something of mine away on board their hollow ship.'

l. 219. **[ἐ]πόθει**, 'missed.'

l. 221. **σχεδόθεν**, properly 'from the neighbourhood,' means generally 'near,' as in Od. 2. 267.

l. 222. **ἐπιβώτορι**, 'herdsman.' This form of compound may be compared with *ἐπιβουκόλος* Od. 3. 472, *ἐπιποιμήν* Od. 12. 131.

l. 223. **πᾱναπάλῳ.** In composition, the syllable **παν** is short, see sup. 195. Here it is lengthened *metr. grat.*, as **ἀθάνατος, Πρῑαμίδης,** etc. It was not unusual in heroic times for young princes to act as shepherds: cp. Il. 6. 424, where the brothers of Andromache are slain by Achilles, *βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀίεσσι.*

l. 224. **δίπτυχον** is used predicatively, 'wearing it doubled.'

l. 229. **κακῷ νόῳ,** 'with evil intent.'

l. 230. **σάω** is an anomalous form of the imperative pointing to a present *σαόω.* The open form would be *σαόε*, contracted to *σῶ*, and lengthened by the insertion of an *α* instead of *ο*, as in the word *ναιετάωσα*, Od 1. 404, etc.

l. 234. **κεῖθ',** i. e. *κεῖται*, 'is it some coast that lies resting on the sea?' Such words as *νῆσος* (from *νάω*) serve to illustrate **κεκλιμένη,** showing that the Greeks often thought of the land as floating on the water. **ἠπείροιο** is the gen. depending on **ἀκτή.**

l. 238. **οὐδέ τι λίην,** 'not so very unrenowned.'

l. 240. **μετόπισθε,** 'behind.' It would seem that the Greeks, in describing the points of the compass, faced eastward; so that **μετόπισθε** is properly west, as the epexegesis *ποτὶ ζόφον* further shows. Similarly the Jews used the word '*Kedem*,' 'that which is in front,' as one of the equivalents for east. Cp. Job 23. 8, 9.

l. 243. **οὐχ ἱππήλατος.** Cp. Hor. Epp. 1. 7. 41, 'non est aptus equis Ithacae locus.'

l. 244. **λυπρὴ,** 'poor,' in the sense of unproductive; **ἀτὰρ οὐδ' εὐρεῖα,** 'but yet it is not extensive.' We should express the same by a parenthetical addition, 'though it is not,' etc., for the **γὰρ** in the next line illustrates the words **οὐ λίην λυπρή.**

l. 245. **τεθαλυῖα,** perhaps = 'refreshing;' or, rather, 'abundant.' The change of vowel and quantity between **τεθαλυῖα** and the masc. *τεθηλὼς*, Od. 12. 103, may be illustrated by *μεμακυῖα*, Il. 4. 435, and *μεμηκὼς*, Il. 10. 362. **ἔχει** = 'falls o'er it.'

l. 247. **ἐπητανοὶ,** 'unfailing,' from **ἐπὶ—ἀεὶ,** with termination *-τανος*, like in Latin *diu-tinus.* **παρέασι,** § 23. 4.

l. 248. **τῷ,** 'wherefore, sir stranger, the name of Ithaca has reached even to Troy, which they say is far from the Achaean land.' **τηλοῦ** is used with the meaning and government of a preposition, here and in Od. 23. 68. There is something like covert flattery in this mention of Troy to a man *ὅς . . Τροίης ἱερὸν πτολίεθρον ἔπερσε*, Od. 1. 2.

l. 251. **ὥς οἱ ἔειπε,** i. e. 'as she named it to him.'

l. 254. **πάλιν δ' ὅ γε,** commonly rendered 'he drew his words back, i. e. checked their utterance, seems rather to mean, 'he turned his story the other way therefrom,' i. e. contrary to *ἀληθέα.*

l. 257. **τηλοῦ,** 'far away, across the sea,' reckoning, that is, from Ithaca. Crete was an island famous for adventurous sailors, which

explains why Odysseus represented himself to Eumaeus (Od. 14. 199) and to Penelope (Od. 19. 172) as a Cretan.

l. 258. **τοίσδεσσι** (elsewhere *τοίσδεσι*), seems to be an anomalous form produced by adding the Epic datival termination *-σσι* or *-σι* to the existing dative *τοῖσδε*. **τοσαῦτα** = 'as much again.'

l. 259. **φεύγω**, 'I am an exile,' cp. Od. 15. 276. The name Orsilochus seems to be purely fictitious. He is called 'swift of foot,' the famous epithet of Achilles.

l. 261. **ἀλφηστὰς** (*ἀλφηστής*) is probably 'enterprising,' 'gain-getting,' from root *ἀλφ*, as in *ἀλφάνω*, 'to earn.' Others, compounding it of *ἄλφι* and *ἔδειν*, would render 'bread-eating,' comparing such Homeric phrases as *ἀνὴρ σιτοφάγος*, Od. 9. 191; or *ἀρούρης καρπὸν ἔδοντες*, Il. 6. 142. **νίκα**, imperf. 3 sing. *νικᾶν*.

l. 262. **τῆς**, emphatic antecedent to *τῆς* in next l., 'all *that* booty from Troy, for *which*.'

l. 263. **Τρωιάδος** (*Τρωιὰς*) is only used here as a general epithet = 'Trojan;' elsewhere in Homer we only find the plur. *Τροιάδες* = 'Trojan women.'

l. 264. **πείρων**, see sup. 91.

l. 265. Orsilochus is represented as having endeavoured to deprive him (*στερέσαι*) of his share of the booty, probably by a vote in the assembly, because he would not serve under Idomeneus, but preferred to lead his own contingent.

l. 268. Join **κατιόντα ἀγρόθεν**.

l. 269. **ἡμέας**, § 15. 1, (*a*), scanned as two syllables.

l. 270. [**ἔ**]**λαθον** [*ἐγὼ*] **ἀπούρας ἑ** [*Ὀρσίλοχον*] **θυμόν**, 'I was unnoticed robbing him of his life;' i.e. 'at unawares I robbed him.' **ἀπούρας** (referred to *ἀπαυράω*) takes two accus. Cp. Il. 1. 182, **ὡς ἐμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων.**

l. 273. **ἐλλισάμην**, § 8. 2.

l. 274. **Πύλονδε**, § 12. 2, (*c*). This is the Messenian Pylos, over-against Sphacteria. **ἐφέσσαι** (from defect. aor. 1 *ἐφεῖσα*), 'to put me on board,' and let me stop at Pylos or Elis. **Ἐφέσσαι** and **καταστῆσαι** come in what is (to our idiom) inverted order (prothysteron), unless we render **ἐφέσσαι** 'land me.'

l. 277. **πόλλ' ἀεκαζομένους**, 'sore against their will.'

l. 278. **νυκτὸς**, 'at night.'

l. 279. **σπουδῇ**, 'with much ado.'

l. 280. Join **δόρπου τις μνῆστις**, 'any thought of supper.'

l. 281. **αὔτως**, 'just as we were.'

l. 282. **κεκμηῶτα** = *κεκμηκότα* (*κάμνω*).

l. 285. **ἐς Σιδονίην**, 'having embarked, they made off for the land of Sidon.'

l. 286. **ἀκαχήμενος**, a perf. particip. from *ἀκαχίζω* (or rather **ἀκαχέω**) *with change* of accent.

l. 288. **κατέρεξε**, from *καταρρέζω*. In the pluperf. **ἥικτο** (*ἔοικα*) we have the suddenness of the transformation represented; in a moment she had resumed her goddess-ship. The special **ἔργα** alluded to are skill in spinning and weaving; cp. Od. 1. 356, *τὰ σ' αὐτῆς ἔργα κόμιζε | ἱστόν τ' ἠλακάτην τε.*

l. 291. **ὅς σε παρέλθοι**, 'who should outstrip thee in all sorts of cunning, even if it were a god that encountered thee.'

l. 293. **σχέτλιε**, from *ἔχεσθαι*, in the sense of 'holding hard,' is used to express any sort of 'pertinacity' or 'hardness;' like the Lat. *improbus*. **ἄτ'**[ε] from *ἄτος*, a contracted form of *ἄ-ατος*, from *ἀ* priv. and *ἄω* (common in the aorist form *ἆσαι*) to 'satiate.'

l. 295. **κλοπίων**, from *κλόπιος*, 'deceitful.' **πεδόθεν** = 'from the ground of the heart,' or, following the Schol., 'from childhood upwards.'

l. 296. **εἰδότες . . κέρδεα**, 'being versed in wiles.' *εἰδέναι*, in such a connection, describes not mere knowledge of a fact, but points to a regular trait of character, as in *ἤπια, ἀθεμίστια, εἰδώς.*

l. 297. **ἐσσὶ**, § 23. 4.

l. 299. **μήτ̄ . . κλέομαι**, 'I am renowned for cunning.' For this form of the dative from *μῆτις* (i. e. *μήτιι*), cp. Il. 23. 315, *μήτι τοι δρυτόμος μέγ' ἀμείνων ἠὲ βίηφι.* **οὐδὲ σύ γ' ἔγνως**, 'and yet thou knewest not,' i. e. in spite of thy cleverness, and in spite of my constant care for thee. Cp. the words of Nestor to Telemachus, Od. 3. 221, *οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας | ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη*, and Od. 20. 47.

l. 303. **τοι σὺν** = *σύν σοι.* Cp. Od. 9. 332, *ἐμοὶ σὺν μοχλὸν ἀείρας*, also Od. 14. 296; 15. 410. Both **ὑφήνω** and **κρύψω** are aorists conjunctive, though after **ἱκόμην** the optative might be expected. But **ἱκόμην** has a present-perfect force = *ἥκω.* Cp. Od. 16. 233; 24. 360.

l. 306. **εἴπω τε** is still in construction with **ἵνα**, sup.

l. 307. **τετλάμεναι** (in Od. 3. 209, *τετλάμεν*), Epic form of *τετλάναι* (*τέτλαα, τλῆναι*), used here with imperatival force, as are **ἐκφάσθαι** and **πάσχειν.**

l. 309. **πάντων**, though masculine in gender, refers to *γυναικῶν* as well as *ἀνδρῶν.* Here **οὕνεκα** = *ὅτι.*

l. 310. **ὑποδέγμενος** (*δέχομαι*), § 20. 4, 'enduring.'

l. 312. **ἀργαλέον**, ''tis hard for a mortal when he meeteth thee to recognise thee, goddess, though he be very cunning: for thou makest thyself like unto anything;' e. g. to a maiden (Od. 7. 20); to a man (8. 194); to a shepherd-lad (13. 222); and cp. sup. 288.

l. 315. **εἴως**, § 3. 2; **πολεμίζομεν**, imperf.; **νῖες**, § 11. 7, (*c*).

l. 317. **βῆμεν δ'** (*ἔβημεν*), 'and had embarked on our ships;' **ἐκέδασσεν**, § 19 (*a*), [σ]*κεδάννυμι.*

l. 318. *ἔπειτα*, '*thenceforth.*'

l. 319. ἀλάλκοις, *defenderes*, § 16. 2, referred to pres. ἀλέξω. It is better to take τι as = *aliqua ex parte*, and not agreeing with ἄλγος.

ll. 320-323. These lines were rejected by the Alexandrian grammarians for various reasons; the first line, because ἧσιν must be equivalent to ἐμῇσιν in meaning; the second, because Odysseus, in the presence of Athena, ascribes his rescue to the gods generally; the third and fourth, because he really failed to recognise Athena when she appeared to him in Phaeacia, in the form of a maiden, Od. 7. 21, 22. To which we may add that πρίν γ' ὅτε follows very awkwardly upon εἴως. If we attempt to give a meaning to ἧσιν, it must be 'own,' and must be used loosely of the 1st person, as αὐτός.

l. 325. ἥκειν, 'that I am come;' instead of ἀναστρέφομαι, we should expect ἀναστρέφεσθαι, still in the government of οἴω.

l. 327. ἠπεροπεύσῃς is referred by Curtius to Sanskr. *apara* = 'otherwise,' and root ϝεπ.

l. 328. ἐτεὸν is from the same root (ες) as the subst. verb εἰμὶ (i. e. ἐσμὶ), so that it means 'that which really *is*.'

l. 330. τοιοῦτον, i. e. such as thou now displayest, cautious and suspicious.

l. 331. τῷ, 'wherefore.'

l. 332. ἐπητὴς seems to be from ἐπὶ and ἀίω (ἀϝ), Lat. *audio*, and to mean 'intelligent.' The old etymology was from ἔπος, cp. λόγιος from λόγος.

l. 333. ἀλαλήμενος (ἀλάομαι), see on l. 286 sup. Join ἵετ[ο] κ[ε], 'would have been eager.' ἰδέειν, § 17. 5.

l. 335. δαήμεναι, i. q. δαῆναι.

l. 336. πειρήσεαι, conjunct. aor., §. 3. 4, after πρίν.

l. 338. ἀπίστεον (imperf. from ἀπιστέω) = *diffidebam, dubitabam.* τὸ, 'this,' sc. ὃ νοστήσεις, 'that thou wilt return.'

l. 340. ῇδε[α], §. 23. 8, (*c*). ὀλέσας ἄπο, (anastrophe) for ἀπὸ ὀλέσας, i. e. ἀπολέσας, 'having lost.'

l. 342. ἔνθετο, i. e. ἐνέθετο, 'stored up.'

ll. 347, 348. These two lines were omitted, as Eustathius says, from several ancient editions. They are probably borrowed from sup. 103, 104, and are at least superfluous here, as the ἄντρον of l. 347 can only be the same σπέος as in l. 348.

l. 348. τοῦτο, notice the difference between this which = 'yonder,' and ὅδε, ἥδε, sup. which express something nearer.

l. 350. τελήεσσας (τελήεις), probably signifies not 'perfect,' as commonly rendered, but 'effectual,' as bringing their own τέλος. ἔρδεσκες, § 17. 6.

l. 351. καταειμένον (καταϝειμένον), from ἔννυμι.

l. 352. εἴσατο, 'became visible,' 1 aor. εἴδω.

l. 354. κύσε. So Agamemnon, on his return from Troy, κύνει ἀπτόμενος

ἣν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ | δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἴδε γαῖαν, Od. 4. 522; so Odysseus himself, when he reached the Phoenician shore, Od. 5. 463. Cp. Liv. 1. 56 of L. Junius Brutus.

l. 357. **ὄψεσθ[αι]**, a frequent elision in the Homeric hexameter; **ὕμμ[ε]**, § 15. 1, (*b*). **χαίρετε**, 'receive my greeting in these faithful prayers:' **εὐχωλῇς** forms an antithesis to **δῶρα**, which he will give by and by.

l. 358. **διδώσομεν**. This rare form (cp. Od. 24. 314) must be taken direct from **διδο**, the stem of the present tense.

l. 359. Join **πρόφρων ἐᾷ** (conjunct.), 'graciously permit.' Athena, 'goddess of foray' (**ἀγελείη**), is so called as **λείαν ἄγουσα**. Join **με . . αὐτόν**.

l. 360. **ἀέξῃ**, i. e. *augeat*, = 'bring him to man's estate.'

l. 362. **μελόντων**, imperat, (*μέλω*) = *curae sint*.

l. 364. **θείομεν**, § 23. 1, (*b*); § 3. 6. Here **ἵνα περ** is probably not the final conjunction, but = '*where* they may bide safe for thee.'

l. 365. **ὄχ' ἄριστα**, 'the very best [plan];' the neuter of the adjective used substantivally, as *ἐπεὶ οὐκέτι πιστὰ γυναιξὶν*, i. e. 'trustworthiness,' Od. 11. 456.

l. 367. **μαιομένη**, 'seeking for hiding-place throughout the cave.'

l. 373. **ὑπερφιάλοισι**, 'haughty,' or 'overweening;' properly 'overgrown,' from *ὑπερφυής*. For the change from *υ* to *ι* cp. *φυτὸν* with *φίτυ*.

l. 374. **τοῖσι δέ**. This line is used as such a regular formula for the introduction of any address, that it is found where the conversation is only between two persons, and where, consequently, **τοῖσι** is inaccurate. Cp. Od. 17. 184; 19. 103, 508.

l. 376. **φράζεν**, § 4. 1.

l. 377. **τρίετες**, in round numbers; for (cp. Od. 19. 152; 24. 142) the *fourth* year of Penelope's weaving was now far spent.

ἕδνα are the 'presents' offered by the suitor to the father of the woman whom he sought to marry. It may be doubted whether the word is used quite accurately here of a woman who was (seemingly) a widow, and who had a right to her lord's possessions.

l. 379. **νόστον**, 'for thy return,' i. e. for the want of it. So **εὐχωλῆς ἐπιμέμφεται**, 'for prayer *unpaid*,' Il. 1. 65.

l. 381. **ἀγγελίας** from *ἀγγελίης*.

l. 383. Join **ἦ μάλα δὴ ἔμελλον φθίσεσθαι κακὸν οἶτον 'Α. 'Α.**, 'verily I had been like to perish by the dismal fate of A.' For the use of **οἶτον**, as 'accusative of the internal object' with **φθίσεσθαι**, cp. *κακὸν οἶτον ὀλέσθαι*, Il. 3. 417.

l. 387. **πὰρ**, § 7.

l. 388. **οἷον**, sc. *μένος πολυθαρσὲς ἐνῆκας, ὅτε*. With **[ἐ]λύομεν Τροίης κρήδεμνα** cp. *πολλάων πολίων κατέλυσε κάρηνα*, Il. 2. 117. The 'shining

diadem of Troy' refers to the white walls and battlements. Cp. Macaulay's Horatius, v, 'From where Cortona lifts to heaven Her diadem of towers.' For **λιπαρὰ** cp. Il. 2. 735, *τιτάνοιό τε* **λευκὰ** *κάρηνα.*

l. 389. **ὡς**, sc. 'as at the time of the fall of Troy.' **με-μα-νῖα** (*μέμαα*), from stem *μα*, as in *μαίομαι.*

l. 390. **καί κε**, 'I would fight against even three hundred men, with thee [to help me].'

l. 391. **ὅτε**, with optat. expressing indefinite frequency of occurrence, 'whenever thou shouldst graciously aid me.'

l. 393. **οὐδέ με λήσεις**, 'nor shalt thou be out of my mind;' i.e. I will not forget thee.

l. 394. Join **τιν[α] ἀνδρῶν μνηστήρων**, 'I ween that [many an] one of the suitors will splash with his blood and brains the wide ground.' **οὖδας** seems better so taken, than limited to mean the 'floor' of the banqueting hall.

l. 398. **κάρψω** (*κάρφω*), 'shrivel the fair skin on thy supple limbs.'

l. 400. **ἕσσω** [*ἔννυμι*] **λαῖφος ὃ**, *κ. τ. λ.*, 'I will put about thee a rag, which any man who should see thee wearing would loathe;' *quod habentem homo conspicatus aversetur*, **ὃ** being object to **ἔχοντα**, which is itself governed both by **ἰδὼν** and **στυγέῃσι**, § 17. 1.

l. 404. **εἰσαφικέσθαι**, with imperatival force.

l. 405. **ὁμῶς** = *ὁμοίως.* Distinguish from *ὅμως.* 'He is equally tender-hearted towards thee;' sc. as he is towards thy son and Penelope. (as the next line shows). The Schol. renders **ὁμῶς** by *ὡς ἀπ' ἀρχῆς καὶ νῦν.* For **ἥπια οἶδε**, see l. 296 sup.

l. 408. It is impossible to identify the position of the Raven's rock and the spring of Arethusa in Ithaca.

l. 409. **μέλαν ὕδωρ**, may be rendered 'cool water,' as it is supposed to come from the dark depths of wells or from springs where the sun cannot reach. Water in the sunlight is called *ἀγλαὸν*, Od. 3. 429, or *λευκὸν*, 5. 70. **ἕσθουσαι**, from a pres. form *ἕσθω* = *ἐσθίω.*

l. 411. **μένειν** and **ἐξερέεσθαι** with imperatival force.

l. 413. **καλέουσα**, the future participle.

l. 414. **εὐρύχορος** is sometimes taken as a metrical equivalent for *εὐρύχωρος.* It is more likely connected with *χορὸς*, so as to mean 'with fair lawns [for dancing].'

l. 415. Join **ᾤχετο μετὰ σὸν κλέος**, 'went for tidings of thee,' and **πευσόμενος ἤ που ἔτ' εἴης**, 'to learn whether thou wast yet alive.' So **ἤ** with the force of *εἰ* in Od. 16. 138.

l. 418. **ἦ ἵνα**, 'no doubt it was that he may suffer hardships, wandering over the barren sea, and that others may eat his substance.' A sort of ironical answer suggested by himself to his own question. Notice the accentuation in **βίοτον δέ οἱ**, showing that *οἱ* is an enclitic *dative.*

l. 422. [ἐ]πόμπευον, 'was his guide.'

l. 424. Join παρὰ-κεῖται, 'the vast store of things that lie beside him' probably refers to the treasures and luxuries in the house of Menelaus.

l. 425. λοχόωσι, § 18. 2. In Od. 4. 822 foll. we have the account of the ambuscade laid for Telemachus by the suitors, who hoped to intercept him on his way home.

l. 426. ὀίω, 'expect,' cp. Od. 14. 363.

l. 427. τινα, see on sup. 394.

l. 429. Join ὣς φαμένη, and μιν ἐπεμάσσατ[ο], (ἐπιμαίομαι).

l. 434. See on Od. 14. 342.

l. 435. ῥωγαλέα, the neuter plural referring loosely both to *ῥάκος* and *χιτῶνα*. For the form μεμορυχμένα (*μορύσσω*), in which *χμ* is not changed to *γμ*, cp. *αἰχμή*, *βρεχμός*, *πλοχμός*, etc.

l. 436. ἔσσ[ε], 1 aor. ἔννυμι.

l. 438. ἐν δὲ στρόφος, 'and o'er it was a cord to hang it by;' lit. 'a cord as suspender'

l. 439. διέτμαγεν (§ 22. 1) from *διατμήγω*, Epic form of *διατέμνω*.

BOOK XIV.

l. 2. δι' ἄκριας, § 11. 5, probably means 'between the heights.'

l. 3. πέφραδε, § 16. 2, '*pointed out* the [dwelling of the] swineherd;' the proper meaning of *φράζειν*, as distinguished from *εἰπεῖν* or *λέγειν*. Join μάλιστα οἰκήων, 'most of all the servants.'

l. 5. προδόμῳ. We have to suppose Eumaeus sitting at the entrance of his hut, built at the back of a square yard (αὐλή) enclosed with a wall of huge stones (ῥυτοῖς, 'dragged to the place,' as being too heavy to carry), overtopped by a hedge of thorn, which thus formed the coping, or *chevaux de frise*. The yard was in an open spot (περισκέπτῳ, 'having a view on every side'), with a clear space round it (περίδρομος). Outside the wall was a palisade down the length and breadth of the yard (ἔνθα καὶ ἔνθα), made of close-set oaken stakes, which Eumaeus had fixed, after having split off the dark rind (τὸ μέλαν . . ἀμφικεάσσας). We notice the independent position of the swineherd, who had built the yard and styes without any order from Penelope or Laertes; and the elaborate preparations made for defending the place against marauders or wild beasts.

l. 15. ἐρχατόωντο (*ἐρχατάω*, a lengthened form of *εἴργω*), § 18. 2.

l. 16. θήλειαι τοκάδες, 'sows with litters.' ἴ-αυ-ον (root *ἀϝ*, with *ι* as remnant of reduplication,) 'were housed for the night outside.'

l. 17. μινύθεσκον, i. e. kept their number down.

l. 18. ἀντίθεοι means only 'high born' or 'lordly'

l. 19. The prefix ζα in ζατρεφέων is equivalent to διὰ (thoroughly)

through the form *δja*. The word **σιάλους** is a sort of diminutive of *σῦς*, the change of vowel being the same as in *φυτὸν* and *φῖτυ*.

l. 21. **πὰρ** (§ 7) **δὲ**, 'and hard by.'

l. 22. **ὄρχαμος**. This seems somewhat a forced title for Eumaeus; but he is evidently in a position of great trust, and has servants under him.

l. 24. **οἱ δὲ δὴ ἄλλοι**, i. e. the under swineherds, in antithesis to **αὐτὸς** in the last line. They are subdivided into **οἱ τρεῖς** and **τὸν τέταρτον**.

l. 25. **ἀγρομένοισι**, 'collected together,' i. e. 'herds of swine,' as in Od. 16. 3.

l. 26. **ἀποπροέηκε**, 'he had sent forth.'

l. 27. **ἀγέμεν**, § 17. 5.

l. 28. **ἱερεύσαντες**, i. e. 'having slain it;' but as no meal was prepared without a portion being offered in sacrifice, the word is strictly appropriate; cp. Od. 13. 24; inf. 74; Od. 17. 180. **κρειῶν**, Epic form of gen. plur. of *κρέας*. **κορεσαίατο**, § 17. 4 (*κορέννυμι*).

l. 29. **ὑλακόμωροι**. The termination *-μωρος*, seen in *ἰόμωρος* (?), *ἐγχεσίμωρος*, is probably to be referred to root *-μερ*, as in *μερ-μερίζω*. The change of vowel may be illustrated by comparing *φὼρ* with root *-φερ* (*φέρω*).

l. 31. **ἕζετο**. Pliny says of dogs (N. H. 8. 41), 'impetus eorum et saevitia mitigatur ab homine considente humi.' **ἔκπεσε**, 'fell;' but the meaning is that he 'let it fall.'

l. 32. **ᾧ πὰρ** (§ 7) **σταθμῷ**, 'by his own homestead.'

l. 33. **μετα-σπὼν** (*μεθέπω*), 'having rushed in pursuit.'

l. 34. **ἀνὰ πρόθυρον**, 'through the outer door.' Odysseus had only presented himself at the door of the yard. **σκῦτος** is the leather for his sandals, sup. 24.

l. 35. **σεῦεν**, § 19. 3, 'he drave.'

l. 37. **ὀλίγου** = 'almost;' a common meaning in later Greek.

l. 38. **κεν... κατέχευας**, sc. 'if thou hadst been torn to pieces on my premises.'

l. 42. **ἐελδόμενος**, § 3. 5, 'longing for,' referring to Odysseus.

l. 45. **ἕπεο** (i. q. *ἕπου*), 'follow;' **ἴομεν**, § 3. 4.

l. 46. **κορεσσάμενος**, 'having satisfied thyself in thy heart.' See sup. 28, *κορεσαίατο θυμὸν*, where, on the analogy of the present passage, we should take *θυμὸν* as 'accusative of respect.'

l. 49. **εἷσεν** (defective aor. 1), 'set him down.'

l. 50. **ἐστόρεσεν δ' ἐπὶ**, 'and spread thereon.' **ἰονθάδος** (*ἰ-ονθ-ὰς*), is a word of most uncertain etymology. Perhaps *ι* represents a reduplication, and *-ονθ* may be akin to *ἄνθος*.

l. 52. **ὀνόμαζε** is not inaccurate, as he addresses him by the *title* **ξεῖνε**.

l. 55. **προσέφης, Εὔμαιε συβῶτα**. This form of apostrophe, instead of the usual *προσέφη* with a nominative, is found in the Odyssey only

with the name of Eumaeus. In the Iliad we find the corresponding phrase not uncommon with the name of Patroclus, as *προσέφης*, **Πατροκλεῖς ἱππεῦ**, Il. 16. 20; of Menelaus, Il. 4. 127; and of Melanippus, Il. 15. 582. There seems to be no particular reason for the variation, unless perhaps a touch of tender or friendly feeling. Metrical necessity can hardly be pleaded, as **Εὔμαιος ὑφορβὸς** (cp. sup. 3), would have suited the verse equally well.

l. 56. **θέμις**, expressive of religious duty, like Latin '*fas*.'

l. 57. **πρὸς Διὸς** means 'under the protection of Zeus;' but the meaning comes through the common usage of *πρὸς* with the genitive. For, in the eyes of the host that entertained him, the stranger seemed really to 'come from' or be 'sent by' Zeus.

l. 58. **ὀλίγη**. The emphasis would be given in Attic Greek by *ὀλίγη μὲν φίλη δὲ*, 'small, but yet welcome.'

l. 59. **ἡμετέρη**, 'that comes from us;' as he goes on to explain, 'for this is the custom of us servants' (namely, to be limited to making *small* presents), ever in fear, as we are,' etc. Here **δίκη** has its original force of 'custom,' retained in the use of *δίκην*, as in *κυνὸς δίκην*, 'like a dog.' In the combination **ἡ δμώων δίκη ἐστὶν**, the gender of *ἡ* (for which we might expect *τὸ*) is assimilated to that of *δίκη*, cp. Soph. Trach. 483, *ἥμαρτον, εἰ καὶ τήνδ' ἁμαρτίαν νέμεις*.

l. 61. **τοῦ γε**. He is under the rule of the younger generation, for 'the return' of his old master 'the gods have barred (**κατὰ-ἔδησαν**).'

l. 62. **ἐνδυκέως**, perhaps = 'properly,' from root *δοκ*, as in *δοκεῖν*, with Aeolic *υ* for *ο*.

l. 63. **οἷά τε**, 'just such things as;' neuter plural, dividing the collective noun **κτῆσιν**, and illustrated by the following three accusatives in apposition; cp. *μεῖζον . . .* **κῆτος**, *ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη*, Od. 12. 97. **ἔδωκεν** is the aorist of custom (gnomic aor.).

l. 65. **ὅς οἱ**. The relative resumes **ᾧ οἰκῆι**, 'to his servant . . . who works hard for him, and whose (supply **ᾧ** from **ὅς**) work heaven prospers besides (**ἐπί**); even as this work, at which I bide, prospers for me.'

l. 67. **τῷ**, 'wherefore;' i. e. because my work prospers. **ἄναξ**, 'my lord,' sc. Odysseus. **ἐγήρα**, aorist belonging to a form in *-μι*, but given under the later form of the pres. *γηράσκω*.

l. 68. **ὄλεθ'**, i. e. *ὤλετο*. Join **ἀπὸ . . ὀλέσθαι**, 'would that Helen's house had perished utterly abased!' **πρόχνυ** (*πρὸ . . γόνυ*), lit. 'brought on its knees,' with allusion to **γούνατ' ἔλυσεν**.

l. 70. **καὶ γὰρ**, explains **ὄλεθ'**, sup.

l. 73. **ἔρχατο**, § 17. 4, plpf. *εἴργω*.

l. 75. **εὖσε** (*εὔω*), 'singed.'

l. 77. **θέρμ', αὐτοῖς ὀβελοῖσιν**, 'spits and all, quite hot.' See on

Od. 13. 118. He did not wait to draw the meat off the spit and put it on a dish.

l. 78. **κίρνη**, imperf. from *κίρνημι*, of which the later form is *κεράννυμι*.

l. 81. **χοίρεα**, sc. *κρέα*, 'flesh of porkers:' the younger swine were evidently considered inferior eating.

l. 82. **οὐκ ὄπιδα**, 'without a thought of the visitation of heaven in their hearts, or of pity,' sc. for the desolate house of Odysseus.

l. 84. **αἴσιμα**, 'righteous;' from *αἶσα* (? *ἴσος*), in the sense of 'fair portion.'

ll. 85–88. **καὶ μὲν δυσμενέες**, *κ. τ. λ.* The sentence is not strictly grammatical: we should expect either *καὶ μὲν δυσμενέες . . . ὄπιδος δέος ἔχουσι*, or *καὶ μὲν δυσμενέεσσι . . . ὄπιδος δέος πίπτει*, but the sentence is introduced with a nominative case, which passes into the dative in l. 88, 'even enemies and foemen who trespass on other men's land, and to whom Zeus vouchsafes plunder, when they have laden their ships, set sail to return home—yea, even on them a stern fear of heaven's vengeance comes; but there *is* something that these [suitors] know, they have heard some utterance of a God, [the tidings of] his (Odysseus') dismal destruction, seeing that they do not choose to do their wooing fairly, nor to go back to their own homes, but all at their ease they devour his substance, nor is there left to them a thought of sparing. In l. 86, **καί σφι** is rendered as equivalent to *καὶ οἷς*. It is common in Homeric syntax, where a second relatival clause follows on the first, to use the demonstrative in the latter clause rather than the relative; cp. Od. 9. 20, *εἴμ' Ὀδυσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει*. In l. 87, **ἔβαν** is the gnomic aorist. In l. 60, **ὅ τ[ε]** is equivalent to *quod quidem* or *quandoquidem*. Probably **ὄλεθρον** is in direct apposition to **τι**. l. 89, and the words **θεοῦ . . . αὐδὴν** are a parenthetical explanation of **ἴσασι**. In l. 92, **ἔπι** = **ἔπεστι**.

l. 93. **ἐκ Διός**, so *Διὸς ὧραι*, Od. 24. 344; *Διὸς ἐνιαυτοί*, Il. 2. 134.

l. 95. **ἐξαφύοντες**, i. q. *exhaurientes*.

l. 96. **ζωὴ** = 'substance,' like *βίοτος*, inf. 527.

l. 97. **ἠπείροιο** (like **Ἰθάκης**) is a local genitive, referring probably to Acarnania, or a portion of what was afterwards called Epirus.

l. 100. **ἀγέλαι**, of kine.

l. 101. **συβόσια**, lengthened *metr. grat.* **πλατέα**, probably 'ranging,' in the sense of 'wide-outspread,' used of goats feeding.

l. 102. We have to distinguish the hirelings belonging to the mainland (**ξεῖνοι**) from Odysseus' 'own herdsmen;' cp. Od. 20. 209 foll.

l. 103. **ἐνθάδε**, sc. in Ithaca.

l. 104. **ἐσχατιῇ**. The 'edge' of the land is the portion nearest the shore; the 'marches.' **ἐπὶ-ὄρονται**, 'keep watch over them,' from root *ὀρ*, *ϝορ*, as in *ὁράω*, *οὖρος*. Others refer **ὄρονται** to root *ὀρ*, as in *ὄρνυμι*, *and render* 'are busy about them,' like **ἐπαίχονται**.

l. 105. **τῶν**, sc. 'of these flocks.' **ἐπ' ἤματι**, 'every day.'

l. 109. **ἐνδυκέως**, see sup. 62, is to be joined with **ἥσθιε**, as **ἁρπαλέως** with **πῖνε**, while **ἀκέων** characterises both verbs, = 'with never a word.'

l. 111. **ἤραρε** (*ἀραρίσκω*), 'had comforted his heart.'

l. 112. **καί οἱ πλησάμενος**, introduces the apodosis; 'then Eumaeus filled and gave him the cup.'

l. 113. **ἐνίπλειον**, Epic for *ἔμπλεον*. In **ὁ δ' ἐδέξατο**, the reference is to Odysseus.

l. 116. **καρτερὸς**, 'mighty,' in virtue of his wealth.

l. 117. **φῆς**, imperf. 'thou didst say,' sc. in ll. 68—71. Another reading is *φῇς*, the pres. tense.

l. 118. **εἰπέ μοι**, 'tell me of him, [that I may see] whether haply I know such an one,' sc. as thy description may portray. **γνώω**, lengthened form of conjunct. of *ἔγνων*.

l. 120. **ἀγγείλαιμι**, 'might give news of him.'

l. 122. Join **κεῖνον ἀγγέλλων**, 'by bringing news of him;' and take **ἀλαλήμενος** (from *ἀλάομαι*, as also *ἀλήθην* sup.) as adjectival with **ἐλθὼν**, 'coming as a wanderer;' or 'on his wanderings.' **πείσειε.** This use of the independent optat. without *ἄν* is sometimes found in Homer, expressing a possible result, as in Od. 3. 231, *ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι*: Il. 23. 151, *Πατρόκλῳ ἥρωι κόμην ὀπάσαιμι φέρεσθαι*: Il. 10. 246, *τούτου γ' ἑσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο | ἄμφω νοστήσαιμεν.*

l. 124. **ἀλλά.** The force of this adversative conjunction may be expressed thus, 'you may think such incredulity strange, *but* roving men do recklessly (**ἄλλως**) lie, when they are in want of entertainment.' **ἄλλως** seems to get this meaning from the idea of 'otherwise than they ought.'

l. 130. **ἣ θέμις**, see sup. l. 59.

l. 131. **ἔπος κε παρατεκτήναιο**, 'wouldest forge some story;' the force of **παρά** in the verb is the same as in *παράσημος* and such like compounds.

l. 132. **εἴ τίς τοι.** This line is wrongly rejected by many editors. It expresses the temptation that Eumaeus knows his guest would feel to invent some story acceptable to Penelope. **εἵματα** must be taken predicatively, = 'as raiment.'

l. 133. **τοῦ**, sc. *Ὀδυσσῆος*.

l. 134. **ὀστεόφιν**, § 12. 1. With **ψυχὴ δὲ λέλοιπεν** it is perhaps better to add *τὸν* (sc. *αὐτὸν*), and not *ὀστέα*, as in the frequent phrase *τὸν δ' ἔλιπε ψυχή*, Il. 5. 696; but cp. Od. 12. 414, *λίπε δ' ὀστέα θυμὸς ἀγήνωρ.*

l. 138. **τετεύχαται** (*τεύχω*), § 17. 4.

l. 139. **ὁππόσ[ε]**, 'whithersoever.'

l. 142. **τῶν**, sc. *πατρὸς καὶ μητέρος.*

l. 143. **ἐὼν**, § 23. 4.

l. 144. **Ὀδυσσῆος πόθος**, 'regret for Odysseus;' objective genitive.

l. 145. **ὀνομάζειν**. He feels compunction in referring to his master by his simple name—Odysseus—unaccompanied by any titles of honour or affection.

l. 146. **περὶ**, adverbial, = 'exceedingly.' The accusative **με** is in immediate construction with **ἐφίλει**, as **κήδετο** is construed with the genitive.

l. 147. **ἡθεῖον**, 'my leal lord,' from stem *ἐθ* (*σϝεθ*) as in *ἔθος*, *ἦθος*, and perhaps in Lat. *soda-lis*. **καὶ νόσφιν ἐόντα** merely resumes **καὶ οὐ παρεόντα**.

l. 149. **ἀναίνεαι**, § 17. 3.

l. 151. **ἀλλὰ** is the return to **ἐπεὶ**, and begins the apodosis, 'yet I will declare, not in mere words (**αὔτως**), but with an oath.'

l. 152. **νεῖται**, from *νέομαι*, with same force of a future tense as in *εἶμι* (*ibo*). **εὐαγγέλιον** here = 'reward for good news.'

l. 153. Join closely **αὐτίκ' ἐπεὶ** = 'directly after;' meaning really 'not before.'

l. 154 is rejected by most editors as absent from some MSS. and unnoticed by the Scholiasts or Eustathius. Besides which, the thought is petty, and the construction abrupt.

l. 156. To hate any one 'as much as the gates of Hades,' was, doubtless, a common saying: it occurs in Il. 9. 312. Notice that **Ἀίδης** in Homer is always the personal god of the underworld, and not a place. He is called *κρατερὸς πυλάρτης*, Od. 11. 277, and his house is *δῶμα εὐρυπυλὲς*, Od. 11. 571.

l. 157. **εἴκων**. See on Od. 13. 143.

l. 158. **ἱστήη**. Epic form of *ἑστία*.

l. 161. **τοῦδ' αὐτοῦ λυκάβαντος**, 'in this very year;' genitive of time, as *χείματος οὐδὲ θέρευς*, Od. 7. 118. The year is called 'the track of light,' from roots *βα* (*βαίνω*), and *λυκ*, as in *ἀμφι-λύκ-η* (Il. 7. 433), *λύχνος*, *λευκὸς*, and Lat. *luc-eo*.

l. 162. **τοῦ μὲν φθίνοντος**, 'as this one month passes, and the next sets in.' The participles are really descriptive of the 'waning' and 'waxing' of the moon (*μήνη*). In the Attic calendar this bi-partition of the month was changed to a tri-partition, viz. *μὴν ἱστάμενος*, *μεσῶν*, and *φθίνων* (or *ἀπιών*). The lines 162–164 are bracketed by most editors, as presenting a weak paraphrase of the foregoing line, and as entering too minutely into the details of an event, the time for revealing which had not yet come. In Od. 19. 307 the mention of the exact time is appropriate.

l. 168. **ἄλλα πάρεξ**, 'something else beyond and beside;' i.e. 'a different subject.'

l. 171. **ἐάσομεν** = *omittamus*, § 3. 4. 'But O! may Odysseus come, even as I desire he should!'

l. 174. **ἄλαστον**, 'unceasingly;' lit. 'without forgetting.' Cp. Od. 24. 423.

l. 175. **ἐπεὶ** begins a protasis, the apodosis to which is introduced by **τοῦ δὲ**, l. 178.

l. 176. **χέρηα**, 'meaner.' Analogous forms are (dat.) *χέρηι*, (nom. plur.) *χέρηες*. It is regarded as doubtful whether these forms are syncopated from *χερείονα*, *χερείονι*, and *χερείονες* respectively, or whether, as Buttmann, we are to suppose a nom. sing. *χέρης*.

l. 178. **εἴσας** (Od. 11. 337) perhaps = 'steady;' if we take it as an extension of the phrase *νῆες ἐῖσαι* (*ἴσαι*). But others refer the word to stem *εἰκ*, with the sense of 'satisfactory and good.' **βλάψε**, 'has crazed.' **ἔνδον** = 'in his breast.'

l. 179. **μετ' ἀκουήν**, 'for tidings.'

l. 180. **ἠγάθεος**, from *ἀγαθὸς*, as *ἠνεμόεις* from *ἄνεμος*, *ἠνορέη* from *ἀνὴρ*, to suit the hexameter.

l. 181. Join **ἀπὸ-ὄληται**. Arceisius was the father of Laertes, Od. 16. 118.

l. 183. 'But let us say no more of him, whether he may be caught, or whether (haply) he might escape, and the son of Cronus might hold his [sheltering] hand over him.' This rendering attempts to mark the difference between conjunctive and optative. **ἁλώῃ** (if we adopt that reading) will be the 3rd sing. conjunct. aor. 2 of *ἁλίσκομαι*, the 1st sing. of the same mood (*ἁλώω*,) occurring in Il. 11. 405. But many edd. give **ἁλῴη** = *ἁλοίη*, the optat. of the same tense; while others read **φύγῃ** and *ὑπέρσχῃ*. The reading in our text makes the fears of Eumaeus more real than his hopes.

l. 185. **ἐνίσπες**, imperat. of 2 aor. of *ἐνέπω*, like *σχὲς*, *θές*. The full form would be *ἐνίσπεθι*.

l. 187. **τίς πόθεν**, two questions blended into one. Cp. Soph. Phil. 1090, *τοῦ ποτε τεύξομαι σιτονόμου μέλεος πόθεν ἐλπίδος*;

l. 188. **ὁπποίης**. Here, where we might expect *ποίης*, the question becomes indirect, as if in construction with **ἀγόρευσον**, but it resumes the direct form again with **πῶς**.

l. 189. **εὐχετόωντο**, § 18. 2.

l. 190. **πεζὸν**, a quiet touch of humour in the mouth of an islander.

l. 193. **εἴη μέν**, properly a wish; but this easily gets the force of a conditional sentence = 'had we now for a while both meat and drink . . and could only the others perform the work.' Cp. in Lat. '*sineret dolor*,' Virg. Aen. 6. 31.

l. 195. **δαίνυσθαι**, infin. expressing purpose, after **εἴη**, as inf. 495. The effect of the infinitive draws **ἀκέοντ**[ε, dual] into the accus. case. Cp. Od. 6. 60, *καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα | βουλὰς βουλεύειν*. Notice too the confusion of number in **νῶιν** and **ἐοῦσι**. Join **ἐπὶ-ἔποιεν**, i. e. *ἐφέποιεν*.

l. 196. **ῥηιδίως.** Here virtually begins the apodosis to the protasis suggested by **εἴη** in l. 193, 'right easily would I for a whole year's space not come to an end in recounting all my woes;' i. e. 'easily could I go on for a year without finishing my tale.' Join **ἅπαντα** with **ἐμὰ κήδεα** not with **ἐνιαυτόν.**

l. 199. **Κρητάων,** from a plur. **Κρῆται.** So we have **Ἀθήνη** and **Ἀθῆναι** as the name of the city. **γένος εὔχομαι,** see inf. 204. The regular Homeric usage suggests an ellipse of *εἶναι*, so that **γένος** is accus. of reference. Cp. Od. 15. 267; 17. 373; 21. 335.

l. 201. **υἷες,** § **11.** 6, (*c*). **τράφεν,** § **22.** 1. Notice the *ὕστερον πρότερον* in the arrangement.

l. 205. **θεὸς ὥς,** as *νομεὺς ὥς*, Od. 4. 413.

l. 207. **φέρουσαι,** 'carrying him off,' like beasts of prey.

l. 208. **ζωὴν,** see sup. 96.

l. 209. **ἐπὶ δὲ κλήρους,** 'and they cast lots upon them,' i. e. having divided the property into portions, they cast lots to see which portion each son should take.

l. 210. **μάλα παῦρα,** 'they gave me a very small present and assigned me a house.' As a bastard, he had no claim upon the inheritance, so all that he got came as a 'gift' from the brothers.

l. 211. **ἀνθρώπων,** partitive genitive, as in Il. 14. 121, *Ἀδρήστοιο δ' ἔγημε θυγάτρων.*

l. 212. **ἦα,** § **23.** 4, (*d*).

l. 213. **φυγοπτόλεμος,** the opposite of *μενεπτόλεμος*, Od. 3. 442.

l. 214. **ἀλλ' ἔμπης,** 'but I fancy that even when thou lookest upon the stubble thou wilt recognize [what the wheat was],' i. e. that thou wilt see the traces of my prowess amid the ruins of my strength. The Latin form of the proverb is *ex stipula cognoscere.*

l. 215. **ἥλιθα** (*ἅλις*), always joined with **πολλή.** We may render 'enough and to spare.'

l. 216. **Αρης τ' ἔδοσαν καὶ Ἀθήνη.** This arrangement of a plural verb between two subjects in the singular was called by the grammarians *σχῆμα Ἀλκμανικόν.* Cp. Alcman, frag. 12, *Κάστωρ τε πώλων ᾠκέων δματῆρες, ἱππόται σοφοὶ, καὶ Πολυδεύκης,* where however the plural is in the attributive nouns, and not in any verb.

l. 217. **λόχονδε,** § **12.** 2, (*c*).

l. 219. **προτιόσσετο,** 'boded,' lit. 'did not see death before its eyes.'

l. 220. **ἐπάλμενος,** § **20.** 4 (*ἐφάλλομαι*). See Od. 24. 320. **ἔλεσκον** (=*εἷλε*), § **17.** 6.

l. 221. **ἀνδρῶν . . ὅ τε . . πόδεσσιν,** 'any man who was inferior to me in speed,' **ὅ τε** = *quicunque.* He was not only bold in attacking the foe, but swift to pursue and strong to strike. For **πόδεσσιν** we should expect *πόδας* (accus. of reference); the dative suggests as an alternative

translation, 'whosoever might fly before me with his [swift] feet.' No speed could escape him.

l. 222. **τοῖος ἔα**, § 24. 4, (*d*). It seems better to write **ἔα**, and to scan it as one syllable, still remaining short before **ἐν**. Others give **ἑ'**. The meaning of **ἔργον** is especially 'field-work.'

l. 223. **οἰκωφελίη**, 'thrift in the house,' = the later *οἰκονομία*. Cp. Od. 15. 21, which suggests the etymology.

l. 226. **λυγρὰ**, 'dismal things,' in apposition to the foregoing nominatives.

l. 227. **αὐτὰρ ἐμοὶ τὰ . . τά που.** The first **τὰ** is demonstrative; the second, relative.

l. 229. **Τροίης ἐπιβήμεναι** (**ἐπιβῆναι**), § 17. 5, 'landed on Trojan soil.'

l. 230. **ἦρξα** = 'was leader;' thus followed by **ἐς**.

l. 231. **τύγχανε**, 'fell to me,' like *contingere*.

l. 232. **τῶν**, 'of all these I chose for myself what suited my desire (this was his **γέρας**); and much I got afterwards by lot.' **ἐξαιρεύμην** (**ἐξαιρέομαι**), § 4. 1.

l. 235. **τὴν στυγερὴν ὁδὸν**, '*that* hateful expedition,' sc. to Troy. **εὐρύοπα**, § 9. 3.

l. 236. **ὑπὸ-ἔλυσε**. See on sup. 69.

l. 237. **ἤνωγον**, 'they bade;' with unexpressed plural subject. The allusion however, doubtless, is to the Cretans.

l. 238. **οὐδέ τι μῆχος ἦεν**, 'nor had he any chance to gainsay their bidding, for the stern voice of the people constrained him.' The people insisted that the bastard son should share in the command with Idomeneus.

l. 243. **μητίετα**, § 9. 3.

l. 244. **τεταρπόμενος**, § 16. 2.

l. 245. **κουριδίῃ ἀλόχῳ**, 'my wedded wife.' The meaning seems to come from *κοῦρος* in the sense of one 'of gentle blood.' The *κ. ἀ.* is thus of the same 'social position' as the husband, and, so, distinct from the slave-concubine.

l. 246. **Αἰγυπτόνδε**. In ll. 257, 258, **Αἴγυπτος** stands for the Nile, 'the river of Egypt:' here it seems rather to mean the country, though not necessarily.

l. 249. **ἐρίηρες**, in nom. sing. *ἐρίηρος*. These 'heteroclite' or 'metaplastic' forms are characteristic of Homeric Greek, as *ὑσμῖνι*, Il. 2. 863, and *ὑσμίνῃ*, Il. 20. 245; *ἀλκῇ*, Od. 24. 509; *ἀλκὰ*, Il. 18. 158. See also §§ 11. 7, (*c*), 13. 5.

l. 251. **αὐτοῖσιν**, 'for themselves,' in contrast to **θεοῖσιν** (scanned as dissyllable).

l. 253. **ἀκραέι**. Interpreted by Eustath. *ἄκρως ἀέντι*, which seems to mean 'blowing exactly' from one quarter. Trans. 'steady.'

l. 255. **ἀσκηθέες.** This synizesis of ε͡ε is rare. Others read *ἀσκεθέες.*

l. 256. **τὰς δ' ἄνεμος.** Cp. Virg. Aen. 3. 269, 'fugimus spumantibus undis, | qua cursum ventusque gubernatorque vocabat.'

l. 258. **στῆσα,** 'moored.' **ἀμφιελίσσας** is only found in fem. plur. as an epithet of ships. It is variously rendered 'rowed on both sides,' or 'rocking to and fro.' More probably it is to be referred to **ἕλιξ** (cp. **Κίλιξ, Κίλισσα**), as meaning 'rounded at either side.'

l. 260. **αὐτοῦ,** 'on the spot;' further explained by **πὰρ** (§ 7) **νήεσσι.** The meaning of **ἔρυσθαι** is 'to guard,' § 20. 4.

l. 262. **εἴξαντες,** see on 13. 143, almost the same as **ἐπισπόμενοι μένεϊ,** 'following the bent of their desire.' **σφῷ,** § 15. 2.

l. 263. **Αἰγυπτίων,** three syllables, the **ι** having the force of *y*.

l. 265. **αὐτοὺς,** 'the men;' in contrast to **γυναῖκας** and **τέκνα. ἀυτὴ,** 'the cry,' explained in the next line by **βοῆς.**

l. 266. **φαινομένηφιν,** § 12. 1.

l. 267. **πλῆτο** (*πίμπλημι*), § 20. 4.

l. 268. Join **ἐν-βάλεν.**

l. 270. **περὶ γὰρ,** 'for evil hemmed them all around.'

l. 271. **ἀπέκτανον,** sc. *οἱ πολῖται.*

l. 272. **ἄναγον,** 'carried them inland,' 'up country;' and so made slaves of them.

l. 274. **ὡς ὄφελον,** 'would that I had died, and met my fate.' **ἐπισπεῖν** (*ἐφέπω*) properly means to 'pursue,' and so 'encounter.'

l. 275. **ὑπέδεκτο** (*δέχομαι,* § 20. 4), the 'fresh troubles which awaited him,' are the troubles that befell him after leaving Egypt.

l. 276. **κρατὸς,** § 11. 7, (*a*).

l. 278. Join **ἐναντίον ἵππων βασιλῆος,** 'in front of the king's *chariot*;' a frequent meaning of **ἵπποι** in Homer.

l. 280. **ἕσας** (*εἷσα*), 'having set me.' **οἴκαδε,** § 12. 2, (*c*).

l. 281. **μελίῃσιν.** So Ov. Met. 5. 143, 'per utrumque gravi librata lacerto | *fraxinus* acta femur.'

l. 282. **κεχολώατο** (*χολόω*), plpf. § 17. 4.

l. 283. Join **ἀπὸ-ἔρυκε,** 'he kept them off,' sc. the Egyptians.

l. 285. **ἔνθα,** 'thereupon;' not with a local sense, which is given by **αὐτόθι.**

l. 287. The line must be scanned thus, *ἀλλ' ὅτε | δὴ ὄγ | δοῦν μοῖ ἕ | πῖ πλόμεν | ὃν ἔτος | ἦλθε.* Dindorf conjectures δὴ ὀγδόατον by synizesis of *ηο.* **ἐπιπ[ε]λόμενον,** 'moving forward,' or rather, '*up* to one.'

l. 289. **ἐώργει,** plpf. *ἔρδω* (root *ϝεργ*), perf. *ἔοργα* (*ϝεϝοργ*).

l. 290. **παρπεπιθὼν** (*παραπείθω*), §§ 7; 16. 2. **ᾗσι φρεσὶν,** 'by his cunning.' **ἱκόμεσθα** (§ 17. 2) need not be taken, as generally, for the conjunct. with short vowel; see inf. 319, *ὄφρ' ἵκετο.* It follows **ἄγε,** not *παρπεπιθών.*

l. 291. ἕκειτο, as going directly with κτήματα and not with δόμοι, follows the rule with neut. plurals.

l. 292. τελεσφόρον (notice the paroxytone accent, which makes the epith. active) = the 'maturing' year; i.e. that brings all things to completion, including itself.

l. 293. ἐξετελεῦντο, § 4. 1.

l. 295. ἐέσσατο, § 19. 1 (εἷσα), 'shipped me on board a seafaring vessel for Libya;' cp. Od. 17. 442.

l. 296. ἵνα οἱ σὺν (Od. 13. 303) 'that I should help him in conveying the freight' [the avowed object], 'but [really] that he should there sell me, and get thereby a vast price;' περάσειε from περάω (Il. 21. 454), Epic and earlier form of πιπράσκω.

l. 298. ὀιόμενός περ, exactly as the Schol. interprets, καίπερ ὑπονοῶν.

l. 299. ἡ δ' ἔθεεν, 'now she was speeding along in mid sea, far past Crete;' μέσσον used adverbially; ὑπὲρ gets its meaning here through the constant use of expressions of 'height,' to represent sea-distances; cp. ὑψοῦ, Od. 4. 785. The ship is just between Crete and Libya, so that ἐλείπομεν really resumes an earlier point in the voyage; unless ἐλείπομεν means 'left it out of sight,' as the next words suggest. Cp. Aen. 3. 192 foll. 'postquam altum tenuere rates, nec iam amplius ullae | apparent terrae, caelum undique et undique pontus: | tum mihi caeruleus supra caput adstitit imber, | noctem hiememque ferens; et inhorruit unda tenebris.'

l. 302. γαιάων = *terrarum*. So Herodotus (4. 198) uses γεῶν.

l. 305. ἅμυδις, 'at the same time.'

l. 307. θεείου (θεῖον), § 3. 5. Lightning was supposed to bring the smell of 'sulphur' with it. Il. 8. 133, βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνὸν . . δεινὴ δὲ φλὸξ ὦρτο θεείου καιομένοιο.

l. 308. κορώνῃσιν, 'cormorants.'

l. 309. ἀπο-αίνυτο, § 2.

l. 311. ἀμαιμάκετον. Probably = 'vast,' from a reduplication of stem μακ, as in μακρός. Others refer it to μάω, and μαιμάω. The ancients identified it with ἄμαχος.

l. 315. Θεσπρωτῶν. The wind must have shifted round completely to drift him on the West coast of Epirus, where the Thesprotians lived; they had been running before a steady North wind from Crete.

l. 317. ἀπριάτην (πρίασθαι), lit. 'without purchase money;' i.e. of free favour, not charging ζώαγρια (reward for life saved). Perhaps it means 'not claiming me for a slave,' but less likely. The form of the adverb is analogous to μάτην, ἐναντιβίην.

l. 319. χειρὸς, 'by my hand;' for ἀναστήσας implies 'grasping me, and so, raising me.' ὄφρ' ἵκετο follows ἦγεν.

l. 320. εἵματα. See on 13. 132.

l. 324. πολύκμητον. This probably means not 'much wrought' in

the sense of 'ornamented;' but 'hard to work,' as a stubborn metal, less easily wrought than χαλκός.

l. 325. καί νύ κεν, 'and they (*κτήματα*) would serve to keep the next in succession even to the tenth generation.' This seems to be the force of ἕτερόν γε, as distinct from ἄλλον. It implies a 'second' to Odysseus, and the words ἐς δεκάτην γ. suggest a further succession. So the Schol. interprets *τὰ χρήματα βόσκοι ἂν μέχρι δεκάτης γενεᾶς ἕτερον ἐξ ἑτέρου διαδεχόμενον παρὰ πατρὸς παῖδα.*

l. 326. οἱ, sc. Ὀδυσῆι. ἄνακτος, sc. Φείδωνος.

l. 327. Join θεοῖο ἐκ δρυός. This most ancient oracle of Zeus was in Epirus at the foot of Mount Tomaros (Tmaros). The priests (Σελλοί, Il. 16. 234) were supposed to interpret the meaning of the rustling leaves of the sacred oaks.

l. 328. ἐπακούσαι, optat., follows in natural sequence upon βήμεναι, but ὅππως νοστήσῃ, conjunct., forms the epexegesis of βουλήν, 'his counsel, viz. how he is to return to Ithaca, whether openly or secretly.' Other readings (and conjectures) are *ἐπακούσῃ*, *νοστήσει*, and *νοστήσει*'[ε].

l. 331. ὤμοσε, 'he (Pheidon) sware in my very presence . . that the ship had been even now hauled down, and the crew were ready.'

l. 332. κατειρύσθαι, perf. pass., *κατερύω*. ἕμμεν, § 23. 4, (*b*).

l. 334. τύχησε, 1 aor. used in Epic with the force of the ordinary 2 aor. ἔτυχε. The ship just chanced to be going, so Pheidon sent his guest away before Odysseus (πρὶν) returned from Dodona. Dulichium is possibly one of the Echinades, afterwards connected with the mainland by the deposit of the Achelous. Others suppose it to have been the S. E. portion of the island of Cephallenia; the other part being known as Samé.

l. 336. ἔνθα, 'thither he bade them conduct me carefully to king Acastus.' In the Catalogue, Il. 2. 627, the chieftain of Dulichium goes by the name of Meges.

l. 338. ὄφρ' ἔτι πάγχυ, 'that I might even yet utterly pass into depths of misery.' γίγνεσθαι ἐπὶ πῆμα is a construction without exact parallel, but we may compare it with γ. *ἐπὶ συμφοραῖς*, Dem. 533. 4, noting that the use of the accus. throws more emphasis upon the process of transition into a state; the dative emphasises more strongly the state into which one passes. With πῆμα δύης cp. *πῆμα κακοῖο*, Od. 3. 152.

l. 339. ἀπέπλω, 2 aor. referred to a pres. *ἀποπλώω*, Epic form of *ἀποπλέω*.

l. 340. περιμηχανόωντο, § 18. 2, 'they plotted for me a life of slavery.' Cp. *ἐλεύθερον ἦμαρ*, Il. 6. 455.

l. 341. Join ἐκ-ἔδυσαν, 'they stripped me of my raiment, cloak and shirt.'

l. 342. ῥάκος ἄλλο, not exactly 'another ragged cloak,' as though he had worn a similar one before, but, in accordance with the idiomatic

use of ἄλλος, 'another garment, namely, a ragged cloak.' Cp. Soph. Phil. 38, ἄλλα ῥάκη, and see Od. 13. 434.

l. 343. ὄρηαι, uncontracted form of 2 sing. pres. mid., § 17. 3.

l. 344. ἔργ'[α], properly 'tilled fields,' 'farms.'

l. 346. ὅπλῳ, 'rope,' as in Od. 21. 390.

l. 348. ἀνέγναμψαν, lit. 'bent back;' 'unwound the knots.' Compare the technical phrase of 'bending' a rope, or sail.

l. 349. κατὰ, adverbial addition to ἀμφικαλύψας, 'having muffled my ragged cloak down over my head.' The regular construction is ἀμφικαλύπτειν τινί τι, see Od. 13. 152.

l. 350. ἐφόλκαιον. This is taken by some to mean the 'gangway,' which was left hanging at the ship's side or stern. It is more likely the shaft of the steering-paddle, appropriately called ξεστόν. 'Sliding down the smooth rudder-shaft, I breasted the sea, and then paddled (διερέσσω) with both hands.'

l. 352. θύρηθ[ι], only here, formed like οἴκοθι, 'and quickly I was (§ 23. 4, (*a*))out [sc. of the water] far away from them.' For ἀμφὶς with gen. cp. Od. 16. 267.

l. 354. πεπτηὼς, see Od. 13. 98; 22. 362. μεγάλα, 'aloud,' expressing their vexation.

l. 355. κέρδιον, 'worth while;' lit. '*more* advantageous,' than to give up the search.

l. 356. πάλιν αὖτις, 'back again.' πάλιν uniformly means in Homer 'backward,' of direction; not 'again,' of time.

l. 359. γὰρ gives the reason of the action of the gods in concealing him and guiding him to the hut of Eumaeus.

l. 362. ἕκαστα, 'severally,' a nearer definition of ταῦτα.

l. 363. ἀλλὰ τά γ'. 'But this [one thing] I think that thou hast not spoken rightfully.' Supply εἰπέμεναί σε from the following εἰπών.

l. 364. τοῖον ἐόντα, 'being in such case as thou art.' He means 'considering thy years and thy condition.'

l. 365. οἶδα.. νόστον. As we should say, 'I know all about the chances of my lord's return, how that he hath been hated by all the gods right sore.' πάγχυ is perhaps connected with πᾶς, and so equivalent to πάντῃ or πάντως.

l. 367. ὅττι, § 8. 2. To have fallen at Troy, or to have died in the arms of his friends at home, after the end of the war, would have been an enviable fate.

l. 369. τῷ, 'in that case,' i. e. had the place of his death been known.

l. 370. ἠδέ κε .. ἤρατο, 'and he would have won renown for his son also in time to come;' because men would have pointed out his tomb as a memorial.

l. 371. ἅρπυιαι, 'the snatchers,' a personification of the storm-winds

that carry voyagers away from the sight of men. Cp. Od. 20. 66, 67. The Harpyiae, as represented in Virg. Aen. 3. 210, are a later creation. **ἀκλειῶς**, § 3. 2.

l. 372. **ἀπότροπος**, sc. *εἰμί*, 'live retired.'

l. 374. **ἐλθέμεν**, § 17. 5.

l. 375. **οἱ μὲν**, sc. the people whom he meets at the palace, in contrast with **ἀλλ' ἐμοὶ**, l. 378. 'They, sitting by me, ask me about this, point by point' (**τὰ** = the whole tidings that may have come, further defined by **ἕκαστα**).

l. 379. **ἐξήπαφε** (*ἐξαπαφίσκω*).

l. 380. **ἀληθεὶς** (*ἀλάομαι*). Like Cain, the murderer is 'a fugitive and a vagabond in the earth' (Gen. 4. 14).

l. 382. **μιν**, sc. **Ὀδυσσέα**.

l. 383. **ἀκειόμενον**, § 3. 2. He professed to have seen Odysseus 'mending' his ships.

l. 386. **ἤγαγε**. We should say, 'since heaven has sent you here to me.'

l. 387. **χαρίζεο**, 'flatter not with lies, nor seek to cajole me.'

l. 389. **αὐτὸν** = *te ipsum*. Cp. Il. 24. 503, *ἀλλ' αἰδεῖο θεοὺς Ἀχιλεῦ αὐτόν τ' ἐλέησον*.

l. 392. **οἷόν σ'**. It is temptingly simple to take **οἷον** here as = *ita ut*, almost equivalent to **ὡς**. But such a phrase as *οἷος ἐκείνου θυμὸς ὑπέρβιος, οὔ σε μεθήσει* (Od. 15. 212), seems to settle the gender of **οἷον** as masculine. The clause beginning with **οἷον** gives the reason for the view expressed in the preceding line, = *ὅτι τοῖόν σε* [*ὄντα*] *οὐδ' ὀμόσας περ ἐπηγ*. 'Since not even with an oath could I win thee over, being such an one as thou art.' This condensed use of the relative may be illustrated by the Latin 'hoc, quae tua est prudentia, diligenter considerabis,' Cic. ad Att. 6. 9.

l. 395. **ἕσσας** (s. v. *ἕννυμι*), § 8. 2, 'having put over me a cloak and shirt, as raiment' (**εἵματα**) 'send me away' (**πέμψαι**, as **βαλέειν**, inf. used imperatively) 'to go to Dulichium' (see sup. 334).

l. 397. **ἕπλετο**. See on Od. 13. 145.

l. 399. **ἐπισσεύας**, §§ 19. 3; 8. 2, 'having set on the servants (against me).'

l. 400. **ἀλεύεται**, §§ 19. 3; 3. 4.

l. 402. **ξεῖν'**, 'Sir guest! verily in that way would glory and good luck be mine among men, if when I had brought thee,' etc. 'I should thereafter slay thee.' Notice here **ὅς** taking up **μοι** from l. 402, 'to me who should;' almost = 'to me if I should.'

l. 405. **αὖθις δὲ**, here **δὲ** serves, as often, to introduce the apodosis.

l. 406. **πρόφρων** keeps up the ironical tone. 'with good heart, forsooth, could I after that make my prayer to,' etc.

l. 407. **εἶεν** expresses a wish, 'would that my comrades might be indoors anon:' see on sup. 193.

l. 408. **τετυκοίμεθα**, § 16. 2 (*τεύχω*).

l. 411. **ἤθεα**, properly, their 'accustomed' places (*ἔθος*, root *σϝεθ*), = 'stalls,' or 'sty.' **κοιμηθῆναι**, infin. of purpose, 'for sleep.'

l. 413. **οἷς**, possessive, from *ὅς, ἥ, ὅν*, 'his.' **ἐκέκλετο**, syncopated aor. (*κέλομαι*).

l. 414. **ἄξετε**, § 20. 3. **ἱερεύσω**, aor. conjunct. See sup. 28.

l. 415. **πρὸς δ'**, (adverbial), 'and, besides, we ourselves will make merry;' lit. 'will take advantage to ourselves' (*ὀνίνημι*).

l. 417. **κάματον**, 'the work of our hands.'

l. 419. **πενταέτηρον**. This age marked the prime of swine and cattle. See Od. 19. 420.

l. 420. That Eumaeus did not forget the gods of heaven, but offered to them the firstfruits of the sacrifice, is taken as the proof of his **φρένες ἀγαθαί**, which means not so much a 'righteous soul,' as 'good understanding:' he knew what he ought to do, and did it. In Od. 3. 266 Clytaemnestra's long resistance to Aegisthus is referred to *φρένες ἀγαθαί*. It was not that moral scruples stood in her way; but she was too wise to commit herself, till her better judgment was overcome by passion.

l. 422. **ἀπαρχόμενος** is properly a word belonging to ritual: here he 'makes a first-offering,' by cutting off the forelock and burning it in honour of the gods. Later on he is described as **πάντων ἀρχόμενος μελέων**, 'making a first-offering from every limb,' as he divides it from the body.

l. 424. **ὄνδε δόμονδε**, § 12. 2, (*c*).

l. 425. **ἀνασχόμενος**, i. e. having drawn himself up to his full height to give more force to the blow which he dealt with the billet, 'which he had left [undivided] as he was splitting' (**κείων** only used here = *κεάζων*). Then, the moment the creature died, they cut its throat (**ἔσφαξαν**) and singed it, and dismembered it (**διέχευαν** being thus distinguished from **μίστυλλον**, which describes the farther subdivision); then the swineherd put slices cut off from every limb into an envelope of fat, dredged them with barleymeal, and laid them upon the altar-fire on the hearth. Thus far the act is sacrificial; with the word **μίστυλλον** begins the preparation of their own supper.

l. 431. **ἐρύσαντο**, sc. 'drew the meat off,' when it was properly cooked. Then they tossed all the meat down together on the carving boards to be divided into portions. The swineherd had sat down again after rising to slaughter the swine, here he rises once more to carve.

l. 433. **περὶ γὰρ**, 'for right well did he know in his heart what was fair.' **περὶ** is used adverbially, like *περισσῶς*. Cp. Od. 13. 296.

l. 434. Join **ἕπταχα** with **διεμοιρᾶτο**, 'he portioned it all into seven

lots, as he divided it.' Notice the lengthening *metr. grat.* of the ε in διεμοιρᾶτο.

l. 435. **τὴν μὲν ἵαν**, sc. *μοῖραν*, 'one lot.' The nymphs had special divine honours in Ithaca (Od. 13. 104), and Hermes was the shepherds' protecting god. Cf. Aristoph. Thesmoph. 977, *Ἑρμῆν τε νόμιον ἄντομαι καὶ Πᾶνα καὶ Νύμφας φίλας.* This portion 'he set aside after a prayer,' and made a burnt-offering of it, inf. 446.

l. 437. This 'whole length of the chine' (Virgil, Aen. 8. 183, 'perpetui tergo bovis') was especially the piece of honour.

l. 439. **καί μιν.** See Od. 13. 58.

l. 441. **τοῖον ἐόντ'.** See on sup. 364.

l. 443. **δαιμόνιε.** Here Eumaeus does not mean much more than 'poor friend.' But δ. is applied in a good or bad sense to anyone whose circumstances seem to suggest some intervention of the gods, producing exceeding joy or sorrow, fear or courage. Perhaps the old word 'seely' may serve as an illustration.

l. 444. **ἐάσει**, 'will leave [ungranted].'

l. 446. **θῦσε**, 'offered;' never in Homer of 'slaughtering,' but of the burnt-offering that goes up in smoke.

l. 447. **σπείσας**, 'after making libation;' join **οἶνον ἐν χείρεσσιν Ὀδυσσῆι ἔθηκεν.** Odysseus is called **πτολίπορθος** in Il. and Od. because he was regarded as the prime cause of the fall of Ilium.

l. 448. **μοίρῃ**, as above, his 'lot' or 'mess.'

l. 449. **σῖτον** = 'bread.'

l. 452. **Ταφίων.** The Taphians were notorious pirates, and dealt in slaves; join *πὰρ Ταφίων.*

l. 453. **ἑτοῖμα** is to be taken predicatively with **προκείμενα**, 'set before them in readiness.'

l. 454. Join **ἐξ-ἕντο** (*ἐξίημι*). We talk of 'satisfying' a desire; here the expression is 'expelling' it. Virgil's translation is 'postquam exemta fames et amor compressus edendi' (Aen. 8. 184), which is not the same thing.

l. 456. **ἐσσεύοντο**, 'were for hastening,' imperf. They do not actually retire till inf. 523.

l. 458. **ἔφυδρος.** Zephyrus is constantly represented in Homer as the stormy rain-bringing wind; only in the Elysian plain, and the favoured land of the Phaeacians (Od. 4. 567; 7. 119) does it appear as the soft refreshing breeze.

l. 460. **εἴ πως**, '[trying] whether he would doff his cloak and give it to him, or might urge one of his comrades to do so, because he was so fond of him,' **ἕο** = **Ὀδυσσῆος.** We might expect **ἐκδυσάμενος** rather than **ἐκδὺς**, but cp. Od. 1. 437, where Telemachus *μαλακὸν ἔκδυνε χιτῶνα.*

l. 463. **εὐξάμενος**, 'in utterance of a wish,' expressed in l. 468. Or it may mean 'boastfully,' needing the excuse of **οἶνος.**

l. 464. **ἠλεὸς**, 'bewildering:' **ἐφέηκε** is the gnomic aor. 'sets even a wise man on to sing aloud, and to laugh merrily.'

l. 466. **καί τι ἔπος**, 'and it gives utterance to some word that were better left unsaid.'

l. 467. **ἀνέκραγον**, 'lifted up my voice.'

l. 469. **λόχον** is governed both by **ἥγομεν** and by **ἀρτύναντες**.

l. 471. **ἦρχον**, 'was guide.' or, simpler, 'was captain too.'

l. 474. **ἂν δόνακας**, § 7. **πεπτηῶτες**, 'crouching under our armour,' i. e. our shields.

l. 475. The wind had dropped, but the snow came steadily down 'from above' (**ὕπερθε**) like hoarfrost; i. e. not in large soft flakes, but in frozen crystals; 'and the ice set hard round about our shields.'

l. 481. **ἀφραδίῃς**, § 9. 6, 'in my folly.' For this use of the plural with the force of an abstract noun cp. Od. 17. 233; 19. 523; *τεκτοσύναι*, 'carpentry,' Od. 5. 250; *ἱπποσύναι*, 'horsemanship,' Od. 24. 40. Others read *ἀφραδέως*. Here, as generally, **ἔμπης** = 'notwithstanding,' i.e. although the ambush took place in the cold hours of night.

l. 482. **ζῶμα** appears to have been a sort of doublet, or, perhaps, apron, made of leather and strengthened with metal plates. It reached to the knee and served to protect the lower parts of the body.

l. 483. **ἀλλ' ὅτε δὴ**, 'but when it was now in the third part of the night.' **ἔην**, § 23. 4, (*d*), is used impersonally as *κακῶς ἦν*, Il. 9. 551. The night was regarded as consisting of three portions, and here it was in its last third, or, as we say, 'two-thirds gone.' Cp. Il. 10. 252, *παρῴχηκεν δὲ πλέων νὺξ | τῶν δύο μοιράων, τριτάτη δ' ἔπι μοῖρα λέλειπται.* Join **μετὰ-βεβήκει**, 'had crossed the zenith;' 'had southed;' so *μετενίσσετο* of the sun, Od. 9. 58.

l. 485. **νύξας**, 'having nudged him.'

l. 488. **δάμναται**, 'is killing me.' **παρά μ' ἥπαφε**, the prepos. separated from the verb by *tmesis*. See under *παραπαφίσκω*.

l. 489. **φυκτὰ**, 'there is no chance of escape left.' See on Od. 13. 365; 20. 222.

l. 490. **νόον σχέθε τόνδ'**. This seems to mean, 'he let these thoughts of mine sink into his heart;' lit. he 'held them fast;' i. e. kept and pondered over them. Others render, 'he conceived this plan,' that is afterwards described. But **τόνδε** favours the former interpretation.

l. 491. **οἷος**, '[seeing] how good a man he was,' etc. Cp. Od. 2. 271, *εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠὺ, | οἷος ἐκεῖνος ἔην τελέσαι ἔργον τε ἔπος τε.*

l. 492. **ὀλίγῃ** = 'low,' as contrasted with **μέγα**, meaning 'loud.' Join **προσέειπέ με μῦθον**, as in Od. 4. 803, *καί μιν πρὸς μῦθον ἔειπεν.*

l. 494. **ἦ**, 'he spoke,' 3 sing. imperf.; the only tense in use: referred to pres. *ἠμί*, Sanskrit *âha*, Lat. *aio*. **σχέθε** = 'supported.'

l. 495. This line was rejected by Aristarchus, as an interpolation

from Il. 2. 56; the Scholiast adding that men do not go to sleep and have dreams on the ambuscade. Probably, if the verse were genuine, we should have, according to Homeric custom, the dream described. There would be no difficulty in beginning the sentence with **λίην γὰρ**, for *γὰρ* often introduces the sentence containing the reason for an action described later on:—'*since* we are so far'...'I would that there were some one to tell,' etc. With **εἴη ... εἰπεῖν** cp. Il. 24. 610, *οὐδέ τις ἦεν κατθάψαι.*

l. 498. **ναῦφιν**, §. 12. 1, 'from the ships,' i.e. the naval camp of the Achaeans.

l. 500. Join **ἀπὸ-θέτο**, 'laid aside,' 'doffed.' The **οε** in **φοινῖκόεσσαν** must be scanned as one syllable (*synizesis*), as the quantity of the *ι* is long.

l. 502. **φάε δὲ**, 'and the morning dawned.' This is stated, in the simple Homeric syntax, as merely a co-ordinate occurrence (*parataxis*): later Greek would subordinate it to the preceding clause by some relative adverb, signifying 'until' (*hypotaxis*).

l. 503. Cp. sup. 468.

ll. 504–506. These lines were rejected by some of the Alexandrine critics, on the ground that this plain speaking spoiled the ingenuity of the broad hint contained in the story (**αἶνος**). Here **ἀμφότερον** is used adverbially, = 'in two ways,' 'for two reasons.' **αἰδοῖ φῶτος ἐῆος** (**ἐὺς**), 'in reverence for a good man.'

l. 511. **ὧν ἐπέοικε** [*μὴ δεύεσθαι*, supplied from **οὐ δευήσεαι** above] **ἱκέτην**, 'of all that it is right a woe-worn suppliant should not lack,' **ἀντιάσαντα**, 'when he has met anyone [who can help him].'

l. 512. **δνοπαλίξεις** seems used in a comic sense, 'thou shalt bundle on thine own rags again.'

l. 514. **ἕννυσθαι**, inf. of purpose, = 'for wearing.'

ll. 515–517. These verses are omitted in the best MSS, and seem to have been borrowed from Od. 15. 337–339.

l. 520. **κατέλεκτο** (*λέγω*), 'laid him down.'

l. 521. **παρεκέσκετο.** Iterative form (§ 17. 6) of imperf. from *παράκειμαι.*

l. 525. **αὐτόθι**, explained by **ὑῶν ἄπο**, 'far away from the swine.'

l. 526. **ἰὼν** is equivalent to a future, 'intending to go out.'

l. 527. Notice the use of the gen. absolute **ἐόντος**, after the personal dative **οἱ**. Cp. Od. 6. 155, *μάλα πού σφισι θυμὸς .. ἰαίνεται .. λευσσόντων.* See also Od. 17. 231, 232; 22. 17.

l. 530. **ἂν δὲ**, § 7, 'and over all.'

l. 532. **κείων**, 'to lie down.' Some treat this form as a desiderative; but it probably is a future tense without the characteristic *σ*, viz. *κε-έω.* Cp. Od. 13. 17; 18. 428.

l. 533. **ὑπ' ἰωγῇ**, 'under shelter from the north wind.' *ἰ-ωγ-ή*,

probably from the syllable of reduplication ι and root *ϝαγ*, 'break:' 'that which breaks the force of the wind.'

BOOK XV.

l. 1. **εὐρύχορον.** See on Od. 13. 414. Athena had promised to go there (Od. 13. 414), and she is described as having started (*ib.* 440); the point is resumed here, 'so she went,' etc. Telemachus had now been twenty-nine days in the palace of Menelaus.

l. 5. **εὕδοντ[ε]**, dual. Transl. 'abed,' as they were not both asleep.

l. 8. **μελεδήματα πατρὸς**, 'anxiety about his father.' For the gen. cp. *πένθος Πηνελοπείης*, Od. 18. 324. In the imperf. **ἔγειρεν**, we seem to get the meaning of 'kept waking him,' i.e. whenever he was falling asleep.

l. 10. **οὐκέτι**, 'no longer.' The absence was excusable, or even praiseworthy, at first: now, it has been prolonged too far. **καλὰ** is adverbial.

l. 12. **μὴ καταφάγωσι πάντα.** This warning phrase (which suggests the ellipse of a verb signifying 'fear;' but which may really follow as a further explanation of **οὐκέτι καλὰ**, sc. 'lest they') may be compared with inf. 90; 16. 87, 255, 381; 17. 24; 21. 370; 22. 213.

l. 13. **δασσάμενοι**, § 19. 1, s. v. *δατέομαι*.

l. 14. **βοὴν ἀγαθὸς** is the characteristic epithet of Menelaus and Diomede. It must mean 'mighty at raising the war-cry.'

l. 15. **πεμπέμεν**, sc. *σε*, 'to send thee off.'

l. 17. **περιβάλλει.** Eurymachus, one of the most famous of the suitors, seems to have 'raised the marriage-dower' (**ἐξώφελλεν ἕεδνα**) to a value beyond the offerings of all the other suitors. But besides his generosity in the matter of *ἕεδνα* (which went to the parents of the bride), he 'outbids all the others in presents' (**περιβάλλει . . δώροισι**) to the lady herself.

l. 19. **φέρηται**, 'carry off.' A woman contracting a second marriage is supposed to be selfish. Athena does not really think ill of Penelope, but puts the case strongly to urge Telemachus to return.

l. 22. **κουριδίου**, 14. 245, is used here to denote the first husband as distinguished from the second. Cp. Od. 19. 580; 21. 78.

l. 23. **τεθνηότος**, § 21. 1.

l. 24. **ἐπιτρέψειας**, with the force of an imperative, 'do thou entrust everything [to that one] of the handmaidens,' etc. **αὐτὸς** is emphatic = 'with thine own hand.'

l. 26. **φήνωσι**, 'show thee,' or, as we might say, 'bring' or 'send' thee.'

l. 27. **σύνθεο** (*συντίθεμαι*), '*tu condita mente teneto*,' Virg. Aen. 3. 388.

l. 28. **ἐπιτηδὲς**, seems to mean 'with set purpose;' here in the sense of 'with malice aforethought.' **λοχόωσιν**, § **18. 2.** The 'frith' mentioned is the narrow sound separating Ithaca from Cephallenia (**Σάμη** or **Σάμος**). See Od. 13. 426–428.

l. 33. **νήσων ἀπέχειν.** By 'keeping his ship far away from the islands,' Athena seems to mean that on his way from Lacedaemon he is to bear as much to the East as possible, sailing inside Zacynthus, and landing at Ithaca on its eastern side or corner.

l. 34. **νυκτὶ δ'**, 'and keep sailing in the night as well [as in the day];' see inf. 476.

l. 35. **ἀθανάτων**, depending on **ὅς τις**, but preceding it, as sup. 25.

l. 37. **νῆα.** Telemachus would disembark himself at the first place on the coast of Ithaca that he touched at; but he was to 'send the ship round' to the harbour where the town lay.

ll. 38–39 = Od. 13. 404, 405.

l. 40. **ἀέσαι**, still with imperatival force, 'rest there for the night.' **ὀτρῦναι πόλιν εἴσω**, like *ἐς πόλιν ὀτρῦναι*, sup. 37.

l. 42. **οἱ**, ethical dative = 'to her comfort;' **ἔσσι**, § **23. 4,** (*a*). **ἐκ Πύλου.** Pylos, a port in Messenia, was the place where Telemachus landed on his way to Sparta, and whence he would again start on his homeward-bound voyage. Cf. Od. 1. 280 foll., where Athena bids him

> *νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν ἤ τις ἀρίστη,*
> *ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο, . . .*
> *πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,*
> *κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον*, etc.

εἰλήλουθας, Epic form of *ἐλήλυθας.*

l. 45. The line was rejected by Aristarchus and other ancient critics, as being an interpolation, imitated from Iliad 10. 158, and unsuitable to the present passage.

l. 46. **ἔγρεο** (*ἔγρου*), from *ἐγρόμην*, syncop. aor. *ἐγείρω.*

l. 47. Join **ὑφ' ἅρματ' ἄγων**, 'bringing them up to the car,' with the implied notion of bringing their necks *under* the yoke (*ὑπό*). The plur. **ἅρματα** is used to describe the car and all its apparatus, as *τόξα, μέγαρα, ἱστία.* **ὁδοῖο**, a partitive genitive.

l. 49. **οὔ πως ἔστιν**, 'it is not possible that we, though eager for our journey, should drive,' etc. **ἐλάαν**, § **18. 2,** = *ἐλᾶν* from *ἐλάω*, Epic form of *ἐλαύνω.*

l. 51. **θείῃ**, § **23. 1,** (*b*). **ἐπιδίφρια**, predicative, 'on the car;' so *ἐφέστιον ἤγαγε δαίμων*, Od. 7. 248.

l. 53. **παραυδήσας**, 'having accosted thee,' perhaps with notion of 'speaking comfortably,' as in *παραμυθεῖσθαι*, etc.

l. 54. **τοῦ γὰρ**, 'for of him a guest will ever be mindful, namely of his host;' **ξείνου** takes up and explains **τοῦ.**

l. 58. **ἀνστὰς**, *i.* q. *ἀναστάς.*

l. 62. **θύραζε.** Menelaus comes out of the door of the **μέγαρον**, passes through the *αἴθουσα* or *πρόδομος* where Telemachus was lying, and goes into the **αὐλή.** There Telemachus joins him.

l. 63. A spurious verse, interpolated from inf. 554, or elsewhere. It is superfluous here.

l. 69. **νεμεσσῶμαι,** § **8.** 2, 'I feel vexed at anyone else that is a host, who is over-hospitable, or over-churlish,' (**φιλεῖσιν,** § **17.** 1,) 'all things are better in due proportion.'

l. 72. **ὅς τ',** nearly equivalent to *εἴ τις.* Contrast **οὐκ ἐθέλοντα νέεσθαι** with **ἐσσύμενον** [*νέεσθαι*]. Notice the unusual accent in the perf. pass. particip. of *σεύω.*

l. 74. This verse is wanting in the best of the ancient texts, and, as the Schol. remarks, is more like Hesiod than Homer.

l. 77. **τετυκεῖν,** § **16.** 2 (*τεύχω*). Join **ἅλις ἔνδον ἐόντων,** 'of all that there is plenty of in the house.'

l. 78. **ἀμφότερον,** accus., see Od. 14. 505.

l. 79. The emphasis lies on **δειπνήσαντας,** 'that guests should go after they have dined,' and not before. **ἴμεν,** § **23.** 3.

l. 80. **τραφθῆναι** (*τρέπω*), in middle sense, 'to go thy way.' 'take thy travels.' **ἀν' Ἑλλάδα καὶ μέσον Ἄργος,** is a sort of familiar saying, like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to include all extra-Peloponnesian Greece, and **μέσον Ἄργος** (sc. **Ἀχαϊκὸν**), as a typical place in the 'heart of' the Peloponnese, represents the whole of the Peloponnese.

l. 81. **ὄφρα τοι.** It seems likely that the apodosis to **εἰ δ' ἐθέλεις** begins here, and that **ὄφρα** means 'so long,' 'all that time' (as in Il. 15. 547), while **ἕπωμαι** is nearly equivalent to *ἕψομαι.* Trans. 'I would myself accompany you and will harness horses for you, and will be your guide' etc. Others put a comma at **ἐθέλεις,** and treat **τραφθῆναι** as equivalent to an imperative, which would leave **ὄφρα** in its ordinary construction.

l. 83. **αὔτως,** 'simply,' i. e. without adding presents. **ἀππέμψει** = *ἀποπέμψει,* as *ὑββάλλειν* = *ὑποβάλλειν,* Il. 19. 80.

l. 85. **δύ' ἡμιόνους,** i. e. a pair of them, not to be inconsistent with **ἕν γε.**

l. 88. **βούλομαι,** not merely 'I wish;' but 'I had rather;' in preference to any other course. So *βούλομαι ἤ,* Od. 16. 106.

l. 89. **οὖρον,** 'a warder,' (*ὁράω*).

l. 90. **μὴ ὄλωμαι,** 'I fear that I myself may perish.'

l. 96. **ναῖεν** means only 'had his room,' or 'his quarters,' with no allusion to a *house* at a distance.

l. 97. **ἄνωγε.** See on Od. 19. 373; and cp. inf. 103.

l. 99. **θάλαμον.** The store chamber lay at the back part of the premises. It would appear from **κατεβήσετο** (§ **20.** 3) that it was below

the level of the ground, though others take this word as merely expressive of stepping over the threshold. The epithet **κηώεις** (*καϝ*, *καίω*) may refer to the burning of scented woods there for perfume, or perhaps only to the presence of chests of cedar.

l. 100. Megapenthes was the son of Menelaus by a slave-woman, Od. 4. 11.

l. 105. **κάμεν** (*κάμνω*), 'had worked.'

l. 106. **τῶν ἕν' ἀειραμένη**, 'having taken up one of these.'

l. 108. **νείατος**, § 3. 2, 'last,' 'lowest.'

l. 109. **διὰ δώματα**, 'all the length of the house.' See on *θάλαμος*, sup. 19. **εἶος**, § 3. 6.

l. 111. **ὅπως** answered by **ὣς** in next line; *ut—ita*.

l. 116. **χρυσῷ δ'**, 'and the rim thereon (**ἐπὶ**) is wrought in gold;' **κεκράανται**, probably from *κραίνω*, though others refer to *κεράννυμι* with a reference to mixed metals.

l. 118. **ὅθ'**=*ὅτε*. **ἑὸς**, § 15. 2. **ἀμφεκάλυψε**, 'sheltered;' so *ὁπότ' ἄν σε δόμοι* **κεκύθωσι**, Od. 6. 303.

l. 119. **κεῖσέ με**, i. e. 'me, as I came thither on my homeward voyage.' **τεῖν**, § 15. 1, (*b*).

l. 121. **ὁ δὲ**, 'he,' sc. **Μεγαπένθης**.

l. 124. **ἐξονόμαζε** is not inappropriate, as she gives him the *title* of **τέκνον φίλε** (where notice 'construct. ad sensum').

l. 126. **μνῆμ' Ἑλένης χειρῶν**. Cp. Virg. Aen. 3. 486, 'Accipe et haec manuum tibi quae monumenta mearum | sint, puer.'

ἐς ὥρην, as we say 'against the time.'

l. 127. **φορέειν**, 'for her to wear.'

l. 131. **τὰ μέν**, i. e. the goblet, bowl, and robe. The **πείρινθα** (accus. only used in Homer) seems to have been a large 'basket' for goods fixed on the floor of the *δίφρος*, just across the axle.

l. 135. Join **προχόῳ φέρουσα**. The prep. in **ἐπέχευε** shows that she poured the water *over* the hands of the guests, as they held them above the basin. **νίψασθαι**, 'to wash withal.'

l. 139. **ἐπιθεῖσα**, 'having set on many dainties, giving bountifully from all that was there.'

l. 140. **πὰρ δὲ**, § 7, 'and at their side.'

l. 141. **οἰνοχόει**, imperf. Notice accent.

l. 145. Join **ἀνὰ-ἔβαινον**.

l. 146. **πρόθυρον** here is the porch of the doorway that leads out of the *αὐλή*, or courtyard, and **αἴθουσα** accordingly is the colonnade, or verandah, formed by a sloping roof against the front wall of the *αὐλή*. It is a 'noisy' place, as the carriages are kept in readiness there, and the bustle of departure sounds under its roof.

l. 147. **τοὺς δὲ μετ' . . ἕκιε**, 'went after them,' i. e. quitted the *αὐλή* in order to take leave of them as they left the *πρόθυρον*.

l. 148. **δεξιτερῆφιν**, § 12. 1.

l. 149. **λείψαντε** (*λείβω*).

l. 150. **δεδισκόμενος** (sometimes *δειδισκ.*), 'pledging;' lit. 'reaching forward,' or 'pointing towards.' Reduplication of root *δικ*, as in *δείκνυμι*.

l. 152. **εἰπεῖν**, with force of imperative. From **χαίρετον**, we must supply *χαίρειν*, as though the sentence ran *χαίρετον μὲν αὐτοὶ, εἴπατε δὲ χαίρειν Νέστορι*.

πατὴρ ὡς ἤπιος, 'tender as a father.'

l. 156. **ὡς**, 'thus,' i. e. 'as certainly' as we will convey thy greeting.

l. 158. **σεῖο**, § 15. 1, (*b*).

l. 160. **ἐπέπτατο**, 'up flew a bird on the right.' The Greeks when taking an augury from birds faced the north, so that the right hand was towards the lucky quarter of the sun-rising. Cp. Virg. Aen. 12. 247, 'namque volans rubra fulvus Jovis ales in aethra . . cycnum excellentem pedibus rapit improbus uncis.'

l. 162. **ἥμερον**, described inf. 174 as **ἀπιταλλομένην ἐνὶ οἴκῳ**. By **ἰύζοντες** is meant 'screaming,' so as to frighten the eagle and make him drop his prey.

l. 168. **ἢ . . ἦε**. The Alexandrine grammarians laid down the rule that in the second clause of an indirect question it was proper to write *ἦ* or *ἦε*, not *ἢ* or *ἠέ*.

l. 170. **ὅππως οἱ**, 'how he might answer him rightly, having understood its meaning.' **ὑποκρίναιτο** may also be 'interpret,' as in Od. 19. 535, 555; or simply 'answer,' as *ἡ Πυθίη ὑπεκρίνατο τοῖσι Λυδοῖσι*, Hdt. 1. 91.

l. 171. **τὸν** is governed by **ὑποφθαμένη**, 'anticipating him.' The quickwitted Helen is contrasted with the hesitating Menelaus, as in Od. 4. 140 foll.

l. 174. **ὅδε**, sc. *αἰετός*.

l. 175. **γενεή τε τόκος τε**, 'race and parentage;' **τόκος** being narrower and more individual than **γενεή**. This rendering (and not 'race and *brood*') seems necessary from the use of the formula elsewhere, as Il. 7. 128, *πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε*.

l. 177. **τίσεται**, 'shall wreak vengeance, or else he is already at home, and is preparing mischief.'

l. 181. **τῷ**, 'in that case would I pay my vows to thee, as to a god, even there [in my distant home].'

l. 182. **μάστιν**, so *μάστι*, Il. 23. 500.

l. 184. **ἀμφὶς ἔχοντες**, lit. 'holding it on either side;' i. e. 'bearing it on their two necks.'

l. 185. **δύσετο**, § 20. 3. Notice the tenses; the ways begin to darken the moment the sun has sunk. This is accurate enough for the South of Europe, where the twilight is far shorter than in our more northerly latitudes. **σκιόωντο**, § 18. 2.

l. 186. **Φηραὶ** (*Φηρὴ*, Il. 5. 543) lies on the bank of the Nedon, at the North-East side of the Messenian gulf. **ποτὶ**, i. q. *πρός*.

l. 188. Join **πὰρ-θῆκεν**.

l. 192. **ἐλάαν**, infin. of purpose, 'that they should speed along.'

l. 195. **πῶς κέν μοι**, lit. 'in what way couldest thou, after making promise, accomplish this wish (these words) of mine?' the meaning being 'I would that thou wouldest promise to do this for me.' Cp. the force of *πῶς ἄν*; in Attic.

l. 197. **εἰμὲν**, § **23.** 4, (*a*).

l. 198. **ἐνήσει**, 'will set us in closer union still,' (*ἐνίημι*). Cp. Il. 9. 700, *νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορίῃσιν ἐνῆκας*.

l. 199. **μή με**. Here begins his *μῦθος*, 'carry me not past the ship, but leave me at the spot.' He means, 'as we go along towards the town, drop me at the place where the road branches off to the harbour.'

l. 201. **χρεὼ**, a fem. noun = 'need,' but used with an accus. in the sentence because of the frequent formula *χρεὼ ἵκει, ἱκάνει, τινα*. Trans. 'need bids me travel faster.'

l. 204. **δοάσσατο**, 'seemed.' We have this tense, and fut. *δοάσσεται*, a pres. *δέαται*, and aorist *δέατο*, the variety of form depending on the presence of a *ϝ* in the root (viz. *διϝ* or *δεϝ*), which may be represented by *ο*, as in *δοὰν*, Doric form of *δήν*.

l. 205. [**ἔ**]**στρεψ**[**ε**], 'he turned.'

l. 206. **νηὶ δ' ἐνὶ**, 'he put out the presents on the after part of the ship;' **ἐξαίνυτο ἐνὶ** is a condensed expression for **ἐξαίνυτο ἐκ δίφρου καὶ ἐνὶ νηὶ ἔθηκε**. Literally, **πρύμνῃ νηὶ** is 'the hind-ship,' as we have 'the foreship,' Acts 27. 30, for *πρῴρα*.

l. 212. **οἷος**, see on Od. 14. 392. **ἐκείνου** = Nestor.

l. 213. **εἴσεται**, 'will come;' fut. from *εἶμι* (*ibo*). **καλέων**, § **19.** 1, 'to bid thee.'

l. 214. **κενεὸν**, i. e. unaccompanied by thee. **κεχολώσεται**, § **16.** 3. **ἔμπης**, 'notwithstanding' thy protestations about thine urgent haste.

l. 218. **ἐγκοσμεῖτε**, 'set all the gear in order.' **τεύχεα** may mean the oars, etc.; for the order to get the *tackling* ready is not given till inf. 238. But cp. Od. 16. 326.

l. 222. **θῦε**, 'was making a burnt-offering.' The Homeric use of **θύειν** seems to decide that this must have been some burnt-offering with a sweet savour, and distinct from the libation mentioned inf. 258.

l. 225. **κατακτὰς**, § **20.** 4, gives the reason of **φεύγων**, 'because he had slain.' Melampus was son of Amythaon and Eidomene, and brother of Bias. This Bias loved Pero, daughter of Neleus the Pylian king, who would only give her to the man that should bring to Pylos the herds of Phylacus, which were guarded by a savage watch-dog, who suffered neither man nor beast to approach. Melampus, attempting

to drive them away, was caught and thrown into prison. But the prophet could understand the voices of the birds and the sounds of all animals, so that he heard the worms in the beam of his prison-roof saying that the wood was nearly eaten through. He predicted the fall of the roof, which instantly happened, and Phylacus, assured that he was a prophet, set him free. Then he drove the cows to Pylos, claimed Neleus' promise, and carried off Pero, but handed her over to his brother Bias.

l. 226. **ὃς** = Melampus. With **μητέρι μήλων** we may compare Horace, Od. 1. 22. 15, 'Iubae tellus leonum arida *nutrix*,' and Il. 8. 47, *Ἴδην, μητέρα θηρῶν*.

l. 227. **Πυλίοισι**, local dat., 'wealthy among the Pylians, dwelling in very splendid halls.' Others, regarding **δώματα ναίων** as a regular phrase, take *μέγ' ἔξοχα* as an adverbial addition to **ἀφνειὸς**, 'rich very exceedingly.'

l. 228. **δὴ τότε** forms the contrast to **πρὶν μέν ποτε**.

l. 229. The reference is to the sojourning of both Melampus and his brother Bias in Argos, as further described, inf. 239 foll. The tyrannical temper of Neleus, and the grounds of Melampus' avoidance of him, are expressed by the words that follow, **ὅς οἱ χρήματα**, etc., namely, that he had cruelly kept all the wealth of Melampus while he lay in the prison after his first unsuccessful essay to secure the kine.

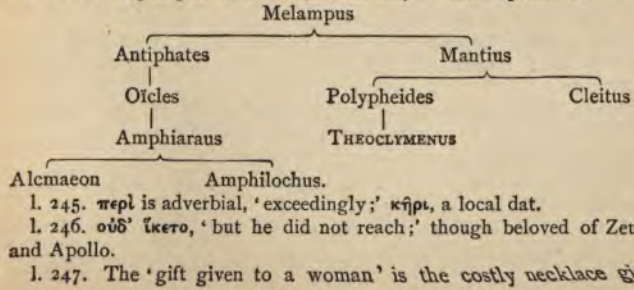
l. 233. **ἄτης** is the 'infatuation' that drove him forth to such a wild adventure.

l. 236. **ἐτίσατο .. ἔργον .. Νηλῆα.** This construction occurs only here; the general usage requiring the 'genitive of the thing.'

l. 238. **ὁ δ'**, sc. Melampus.

l. 240. **ἀνάσσοντ'** may be the dative, directly agreeing with **οἱ**, but it is more probably the accus. in the same case as the subject of **ναιέμεναι**. Cp. Od. 13. 312, as illustrating the former construction; and for an instance of the latter, Od. 16. 465.

l. 242. The pedigree of Theoclymenus may be thus represented :—



l. 245. **περὶ** is adverbial, 'exceedingly;' **κῆρι**, a local dat.

l. 246. **οὐδ' ἵκετο**, 'but he did not reach;' though beloved of Zeus and Apollo.

l. 247. The 'gift given to a woman' is the costly necklace given

to Eriphyle, wife of Amphiaraus, to tempt her to urge her husband, against his better wisdom, to join in the expedition of the Seven against Thebes.

l. 250. So Eos loved and carried off the beautiful Orion (Od. 5. 121), Tithonus, or Cephalus. This 'carrying off' is doubtless a poetical symbol for early death.

l. 251. **οἷο**, 'his,' from possessive *ὅς*.

l. 252. Join **θῆκε μάντιν ὄχα ἄριστον βροτῶν.**

l. 254. **Ὑπερησίηνδ'**, § 12. 2, (*c*), for quantity of iota cp. *ἀτιμίῃσιν*, Od. 13. 142. Hyperesia, the later Aegeira, was a town on the bay of Corinth, in the kingdom of Agamemnon. **ἀπενάσσατο**, 'withdrew,' *ἀποναίω, ἔνασσα*. By **πατρὶ** is meant Mantius.

l. 256. Here the story resumes l. 223.

l. 257. **πέλας**, only found here with the genitive.

l. 261. **ὑπὲρ**, more usually *πρὸς* or the simple genitive is found to express that 'by which' a man beseeches or protests. **θυέων**, from *θύος* (*τὸ*), 'thine offerings.'

l. 262. With **ἑταίρων** supply *κεφαλῆς*.

l. 264. Cp. Od. 14. 187.

l. 267. **γένος**, see on Od. 14. 199.

l. 268. **εἴ ποτ' ἔην**, '*si unquam fuit*;' an expression referring to happy times gone by, that seem too good to have been true. See Od. 19. 315; 24. 289. **ἀπέφθιτο ὄλεθρον.** So *ἀπόλωλε κακὸν μόρον*, Od. 1. 166; *ἀπωλόμεθ' αἰπὺν ὄλεθρον*, 9. 303. See also 13. 384.

l. 272. **ἐγὼν**, sc. *εἰμι*, 'am far away from.'

l. 273. **κασίγνητοί τε ἔται τε**, sc. *αὐτῷ εἰσί*. The dead man had relatives many enough and powerful enough to be able to avenge his death.

l. 275. Join **τῶν θάνατον**, 'death at their hands.'

l. 276. **φεύγω.** See Od. 13. 259.

l. 277. **ἔφεσσαι**, 1 aor. mid. imperat. See on Od. 13. 274.

l. 278. **διωκέμεναι**, 'are pursuing me.'

l. 280. **ἐθέλοντά γε**, 'wishful as thou art [to go aboard.]'

l. 281. **οἷά κ' ἔχωμεν**, thou shalt be entertained 'with such things as we have;' meaning, in his modesty, 'with our poor fare.' **ἔπευ**, § 4. 1.

l. 282. **ἐδέξατό οἱ**, 'received at his hands;' so Od. 16. 40. Similarly Telemachus (Od. 1. 157) takes the spear from his guest, and places it in the spear-rack, as they enter the house.

l. 283. **τάνυσεν**, i. e. 'laid it full length along;' **ἐπ' ἰκριόφιν**, § 12. 1, 'on the deck.' See Od. 13. 74.

l. 284. Join **ἀν-εβήσετο**, § 20. 3. This compound is used with the gen. **νηὸς**, perhaps following the analogy of the construction of *ἐπιβαίνειν*.

l. 288. **ὅπλων ἅπτεσθαι**, 'to lay their hands to the tackling.'

l. 289. **μεσόδμη**, 'the mast-box.' Probably an upright box, some two or three feet high, closed on three sides, but open on the side nearest the stern. The mast was raised and set upright in this box or hollow block; and could be lowered again at pleasure, by slacking the two forestays (**πρότονοι**). Here they reared the mast, and made it fast by hauling on the *πρότονοι*, which went from the masthead to the bows. The ship carried only one square sail, so that the plural **ἱστία**, like *ἄρματα*, describes the sail with all its appurtenances. The halyards are here made of twisted strips of hide (*βοεύς*).

l. 292. **ἵκμενον**, properly *ἱκόμενον*, from *ἵκω*. It is like the Latin '*secundus*' from *sequor*. Such an 'accompanying' or 'favouring' wind is called *ἐσθλὸς ἑταῖρος*, Od. 11. 7. **ἵει**, § 23. 1 (*c*).

l. 294. It is difficult to decide whether **ὕδωρ** depends on **ἀνύσειε** or **θέουσα**. Perhaps it is simpler to adopt the first alternative and to compare the expression with *πρήσσειν κέλευθον*, Od. 13. 83.

l. 295. This verse is not found in the MSS, nor is it commented on by the Scholiasts, nor by Eustathius. It occurs first in a quotation in Strabo, and has been wrongly inserted here. It belongs to the Homeric Hymn to Apoll. 425. **Κρουνοὶ**, 'the springs,' are in the S. of Elis, not far from the river Chalcis.

l. 297. **ἐπέβαλλεν**, 'neared.' The tense shows that the ship did not actually 'touch at.' **Φεαὶ** (Il. 7. 135, **Φειὰ**) may be a harbour and promontory of the name in S. Elis.

l. 299. **ἐπιπροέηκε** (*ἐπιπροΐημι*), 'he steered her on towards the islands.' Some seek to connect **θοῇσιν** with the same root as *θήγω*, and to identify these islets with the Echinades (*νῆσοι Ἐχῖναι*, Il. 2. 625, afterwards called *Ὀξεῖαι*); but **θοῇσιν** is only a graphic epithet to describe the group of islands, seeming to 'shift' and 'move' as you pass them rapidly on shipboard.

l. 300. **ἁλώῃ**. See on Od. 14. 183.

l. 301. The story here returns to Odysseus, resuming the thread broken off at the end of the last book.

l. 304. See Od. 14. 459.

l. 309. **κατατρύχω**, a strong expression, like our 'eat you out of house and home.'

l. 310. **ὑπόθεν**, 2 aor. imperat. mid. *ὑποτίθεμαι*.

l. 311. **κατὰ πτόλιν**, 'in the town,' as opposed to *προτὶ ἄστυ*, sup. **αὐτὸς** = 'by myself.'

l. 312. **κοτύλην** and **πύρνον** are used in a general sort of way; like our 'bit and drop.'

l. 316. **εἴ μοι δοῖεν**, '[to see] whether they would give me.'

l. 317. **δρώοιμι**, § 18. 2, i. e. 'act as servant,' cp. **δρηστοσύνῃ**, inf. 321.

l. 318. **σύνθεο**, 'lay it [to heart],' as in the phrase **σύνθεο θυμῷ**, sup. 27.

l. 319. ἕκητι, 'by the [gracious] will of.'

l. 322. νηῆσαι (*νηέω*, Epic form of *νέω*, 'pile'), like διακεάσσαι and the other infinitives, is epexegetic of his δρηστοσύνῃ or 'shrewd service.'

l. 324. οἷά τε, 'such services as mean men render to nobles.'

l. 326. τίῃ. This strengthened form of *τί* may be compared with ἐπειῇ, Od. 9. 276. Others write *τί ἦ* and *ἐπεὶ ἦ*.

l. 327. αὐτόθι, 'on the spot.'

l. 329. σιδήρεον. The sky is conceived of as a solid dome. So *χάλκεος οὐρανὸς*, Il. 17. 425.

l. 330. τοιοῖδε, i.e. 'such as thou art.'

l. 334. σίτου καὶ κρειῶν. The rhythm of this spondaic line (*ὁλοσπόνδειος*) may be meant to give the sort of impression of a 'loaded board.' Cp. Od. 21. 15; 22. 175, 192.

l. 335. ἀνιᾶται, 'is annoyed at thy presence.'

l. 344. ἀλλ' ἕνεκ', 'but 'tis for their pinching belly's sake that men endure sore troubles;' for the collective sing. ὃν after *ἀνέρες* cp. Od. 22. 315. οὐλόμενος (i.e. *ὀλόμενος*) is a participle used almost as an adjective; cp. Lat. *perditus*. It represents the condition of a person or thing on which the curse *ὄλοιο*! has come. There is a touch of humour in giving this pompous epithet to *γαστὴρ*, cp. Od. 17. 286, 473; 18. 53.

l. 346. νῦν δ' ἐπεί, 'but now, since thou dost hold me back, and biddest me wait for him,' sc. for Telemachus, sup. 337.

l. 347. μητρὸς, sc. Anticleia. Odysseus is represented as talking with her ghost in the shades, Od. 11. 150 foll.

l. 349. ὑπ' αὐγάς. Notice the accus., as though it was said 'pass to and fro beneath;' 'move about over the sunlit earth.'

l. 350. ἐν Ἀΐδαο δόμοισι, sc. *εἰσὶν*, as Od. 20. 208.

l. 353. εὔχεται, 'is ever praying that his life may fade away from his limbs in his palace.'

l. 356. ἣ ἑ . . ἤκαχε (s.v. *ἀκαχίζω*), 'who pained him sore by her death and brought him to an untimely old age;' ὠμὸς is, properly, 'unripe.'

l. 359. ὡς μὴ θάνοι, 'as may never die anyone who!' etc.

l. 361. ἔην = 'was alive.' ἔμπης strengthens the concessive force of περ with the participle (cp. Od. 18. 165; 19. 356), 'though she was notwithstanding in sorrow.'

l. 362. ἔσκε, § 23. 4, (*a*). τόφρα, resume ὄφρα, 'while' . . 'so long.'

l. 363. Κτιμένῃ, only spoken of here as a young sister of Odysseus.

l. 364. τὴν ὀπλοτάτην, 'whom she bare youngest of her children.'

l. 365. ὀλίγον δέ τι, 'only a little less.'

l. 367. Σάμηνδε (§ 12. 2, (*c*)) δόσαν, 'they gave her in marriage [to go] to Same.' Cp. Il. 10. 268, *Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι*. The μυρία are the ἕεδνα given for the bride.

l. 370. **μᾶλλον**, because I was the only favourite she had left, now that Ctimene was gone. **κηρόθι** (*κῆρ*), § **12. 2**, (*a*).

l. 372. **ἔργον ἀέξουσιν.** See on Od. 14. 65.

l. 373. **τῶν**, 'of these [good] things,' sc. *ἅ μοι ἀέξουσιν θεοί.* **αἰδοίοισιν**, 'to worthy men,' such as *ξεῖνοι, πτωχοὶ, ἱκέται*, etc. For this use of the adjective cp. *ἐπιχθονίων*, Od. 17. 115, *ἀφνειοῖο*, 18. 276.

l. 374. **ἐκ δ' ἄρα**, 'but from my lady there is nothing gracious for us now to hear, neither word nor deed.' **ἀκοῦσαι** goes properly with **ἔπος**, and with **ἔργον** only by zeugma. With **ἔργον** we might rather expect *τυχεῖν* or *ἰδεῖν*.

l. 376. **ἄνδρες**, a farther description of **κακὸν**, as we might say, 'in the shape of haughty men.'

l. 377. **ἀντία**, 'to talk in the presence of their mistress.' The happy free-and-easy life that was enjoyed before Odysseus went away was all gone. Penelope had withdrawn herself into seclusion and silence, and the servants had no longer a chance of chatting and asking the news, or carrying some present off with them when they went to work.

l. 381. **τυτθὸς**, etc. This seems a good deal to infer from what Eumaeus has said. But the time of Eumaeus' life might be inferred from such a word as *ἐτρεφόμην* sup. 365.

l. 385. **ναιετάασκε** (*ναιετάω*), §§ **17. 6**; **18. 2**.

l. 386. **μουνωθέντα**, 'left all alone.'

l. 387. See on Od. 14. 297. **ἐπέρασσαν πρὸς δώματα**, 'sold thee [to go] to the house of this thy master, *when* he had given a fair price.' The English idiom requires the connection of the two clauses by a relative adverb: the Homeric simpler syntax merely puts the clauses in juxtaposition.

l. 392. **αἴδε**, 'the nights *now*;' it was autumn or winter.

l. 393. **πρὶν ὥρη**, sc. *γένηται*.

l. 394. **ἀνίη**, predicate, 'is harmful.'

ll. 396, 7. **ἅμα.. ἅμα.** The former goes with **φαινομένηφι**, the latter with **ἐπέσθω**.

l. 400. **μνωομένω** (*μνάομαι*), § **18. 2**, 'calling them to mind.' **μετὰ** is generally taken adverbially = 'afterwards;' i.e. when the troubles have passed. Or we may join it as a preposition with **ἄλγεσι**, 'even in the midst of troubles.'

l. 403. **Συρίη** and **Ὀρτυγίη** (quail-island, *ὄρτυξ*) are mere inventions of the poet, localized in the extreme W. or N.W., so that it is impossible to refer to the Cyclad Syros, or to Delos (anciently known as Ortygia), or even to the Syracusan Ortygia. The scene is supposed to be laid at the 'sun's turning-point;' where, having reached his western limit, he turns so as to reach (perhaps by a subterranean path) his starting-point in the East, at which to begin his day's journey anew.

l. 407. **ἄλλη νοῦσος.** See on Od. 14. 342, 'nor any disease *either*.' Join **ἐπὶ-πέλεται** as in Od. 13. 60.

l. 410. **Ἀρτέμιδι ξὺν,** see on Od. 13. 303. The common phrase for sudden death without sickness is 'the visitation with painless shafts;' Apollo generally slaying men, and Artemis women. Cp. Od. 3. 280; 5. 124; 11. 173, 199. **κατέπεφνεν** (*καταφένω*), § **16.** 2.

l. 412. **δέδασται** (*δαίω*), *divisa sunt*. We have to suppose the inhabitants of the island divided into two main tribes, on the analogy of the island of Rhodes with its three great cities.

l. 416. **τρῶκται,** see Od. 14. 289. **ἀθύρματα,** 'toys,' 'trinkets.'

l. 418. **ἔργα,** see Od. 13. 289.

l. 420. **πλυνούσῃ,** 'as she was washing.' Like Nausicaa (Od. 6) she had come down to the shore to do her washing, and to spread the clothes to dry upon the beach.

l. 421. **τά τε,** '*quae quidem*,' taking up **εὐνὴ** and **φιλότης.**

l. 422. **θηλύτερος,** as applied to women, is merely a simple way of emphasising the difference between 'male' and 'female' sex. The termination *-τερος*, characteristic of the comparative degree of the adjective, helps to point this contrast. Cp. *δεύ-τερος, δεξι-τερὸς, πρό-τερος*, etc. **ἔησιν,** § **23.** 4, (*a*), 'even [for one] that is honest.'

l. 424. **ἐπέφραδεν** (*φράζω*), § **16.** 2, 'pointed out.' **δῶ,** cp. Od. 13. 4.

l. 426. **ῥυδὸν,** '[over]flowingly,' (*ῥέω*).

l. 431. Join **πάλιν αὖτις** = 'back again.'

l. 435. **εἴη κεν,** 'this too might come to pass;' meaning, 'this further expression of a confidence, already shown by her having consented to her Phoenician lover.'

ll. 437, 438 = Od. 18. 58. 59.

l. 438. **τελεύτησάν τε.** It is difficult not to regard this line as tautological. Perhaps **τελεύτησαν** refers to some form of ratification or to the completion of the list of gods invoked.

l. 440. **σιγῇ,** sc. **ἔχετε** or *μένετε*. By **ὑμετέρων ἑτάρων,** we may suppose her to imply that the **ναῦται** of sup. 435 did not represent the *whole* crew. There were others not present who would need to have the warning carried on to them. **ξυμβλήμενος,** 'meeting me,' § **20.** 4.

l. 444. **ἐπιφράσσετ[αι]** (i. q. *ἐπιφράσηται*, §§ **3.** 4; **19.** 1), 'may devise;' still in construction with **μή.**

l. 445. **ὦνον ὀδαίων,** 'the purchase of your home-freight.' The cargo that they brought with them (consisting partly of **ἀθύρματα,** sup. 416) would be the *φόρτος*. The island-goods they would bring back in exchange would be the *ὀδαῖα*. Cp. Od. 8. 163—

> *ἀρχὸς ναυτάων οἵ τε πρηκτῆρες ἔασι,*
> *φόρτου τε μνήμων καὶ ἐπίσκοπος ᾖσιν ὀδαίων*
> *κερδέων θ' ἁρπαλέων.*

l. 448. **ὅ τίς χ',** (i.e. *κε*), 'whatever may come under my hand:' as *we say*, 'whatever I can lay my hand upon.

l. 446. **ἐπίβαθρον** (*ἐπιβαίνω*), here = 'ship-fare,' 'passage money.'

l. 450. **ἑῆος.** See on Od. 14. 505.

l. 451. **κερδαλέον δὴ τοῖον,** 'ever so smart [a little lad!].' For **τοῖον** see on Od. 20. 302. **ἅμα τροχόωντα,** '[already] running along with me abroad.' This gives a notion of the child's age, and also implies that no one will suspect she is running away with him.

l. 452. **ἅλφοι,** 'he might win you a vast price.'

l. 456. **ἐμπολόωντο,** 'gained by trading,' § 18. 2.

l. 457. **ἤχθετο** (*ἄχθομαι*), 'was laden for them, that they might go.' **νέεσθαι,** infin. of purpose.

l. 460. **μετὰ δ' ἠλέκτροισιν ἔερτο** (*εἴρω*), 'it was strung at intervals with amber beads.' The force of **μετὰ** is that of 'between,' like *μεταξύ*, the amber beads alternating with gold.

l. 463. **ὑπισχόμεναι,** 'offering a price for it.' Others read **ἐπισχόμεναι,** 'holding out.' **τῇ κατένευσε,** 'beckoned to the nurse.'

l. 464. **καννεύσας,** § 7.

l. 468. **πρόμολον.** The *γέροντες*, after feasting with the king, had 'gone away earlier,' *before* the Phoenician came with the necklace. **δήμοιο φῆμις** means here the place where the voice of the people might be heard, their 'place of parley;' the **πολύφημος** *ἀγορά* of Od. 2. 150.

l. 470. **ἀεσιφροσύνῃσι,** see on Od. 21. 302.

l. 475. **νώ** (accus.) **ἀναβησάμενοι,** 'having put us on board.'

l. 476. **ὁμῶς,** 'alike,' closely with **νύκτας τε καὶ ἦμαρ.**

l. 477. Join **ἐπὶ-θῆκε,** 'added thereto,' i. e. added the seventh to the tale of six.

l. 479. **ἄντλῳ δ',** 'and falling she plunged into the hold like a sea-diver.' This bird (of which there are several varieties) makes a perpendicular plunge into the water as it dives. Its name is supposed to come from the sound of its cry.

l. 483. **κτεάτεσσιν ἑοῖσιν** = *opibus suis.*

l. 484. **τήνδε γε.** The MSS. give *τήνδε τε*, which seems unmeaning, unless **τε** can be referred back to **οὕτω.**

ll. 486, 487 = Od. 14. 361, 362.

l. 488. **παρὰ-ἔθηκεν,** 'has set good along with the evil for thee.'

l. 492. **ἁλώμενος.** The point lies in the tense of this participle; 'I am still wandering; you are settled.'

l. 494. **καδδραθέτην** (*καταδαρθάνω*), §§ 7; 8. 1. **ἀλλὰ μίνυνθα,** 'but only for a while.'

l. 495. **οἱ δ' ἐπὶ χέρσου.** Here we resume the story, broken off sup. 300.

l. 497. **τὴν δ',** sc. *νῆα.* The wind had brought her to shore, so the sail had to be lowered, and the ship had to be rowed out to her moorings, a few yards from the shore, where the water was deep enough

to float her. Two stone-blocks (εὐναί) with ropes attached are then lowered from the bows, and the stern cables (πρυμνήσια) are made fast to some stone or post on shore.

l. 499. ἐπὶ ῥηγμῖνι, 'at the edge of the surf.' ῥηγμὶν is not the same as ἀκτή, but is κῦμα.. χέρσῳ ῥηγνύμενον, Il. 4. 422. Join ἐκ-βάλον, κατὰ-ἕδησαν, and ἐκ-βαῖνον respectively.

l. 503. ἄστυδε, i. e. the town of Ithaca, as in Od. 16. 322. They had landed at a harbour some distance from the town.

l. 504. ἐπιείσομαι, § 23. 3, 'I will visit.'

l. 505. ἰδὼν ἐμὰ ἔργα, 'when I have looked to my farm,' as in Od. 14. 344.

l. 509. πῇ γάρ. It is difficult to explain γὰρ here, except by some suppressed sentence like 'my case is different from yours, *for* where can *I* go?' Perhaps we should read πῇ τ' ἄρ'. For τεῦ cp. § 15. 3.

l. 513. ἄλλως, 'in any other case,' sc. if the suitors were not in the palace. The force of καὶ before ἡμέτερόνδε (§ 12. 2, *c*) seems to be 'to our house as well,' just as others have bidden thee to theirs.

l. 514. ποθὴ (sc. ἐστί), = 'want.'

l. 515. χεῖρον, sc. εἴη ἂν or ἔσται.

l. 517. ἀπὸ τῶν, 'away from them, in her bower.'

l. 518. ὅν κεν ἵκοιο, 'to whom thou mayest go.'

l. 520. ἶσα θεῷ, 'even as a god.' Cp. Od. 11. 304, τιμὴν δὲ λελόγχασιν ἶσα θεοῖσιν.

l. 522. γαμέειν. The future infin. is used, because in μέμονεν there is the notion of *hope* implied.

l. 523. τά γε.. εἴ κε, 'this, namely, whether.' It seems surprising that Telemachus at first proposes to consign Theoclymenus to the care of Eurymachus, whom he describes as the leading man of the suitors, and whose ambition he refers to in ambiguous language. Yet Telemachus might think it wisest to introduce the stranger to him. When however he found he had a loyal supporter in the prophet, he finds a home for him with his friend Peiraeus.

l. 525. = sup. 160.

l. 530. ἔν τ' ἄρα οἱ φῦ χειρὶ, i. e. ἐνέφυ οἱ χειρὶ, lit. 'he fastened on his hand,' οἱ being the ethical dative. That χειρὶ is thus locative and not instrumental, 'with his hand,' seems likely from Od. 3. 374, Τηλεμάχου δ' ἕλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν, and by Od. 24. 410. Cp. Aen. 8. 124, 'dextramque amplexus inhaesit.'

l. 532. ἔγνων.. ἐόντα οἰωνὸν, 'I knew him to be a bird of omen.'

l. 533. βασιλεύτερον. A similar superlative in Il. 9. 69, σὺ γὰρ βασιλεύτατός ἐσσι. For the contracted gen. γένευς cp. θάμβευς, Od. 24. 394; θέρευς, γ. 118.

l. 534. καρτεροί, sc. ἔσεσθε, ll. 536–538 = Od. 17. 163–165; 19. 309–311.

l. 537. **τῷ κε τάχα γνοίης**, 'in that case thou shouldest soon taste a warm welcome with many a gift.'

l. 540. **σὺ δέ μοι**, 'thou, indeed, in all else art loyal to me most of all my comrades.'

l. 543. **φιλέειν** and **τιέμεν** have the force of an imperative.

l. 545. **εἰ γάρ κεν..τόνδε δ' ἐγώ**, 'though thou shouldest ... yet will I entertain him.'

l. 552. **ἰκριόφιν**. See sup. 283.

l. 553. **ἀνώσαντες** (*ἀθέω*), 'having pushed off;' cp. Od. 9. 487, *αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν | ὦσα παρέξ.*

l. 557. **ἀνάκτεσιν**, sc. Odysseus and Telemachus.

BOOK XVI.

l. 1. This line resumes the story broken off in Od. 15. 495.

l. 2. **ἄριστον**. This word occurs only here and in Il. 24. 124, though *δεῖπνον* and *δόρπον* are common.

l. 6. **περὶ-ἦλθε**, 'came about [his ears];' so Od. 17. 261; 19. 444. Cp. Il. 10. 535, *ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὔατα βάλλει.*

l. 10. **ποδῶν δ' ὑπό**. This is generally taken as = *ὑπὸ δὲ ποδῶν*, 'caused by feet;' but it is better to join **ποδῶν** closely with **δοῦπον**, and to give to the adverbial **ὑπὸ** either the sense of 'faintly,' or 'rising up,' as in *πολὺς δ' ὑπὸ κόμπος ὀρώρει*, Od. 8. 380.

l. 12. **ταφὼν ἀνόρουσε**, 'leaped up in amaze.'

l. 13. **ἐκ-πέσον**. Cp. Od. 14. 31.

l. 14. **κιρνάς** (pres. part. *κίρνημι*); cp. *ἐκίρνα*, Od. 13. 53, and *κίρνη*, Od. 14. 78, inf. 52.

l. 15. **φάεα**, cp. Lat. *lumina*.

l. 16. **ἔκπεσε**, sc. *βλεφάρων*.

l. 19. **τηλύγετος** seems to mean 'grown big,' like Lat. *adolescens*. The notion of 'last-born,' or 'late-born' from *τῆλε* is unsatisfactory; and the first part of the word may better be referred to *θάλ-λω*, or to an adjective *ταῦς* = 'big,' seen in *Ταΰγετος*, 'the huge' mountain. The passages in which the word occurs are Il. 5. 153; 9. 143, 285, 482; 13. 470; Od. 4. 11. In all these places the sense 'grown big' seems appropriate. Here the child had been away from home for ten years, and had passed into later boyhood.

ἄλγεα..μογήσῃ. So Od. 19. 483. Here **ἄλγεα** means 'longing.'

l. 21. **πάντα**, masc. sing. as Od. 19. 475, *πρὶν πάντα ἄνακτ' ἐμὸν ἀμφαφάασθαι.* With **περιφὺς** cp. Od. 19. 416; 24. 236, 'clinging about him.'

θανάτοιο, sc. the ambuscade of the suitors.

l. 25. Join **σὲ εἰσορόων**, 'as I gaze upon thee, lately come from abroad [and] within the doors of thy home.'

l. 28. **ἐπιδημεύεις**, 'stayest in the town.'

ὣς γάρ νύ τοι, 'for thus, I ween, doth it suit thy will (ἕϝαδε, ἀνδάνω) to keep an eye on the wasteful crew of suitors.'

l. 29. **ἀίδηλος** is variously referred to *α* priv. and *ἴδεῖν*, 'putting out of sight;' or to *ἀι* (i. q. *ἀρι*), intensive prefix, and *-δηλος* from stem. *δαϝ*, as in *δαίω*, *δέδηα*.

l. 31. **ἔσσεται οὕτως** is the answer to **ἀλλ' ἄγε νῦν εἴσελθε**, sup. 25.

l. 35. **χήτει ἐνευναίων**, probably 'in want of bedclothes' (Od. 14. 15); Penelope is not sleeping in the marriage bed in her *θάλαμος*, but in the *ὑπερώιον* (Od. 19. 602). Others render **ἐνευναίων**, 'people to sleep in it,' 'occupants.'

l. 41. **ἶεν**, § 23. 3. The important clause—the entrance—is put first; the subordinate, or descriptive one, stands co-ordinate to the first, instead of being introduced by a participle *ὑπερβὰς*, or *ἐπεὶ ὑπέρβη*.

l. 42. **τῷ δ' ἕδρης**, i. e. 'rose from his seat to make room for him as he entered.'

l. 43. **ἑτέρωθεν**, lit. 'from the other side;' i. e. 'on his part.'

l. 44. **ἡμεῖς . . ἡμετέρῳ**. This can hardly be interpreted as a princely style of address for *ἐγὼ*, *ἐμῷ*, but rather as the natural expression of 'one of a family.' It may prepare for the words **παρὰ δ' ἀνὴρ** ('here is a man close by who will set one'), as if he would say, 'Eumaeus and I between us will find a seat.' Cp. *διδώσομεν* followed by *με*, Od. 13. 358, Eurip. Troad. 904, *οὐ δικαίως, ἣν θάνω, θανούμεθα*, which seem to prove it a mere variety of expression.

l. 47. Cp. Od. 14. 49, Eumaeus has no 'seat,' in the sense of chair or couch. He prepares the *ἕδρη* on the floor.

l. 50. **ἕδοντες**, sc. Odysseus, Eumaeus, and the other swineherds.

l. 51. **παρενήνειν** (*παρανηνέω*), 'heaped up at their side.'

l. 52. **κίρνη**. See sup. 13.

ll. 57–59 = Od. 14. 188–190.

l. 62 = Od. 14. 199.

l. 63. **δινηθῆναι**, 'made wide circuit;' cp. *τραφθῆναι*, Od. 15. 80; *προπροκυλινδόμενος*, 17. 525; and Od. 9. 153, *νῆσον θαυμάζοντες ἐδινεύμεσθα κατ' αὐτήν*.

l. 64. **τά γε**, i. e. this wandering life.

l. 65. **ἀποδρᾶς**, s. v. *ἀποδιδράσκω*, § 20. 1.

l. 66. **ἐγγυαλίξω**, sc. *αὐτόν*.

l. 69. **θυμαλγὲς**, predicatively 'to break my heart.'

l. 72. **ἄνδρα**, in direct antithesis to **νέος**. By **πρότερος** he means 'without provocation.'

l. 75. **αἰδομένη** is used in a somewhat different sense with **εὐνὴν** and **φῆμιν**. With the former it implies 'being fearful of dishonouring,' with the latter, merely 'fearing.' By **δήμοιο φῆμιν** he means exactly what we call 'public opinion.'

l. 76. The sentence suggests the insertion of *τούτῳ* before **Ἀχαιῶν**, as object to **ἕπηται** and antecedent to **ὅς τις**, cp. Od. 20. 335, and especially 19. 529, which explains **πόρῃσιν**.

l. 79. **ἕσσω μιν.** So, rightly read, and not *ἕσσω μέν*. The word **μιν** resumes **τὸν ξεῖνον**, which begins the clause. **εἵματα καλὰ**, predicative, 'for fair raiment.'

l. 84. **ἕδμεναι** (*ἕδω*), § 17. 5.

l. 85. **κεῖσε**, sc. to my house.

l. 87. **ἔσσεται** introduces a direct statement, no longer under the influence of **μή**.

l. 88. The order is **ἀργαλέον δὲ ἄνδρα καὶ ἴφθιμον, μετὰ πλεόνεσσιν ἐόντα, πρῆξαί τι**, 'it is hard even for a mighty man, if he be in the midst of overpowering numbers, to do anything.' Cp. Od. 20. 313.

l. 92. **καταδάπτετ[αι]**, 'is rent.'

l. 93. **φάτε**, inasmuch as Eumaeus too had told of the same misdeeds in Od. 14. 181; 15. 328.

l. 94. **τοιούτου ἐόντος**, i.e. 'gallant as thou seemest.'

ll. 95, 6. **εἰπέ μοι.** These two lines occur in Od. 3. 214, 215. The alternative is, either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown. **ὀμφὴ** (root *ϝεπ*, 'speak') may describe any form of communication from the gods to men.

l. 97. **ἐπιμέμφεαι.** The supposed ground of complaint he might have against his brothers was that they had failed to take his part in some fight, as they should have done. Odysseus is here true to his impersonated character. As the man from Crete, he is not supposed to know that Telemachus has no brothers.

l. 99. **τῷδ' ἐπὶ θυμῷ**, as in Od. 24. 511, 'with these feelings of mine.' He wishes he were young enough to give tangible expression to his feeling against the suitors. So the Schol. exactly *εἴπερ ἤμην ἐπὶ τούτῳ τῷ θυμῷ ὃν νῦν ἔχω, καὶ νεότητα κεκτημένος, ὑπῆρχον δὲ υἱὸς Ὀδυσσέως ἢ καὶ αὐτὸς Ὀδυσσεὺς, παρεκινδεύνευσα ἂν ἀνελεῖν τοὺς μνηστῆρας.* This fine irony is quite lost if l. 101 be retained: it was however rejected by the Alexandrine critics, cp. Od. 19. 84. With **αὐτὸς** we must supply *εἴην* from above.

l. 102. **ἐμεῖο**, § 15. 1, (*a*). **ἀλλότριος** probably means 'a stranger,' in the sense of an unknown man, to fall by whose hands would be a singularly inglorious fate. **κάρη**, § 11, 7, (*a*).

l. 104. **ἐλθών.** This line is no improvement to the passage, and was rejected by Zenodotus. But though we can dispense with it, it offers no contradiction or inconsistency.

l. 106. **βουλοίμην** = *mallem*, and so followed by *ἤ*. The middle aor. particip. **κατακτάμενος** has a strong passive sense, as *οὐτάμενος*, *βλήμενος*.

l. 109. **ῥυστάζοντας** makes an abrupt change to the active; like the transition in l. 110 from **διαφυσσόμενον** to **ἔδοντας**. With *ῥυστάζειν* in this sense of 'maltreating' cp. the use of **ἑλκεῖν**, Od. 11. 580, *Δηιτὼ γὰρ ἕλκησε*, and see Od. 18. 224.

l. 111. **μὰψ αὔτως** = 'quite recklessly.' **ἀνηνύστῳ**, 'at a work that knows no completion;' expansion of **ἀτέλεστον**.

l. 113. **ἀπεχθόμενος** (aor. particip. *ἀπεχθάνομαι*), 'having turned to hatred against me.'

l. 117. **γενεὴν μούνωσε**, 'has made our line single,' i. e. left only one representative in each generation to carry it on.

l. 119. **μοῦνον δ' αὖτ'**, i. e. 'an only *son*,' for we have already heard of Ctimene, the sister.

l. 120. **ἀπόνητο** (*ἀπωνήμην*, *ἀπ-ονίνημι*), 'had no joy of me,' as in Od. 17. 293.

l. 121. **τῷ**, 'wherefore;' i. e. because of my father's absence, and because I have no brethren to support me.

l. 123. **Δουλίχιον**. See on Od. 14. 335. Samé [Cephallenia] and Zacynthus (Il. 2. 631) formed, with Ithaca, the kingdom over which Odysseus ruled. But Dulichium (Il. 2. 635) does not seem to have been included in it, unless we can suppose it to have the name of a portion of Cephallenia. Notice the quantity of the final vowel in **ὑλήεντϊ** before the initial Z, as in *ἄστῠ Ζελείης* (Il. 4. 103), *ἀλλὰ Σκάμανδρος* (Il. 21. 125). In Od. 9. 24 we have the feminine *ὑλήεσσα Ζάκυνθος*.

l. 126. **τελευτὴν**, sc. *τῆς μνηστύος*, by choosing a husband.

l. 128. **τάχα** always means 'soon' in Homer, not 'perhaps;' join **καί με αὐτὸν** = 'even me myself.'

l. 129. **ἐν γούνασι**. Perhaps this phrase may be explained by the use of *γουνάζομαι* or *τὰ σὰ γούναθ' ἱκάνω*, in the sense of 'supplicate.'

l. 131. **οἱ**. Notice this 'ethical' dative, equivalent to some such phrase as 'to her comfort,' or 'as she fain would know.' **εἴφ'** = *εἰπέ*.

l. 136. **γιγνώσκω**, 'I know, I am ware of it, thou givest thy bidding to one that understandeth.' There is not much shade of difference between the three verbs. The same formula is put in the mouth of Odysseus in Od. 17. 193, 281.

l. 138. **ἤ**. See on Od. 13. 415. **αὐτὴν** equivalent to *τὴν αὐτὴν* in later Greek.

l. 139. **τείως**, § 3. 2. The meaning is explained by the contrast in l. 142, *αὐτὰρ νῦν, κ.τ.λ.*

l. 140. **ἐποπτεύεσκε**, § 17. 6, as inf. 144, **ἐπὶ ἔργα ἰδεῖν**.

l. 141. **ἦσθε**, cp. Od. 13. 409.

l. 143. **αὔτως**, 'so,' sc. as he was wont.

l. 145. **ὀστεόφι**, § 12. 1.

l. 147. **ἄλγιον**, 'all the sadder.' **ἐάσομεν**, 'we will let him be, sorry though we are.' He seems to mean that there is no time for Eumaeus to deliver a direct message to Laertes. The pressing question is of the return of his father Odysseus.

l. 148. **εἰ γάρ πως**, 'for if everything could just come to mortals at their own choice, first and foremost must we choose the return of my sire.'

l. 151. **πλάζεσθαι μετ' ἐκεῖνον**, 'roam about in search of him (Laertes).' Both **πλάζεσθαι** and **εἰπεῖν** have an imperatival force.

l. 152. **ὀτρυνέμεν**, 'that she despatch the house-dame that waits on her, all secretly.'

l. 155. **ἴεν**, § 23. 3.

l. 157. **ἥικτο**. See Od. 13. 288, 289.

l. 159. **στῆ δὲ κατ' ἀντίθυρον**, 'she stood where she might face the door of the hut.' **ἀντίθυρον** does not seem to be a distinct part of the premises, as *ἐν προθύροις*, but rather marks a spot or position, 'at the point that is opposite to the door.' Others take it of the doorway that faced the hut-door, and this would of course be the door of the **αὐλή**. Cp. *κατ' ἄντηστιν*, Od. 20. 387. **φανεῖσα**, 'having made herself visible.'

l. 161. **ἐναργεῖς** = *manifesti*.

l. 163. **φόβηθεν**, § 22. 1, 'ran scared.'

l. 164. Join **ἐπὶ-νεῦσε**, 'signalled to him,' *annuit*. **ὀφρύσι** is instrumental.

l. 165. **παρὲκ** seems to mean 'along the wall, till he had passed it.' She called him outside the **αὐλή**.

l. 168. **φάο**, § 23. 5.

l. 169. **ἀραρόντε** (*ἀραρίσκω*), § 16. 2.

l. 171. **σφῶιν**, § 15. 1, (*b*). For **ἀπὸ-ἔσομαι** (*ἀπέσομαι*) with genit. cp. Od. 19. 169; 20. 155.

l. 172. **ἐπεμάσσατ'**[*ο*]. See Od. 13. 429.

l. 175. **μελαγχροίης** describes the bronzed, sunburnt look of vigorous health. Cp. Od. 19. 246. **πάνυσθεν**, § 22. 1, 'were filled out.'

l. 176. **γενειάδες**. In Od. 13. 399 the hair of his *head* is called *ξανθός*.

l. 179. **ἐτέρωσε**, merely means, 'he looked *away*,' in awe. So when the goddess appears (Il. 19. 14 foll.) *Μυρμιδόνας δ' ἄρα πάντας ἕλε τρόμος, οὐδέ τις ἔτλη | ἄντην εἰσιδέειν*. The words **μὴ θεὸς εἴη** follow directly on **ταρβήσας**.

l. 181. **νέον**, 'a moment ago,' referring to the instant when he first averted his eyes.

l. 184. **ἵληθι**, imperat. from a pres. *ἵημι* (i. q. *ἱλάσκομαι*), a form of the conjunctive *ἱλήκῃσι* is found in Od. 21. 365. **δώομεν**, § 23. 1, (*d*).

l. 185. **τετυγμένα** (*τεύχω*), i.e. not merely so much gold, but works of art (*ἀναθήματα, ἀγάλματα*) fashioned from it.

l. 189. **ὑποδέγμενος**, see Od. 13. 310.

l. 190. **κάδ**, § 7.

l. 191. **ἧκε**, 'dropped.' **πάρος δ'**, 'but till now he ever kept them constantly restrained.'

l. 194. **ἀλλά με δαίμων**, 'some power is bewitching me.'

l. 197. **ᾧ αὐτοῦ γε νόῳ**, '*suo ipsius ingenio*,' cp. Od. 22. 218. **ὅτε μή**, 'unless a god coming on the scene in his own person should easily, just as he pleases, make one young or old.' **θείῃ**, § 23. 1, (*b*).

l. 199. **νέον**, 'a moment since.' **ἀεικέα ἕσσο**, cp. *κακὰ εἱμένος*, Od. 19. 327.

l. 202. **ἔνδον ἐόντα**. See sup. 26.

l. 205. **τοιόσδε**, 'such [as you see me].'

l. 207. **τόδε**, 'this [change] is the work,' etc. **ἀγελείης**, see Od. 13. 359.

l. 212. **κυδῆναι .. κακῶσαι**, 'to glorify . . . debase.'

l. 214. **ἀμφιχυθεὶς**, 'throwing his arms around,' sc. *πατέρα*. So *ἀμφιχέω* is used with accus. in Il. 2. 41, *θείη δέ μιν ἀμφέχυτ' ὀμφή*.

l. 215. Join **ὑπὸ-ὦρτο** (*ὄρνυμι*), 'was stirred in their hearts.'

l. 216. **ἀδινώτερον** *means* 'louder,' but it gets this sense from the idea of 'fast following' cries, that seem to form a continuous sound.

l. 217. Cp. Virg. Georg. 4. 512, where Philomel 'amissos queritur fetus, quos durus arator | observans nido implumes detraxit.' See also Aesch. Ag. 48, *κλάζοντες .. τρόπον αἰγυπιῶν οἵτ' ἐκπατίοις | ἄλγεσι παίδων ὕπατοι λεχέων | στροφοδινοῦνται*.

l. 220. **καί νύ κεν**. This means, 'the setting sun would have found them still sorrowing.' So that in **αἶψα** we have the picture of an effort, a sudden utterance to break this monotonous weeping.

l. 222. **ποίῃ**. So on Od. 1. 171, *ὀππόιης δ' ἐπὶ νηὸς ἀφίκεο*. Cp. sup. ll. 58, 59. The ship might have been a pirate vessel, or a merchant man.

l. 228. **πέμπουσιν**. The Phoenicians boasted that they were *πομποὶ ἀπήμονες ἁπάντων*, Od. 8. 566. For **ὅ τις** (al. **ὅ τε**) after the plural cp. Od. 12. 40, *ἀνθρώπους θέλγουσιν ὅ τίς σφεας εἰσαφίκηται*.

l. 232. **θεῶν ἰότητι**. See the advice of Athena in Od. 13. 361 foll. **κέονται**, § 23. 6.

l. 233. **ἱκόμην .. ὄφρα βουλεύσωμεν**. See on Od. 13. 303.

l. 236. **εἰδέω** (scanned **εἰδε͞ω**), § 23. 8.

l. 237. **καί κεν φράσσομαι** (conjunct. aor. § 3. 4). 'Then indeed, when I have pondered it in mine unerring mind, I can decide whether,' etc.

l. 241. **σεῖο**, § 15. 1, (*b*).

l. 242. **χεῖρας .. βουλὴν**, 'valiant with thine arm, and sage in counsel.'

This is the true heroic type. So Agamemnon and Achilles (Il. 1. 258), *οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.* To Ajax the gods had given *μέγεθός τε βίην τε καὶ πινυτήν* (Il. 7. 288). Diomede is thus addressed by Nestor, *περὶ μὲν πολέμῳ ἔνι κάρτερός ἐσσι, | καὶ βουλῇ μετὰ πάντας ὁμήλικας ἕπλευ ἄριστος.* Similarly, Thoas (Il. 15. 282) and Neoptolemus (Od. 11. 504).

l. 243. **μέγα**, 'a terrible task.' **οὐδέ κεν εἴη**, 'nor would it be possible that two men,' etc.

l. 244. **ἀτρεκὲς**, 'in very truth.' The adverb stands to **δεκὰς** just as **οἷαι** to **δύο**, 'not *just* one decad, nor two *only*.'

l. 246. **τάχα δ'**, 'and thou shalt soon know (**εἴσεαι**, fut. *οἶδα*) their number, here on the spot.' **ἐνθάδε** thus comes to mean 'at once,' = *e vestigio.*

l. 247. **ἐκ μὲν Δουλιχίοιο.** The number of 'gallants' accordingly is 52 + 24 + 20 + 12 = 108, and of serving-men 6 + 2 = 8, with the herald and the bard; a total of 118. The bard is Phemius, Od. 17. 263.

l. 254. **ἀντήσομεν**, 1 aor. conjunct.

l. 255. The order is **μὴ ἐλθὼν ἀποτίσεαι βίας πολύπικρα καὶ αἰνὰ**, '[I fear] lest, after a dismal and fatal sort, thou wilt take vengeance on their outrages, now that thou art come home.' The emphatic position of the adverbial **πολύπικρα καὶ αἰνὰ** shows that he means, 'to thine own bitter woe and destruction.' Probably **ἀποτίσεαι** is not fut. indic. but aor. conjunct. = *ἀποτίσῃ.* So *ὄφρα τάχιστα ἐντύνεαι*, Od. 6. 33.

l. 257. **ὅ κέν τις.** Join *ὅ τις* = *ὅς τις*, so that **κεν** goes closely with the verb.

l. 260. **φράσαι.** Perhaps the aorist. imperat. is intended as a slight contrast to **φράζεν**, sup.; so as to mean 'assure thyself.' The tone of the question implies that such divine help is all sufficient.

l. 264. **ἄλλοις.** It seems simpler to take this word by itself, in the broadest sense, 'all others,' and to regard **ἀνδράσι** and **θεοῖσι** as epexegetical of it. It is uncertain whether these datives thus used with **κρατέουσι** (the common case in construction with which is the genitive) are local = '*among* gods and men;' or ethical = '*for*,' i. e. 'in the view of:' probably the former. So **μέγα κρατέεις νεκύεσσι**, Od. 11. 485.

l. 267. **κείνω**, sc. Zeus and Athena. **ἀμφὶς**, cp. Od. 14. 352, 'away from.' The notion of being 'at either side' easily passes into that of 'asunder.'

l. 269. **μένος κρίνηται**, 'when prowess in the fray gets proof.'

l. 274. **σὸν δὲ φίλον κῆρ.** Here **δὲ** introduces the apodosis, as in Od. 21. 255, 'yet let thine heart be firm.' Cp. Il. 1. 137, *εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι.* So inf. 277, **σὺ δ' .. ἀνέχεσθαι**, 'still do thou endure to look on,' with imperatival force, as **ἀνωγέμεν.**

ll. 281–298. This passage was rightly rejected by the Alexandrine critics, as being out of place here, and belonging properly to the

beginning of bk. 19, where most of the lines occur. They remark that the time has not yet come for such an order, and that Odysseus has had no means of knowing about the weapons in the palace. Nor do the orders in ll. 295–298 agree with bk. 22. 101–125, when Telemachus has to go in search of arms for the faithful herdsmen.

l. 282. **θήσει**, 'shall put it in my mind.'

l. 287. **παρφάσθαι**. With the accus. **παράφημι** means to 'talk over,' to 'beguile;' with the dat. to 'advise,' *μητρὶ δ' ἐγὼ παράφημι*, Il. 1 577.

l. 288. **ἐκ καπνοῦ κατέθηκ'[α]**, 'I stowed them away out of the smoke, since they no longer look like those which once Odysseus left here; but they have been smirched, as far as the heat of the fire has reached them.'

l. 291. **θῆκε**, sc. *μοι*.

l. 292. **στήσαντες ἔριν**, 'having broached a quarrel.'

l. 294. **αὐτὸς**, 'of itself,' i.e. the very sight of steel. Cp. Tacit. Hist. 1. 80, 'visa inter temulentos arma cupidinem sui movere.'

l. 296. **καλλιπέειν**, §§ 7; 17. 5, with force of imperat. **ἕλέσθαι**, 'for us to take.'

l. 297. **ὡς ἂν ἐπιθύσαντες**, 'in order that making our rush forward we may grasp them.' It is uncertain whether we are to refer the particip. to **θύω** ('rush'), making the final *ι* of *ἐπὶ* long by metrical ictus; or to **ἰθύω** (*ἰθύνω*), 'to direct one's course.' **τοὺς δὲ**, sc. *μνηστῆρας*.

l. 298. **θέλξει**, 'will tame.' **μητίετα**, § 9. 3.

l. 300. **ἡμετέροιο** is wider than **ἐμός**. Odysseus is himself a master of cunning and self-control, and Autolycus, his grandsire, *ἀνθρώπους ἐκέκαστο | κλεπτοσύνῃ θ' ὅρκῳ τε*. It was 'in the family.'

l. 304. **γνώομεν**, Epic form of *γνῶμεν*. Cp. *δώομεν*, sup. 184. **ἰθὺν**, 'their bent.'

l. 305. **τεο**, § 15. 3. Join **δμώων ἀνδρῶν**, as *ἡνίοχον θεράποντα*, Il. 8. 119.

l. 306. **ὅπου**, strongly locative; whether in the country, the town, or the palace.

l. 309. **καὶ ἔπειτά γε**, 'by and by.' Telemachus has to justify himself, lest the suggestion he now proceeds to make should seem to savour of cowardice.

l. 311. **τόδε**, sc. 'the attempt to test the loyalty of the retainers.'

l. 313. **δηθὰ γὰρ αὔτως εἶσῃ** (§ 23. 3), 'for thou wilt go about for a long time all in vain while thou art proving each, visiting the farms.' The emphasis lies on **δηθά**: it will be a waste of time to go from homestead to homestead, while the suitors are left free (**ἕκηλοι**) to continue their insolent spoliation of your substance.

l. 316. **δεδάασθαι** (stem, *δα*, *δαϝ*), pres. infin. mid., 'to learn about.'

l. 317. **νηλείτιδες**. The form of the word is very uncertain, some

edd. giving *νηλίτιδες*, others *νηλειτεῖς*. The word *ἀλείτης* (stem, *ἀλιτ*, as in *ἀλιταίνειν*) occurs Od. 20. 121, and a Scholiast quotes the feminine form *ἀλεῖτις*, which would correspond with **νηλείτιδες** in the text.

l. 318. **ἀλλ' ὕστερα**, 'but that we should manage this afterwards.'

l. 320. Telemachus refers to the confidence expressed by Odysseus that he could reckon upon the aid of Zeus and Athena, (sup. 260).

l. 322. **κατήγετο**, 'was putting in' at the town-harbour. Cp. Od. 15. 503, 553.

l. 325. **ἐπ' ἠπείροιο.** For a lengthened stay the sailors would beach their ship: when they intended shortly to put to sea again, they let her ride at her moorings, Od. 15. 497.

l. 326. **τεύχεα.** It seems uncertain what is the meaning of **τεύχεα** here. It would appear from Od. 15. 218 to mean 'oars,' 'implements;' but it is possible in both passages to give it the more usual meaning of 'weapons,' which we may suppose were always carried on shipboard in seas infested by pirates. In l. 360 inf. there is no difficulty in rendering 'weapons.'

l. 327. **ἐς Κλυτίοιο**, sc. *δῶμα*. Cp. Od. 15. 540 foll. **δῶρα**, which had been given to Telemachus by Menelaus, Od. 4. 615 foll.

l. 331. **ἵνα μὴ** follows directly upon *πρόεσαν*.

l. 332. Join **κατὰ-εἴβοι.**

l. 336. **δμωῇσιν.** The herald had made his way into the women's apartment.

l. 338. **ἄγχι παραστὰς**, because Telemachus (sup. 133) had bidden him to let no one else hear his tidings.

l. 339. Join **οἱ** with **μυθήσασθαι**, 'to tell her.'

l. 341. **ἕρκεα** is used for the out-door premises enclosed by the yard-wall, and so is nearly identical with *αὐλή*, as in Od. 20. 164; 21. 238. The sentence here has the form of a prothysteron; but **μέγαρον** comes in the emphatic place, as being more closely connected with the delivery of his message.

l. 342. **ἀκάχοντο**, cp. *ἤκαχε*, Od. 15. 356, and Od. 13. 286.

κατήφησαν (*κατηφέω*, fr. *κατηφὴς*), 'were ashamed.' Probably **κατηφὴς** is from *κατὰ-φάος*, meaning, 'with downcast eyes.'

l. 343. See sup. 165.

l. 344. **ἑδριόωντο**, § 18. 2, (*ἑδριάομαι*).

l. 347. **ὁδὸς ἥδε**, in apposition to *μέγα ἔργον*. [ἔ]**φαμεν**, 'we said,' or rather, 'we thought,' 'that it would never come to pass for him.'

l. 348. **ἐρύσσομεν** and **ἀγείρομεν**, § 3. 4. Join **ἐς-ἀγείρομεν**, 'let us gather into it sea-men as rowers.'

l. 350. **κείνοις**, sc. the crew who had been stationed with their ship in the sound between Same and Ithaca, to intercept Telemachus; and whom he had now eluded. This is the ship mentioned in the next line (**νῆα**).

l. 352. **στρεφθεὶς**, as he turned round from his place,' where he was sitting, there he saw the ship already in the harbour.

l. 353. **στέλλοντας**, construed *ad sensum* with **νῆα**, but actually with *τοὺς ἐν νηῒ* implied in it.

l. 354. **ἡδὺ δ' ἄρ'**, 'he burst into a peal of merry laughter and spake.'

l. 355. **οἵδε γὰρ**, 'for here are our men within harbour.'

l. 358. **οἱ δ'**, sc. 'Eurymachus, Amphinomus, and the suitors who had gathered round them.'

l. 361. **αὐτοὶ**, sc. the suitors, went 'by themselves' to this council.

l. 362. **μετα-ίζειν**, 'to sit among them.'

l. 366. **αἰὲν ἐπασσύτεροι**, 'ever closer and closer.' As time went on, the suitors became more and more anxious and watchful, and kept posting their sentinels nearer and nearer together. We have the form *ἀσσοτέρω* in Od. 17. 572, the *υ* in **ἐπασσύτεροι** is a characteristic of Aeolic dialect.

l. 367. **ἄσαμεν** (usually *ἀέσαμεν*, as Od. 3. 151, as also *ἄεσαν*, 15. 188), 'we rested through the night.'

l. 370. **τέως μὲν**, 'meanwhile.'

l. 372. **ἧμας**, only here with this form and scansion, § 15. 1, (*a*). **Τηλεμάχῳ** is in apposition to the foregoing **οἱ**, as *οἱ .. ποιμένι λαῶν*, Od. 20. 106.

l. 373. **τάδε ἔργα**, 'this business of ours;' sc. the wooing and winning of Penelope.

l. 375. **λαοὶ δ' οὐκέτι**, 'the people no longer entirely show us favour.' They had made common cause with the suitors hitherto, or, at any rate, had not checked them. Now, the cruel treachery of the suitors against Telemachus is beginning to enlist the popular sympathy once more on the side of the family of Odysseus. In the phrase **ἐπὶ..ἦρα φέρουσιν** it is better (although later writers made *ἐπίηρα* one word) to join **ἐπὶ** with **φέροντες**, or to take **ἐπὶ** adverbially. **ἦρα** may be (vide Buttm. Lexil. s. v.) an accus. from a nom. *ἦρ*=*χάρις*, or an accus. plur. from an adjective *ἦρος* (*ἄρω*)='pleasant.' Cp. Od. 3. 164; Il. 14. 132.

l. 377. **μεθησέμεναι** (*μεθίημι*), 'will be inactive;' lit. 'will let the chance slip.'

l. 379. **ἐν πᾶσιν**, *coram omnibus*.

l. 381. **μή τι** '[let us be ware] that they work us no evil.'

l. 383. **φθέωμεν** (*φθάνω*, *ἔφθην* conjunct. *φθῶ*), 'let us lose no time in catching him.' In Od. 24. 437 we have *φθέωσι* scanned as two syllables in synizesis; and here the line scans *ἀλλᾶ* | *φθεωμε̄ν ἔ* | *λόντες*.

l. 386. **ἠδ' ὅς τις**=*ἠδὲ τούτῳ ὅς τις ὀπυίοι αὐτήν*.

l. 387. **βόλεσθε** (Epic form of *βούλεσθε*, cp. Lat. *vol-o*), 'but if you prefer.' The form *ἐβόλοντο* occurs in Od. 1. 234, and *βόλεται* in *Il. 11. 319*.

l. 390. **ἐνθάδε**, 'here;' sc. in this palace of Odysseus. **ἐκ μεγάροιο ἕκαστος**, 'each one from his own house.'

l. 392. **μόρσιμος**, 'her appointed lord;' sc. ordained by fate.

l. 393. **ἀκήν**. See on Od. 13. 1.

l. 401. **δεινὸν** is here predicative and **κτείνειν** is the infin. of epexegesis, 'the stock of a royal house is terrible to kill;' **δεινὸν** being drawn into grammatical concord with **γένος**. More naturally it would be construed alone, and *γένος* taken as the object to **κτείνειν**. But in support of our construction cp. Od. 17. 347, *αἰδὼς δ' οὐκ ἀγαθὴ . . παρεῖναι.*

l. 403. **θέμιστες**, here = 'oracles,' as in h. Apoll. 391, *ἀγγελέουσι θέμιστας | Φοίβου Απόλλωνος.*

l. 406. **ἐπιήνδανε** = *ἐφήνδανε* (*ἐφανδάνω*).

l. 410. **φανῆναι**, i. e. 'to show herself.'

l. 411. **ὄλεθρον**, sc. the threatened destruction.

l. 412. **Μέδων**. In Od. 4. 677 Medon is represented as informing Penelope of the original ambuscade against Telemachus. In Od. 22. 357 foll. he is represented as having been spared when the suitors were slain. See also Od. 24. 439 foll.

l. 413. **μέγαρόνδε**, 'to the hall:' she does not actually enter it, but stands at the door-post.

l. 416. **κρήδεμνα**. This was probably a broad piece of lawn tied round the head, while a band or lappet hung down on either side, which could be drawn across to veil the eyes or cheeks. Cp. Il. 3. 141, *αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν | ὥρμᾶτ' ἐκ θαλάμοιο.*

l. 417. **ἐνένιπεν** (*ἐνίπτω*).

l. 418. **καὶ δέ σέ φασιν**, 'and yet they say that thou.' His high repute stands in hideous contrast to his actual villainy.

l. 419. **μεθ' ὁμήλικας**, means 'among thy compeers;' the signification of the preposition seeming to be the same as in its Epic use with the dative. Probably it implies that the person or thing so compared is 'brought up to' and 'added to the list,' and then the comparison becomes evident. Cp. *μετὰ πληθὺν*, Il. 2. 143; *μετὰ πάντας ἔπλεν ἄριστος*, Il. 9. 54.

l. 420. **ἔησθα**, § 23. 4, (*d*), 'yet all the while thou wast not such.'

l. 422. **ἱκέτας**. The plural puts the fact generally. The special application is that Telemachus is really in the position of *ἱκέτης* through his youth and weakness.

l. 423. **ἀλλήλοισιν**, 'against one another.' The expression is quite general, so that we must supply some such word as *ἀνθρώπους* to form the subject to **ῥάπτειν**. But **ἀλλήλοισιν** also suggests the duty of 'reciprocity,' as illustrated by the following story and its application. **δσίη**, properly a fem. adj. as *ὑγρὴ*, Od. 1. 97; *ἴση*, 9. 42, but it is used as an abstract noun.

l. 425. **ὑποδδείσας**, § 8. 2 (root *δϝι*). It would seem that Eupeithes, the father of Antinous of Ithaca, had taken part in a raid of the Taphians against the Thesprotians who were allied (*ἄρθμοι*) with the Ithacensians. Upon this the Ithacensians were indignant, and sought to take vengeance on him, so that Eupeithes was glad enough to find shelter and protection at the court of Odysseus.

l. 429. Join **κατὰ-φαγέειν** and take **ζωὴν** as in Od. 14. 96.

l. 430. **ἔσχεθεν**, 'kept them back.'

l. 431. **ἄτιμον** seems here to follow the simple meaning of *τιμή*, viz. 'price,' = *νήποινον*, 'without paying for it.' This is better than taking it as equivalent to *ἀτιμηθέντα*.

l. 432. **ἀποκτείνεις**, 'seekest to murder,' 'art even now murdering.'

l. 437. **οὐκ ἔσθ'**, 'that man lives not, nor ever will live, nor can ever be born, who,' etc. Nearly the same words occur in Od. 6. 201. Cp. Plato, Republ. 6. 492, *οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδ' οὖν μὴ γένηται*. See further Od. 18. 79.

l. 439. **δερκομένοιο**, like the phrase *ὁρᾶν φάος ἠελίοιο* or the later *ζῶν καὶ βλέπων*. **ἐμέθεν**, § 15. 1, (*a*).

l. 441. **δουρὶ**, § 11. 7, (*b*).

l. 443. **ἐφεσσάμενος**, 'having set me,' (s. v. **ἐφεῖσα**).

l. 445. **τῷ**, 'therefore.'

l. 446. **οὐδέ τι**. The negative goes closely with **τρομέεσθαι**.

l. 447. **θεόθεν δ'**, 'but [death] coming from the gods it is not possible to escape.'

l. 448. **τῷ δ' ἤρτυεν**, 'while he himself was plotting death for him.' Antinous preserves consistently the type of the most brutal of the suitors. Cp. Od. 4. 660; 18. 43; 22. 15 foll. Eurymachus is fair-spoken and treacherous. See Od. 1. 399; 2. 177; 22. 69 foll.

l. 452. At this point the scene is resumed from sup. 320.

l. 453. **οἱ δ' ἄρα**, 'just while they were making ready supper, standing up to their work.'

l. 459. **μηδὲ φρεσὶν**, 'and should not be on his guard in his heart' (*ἐρύομαι*). The negative parallel to **ἔλθοι ἀπαγγέλλων**.

l. 461. **κλέος**, 'news.'

l. 463. **εἰρύαται**, § 17. 4, 'are on the watch for me;' used with a sort of ironical allusion to its common meaning of 'keep,' 'protect;' cp. Od. 23. 82. **αὖθ[ι]**, 'yonder;' sc. in the *λόχος*.

l. 465. **ἔμελέν μοι . . καταβλώσκοντα**. See on Od. 15. 240.

l. 467. **ἀπονέεσθαι**. For a word of similar quantity at the end of a hexameter cp. *ἀποπέσῃσι*, Od. 24. 7; *ἀγοράασθε*, Il. 2. 337. The technical name in prosody for such a line is *λαγαρός*.

l. 468. **ὠμήρησε**, 'there joined me.'

l. 472. **ἦα**, § 23. 4, (*d*).

l. 474. **ἀμφιγύοισιν**, properly means 'with limbs at both sides.'

As epithet of ἔγχος it seems to mean 'with double point;' viz. the spear head, and the spike at the butt end (*σαυρωτήρ*).

l. 475. **τοὺς**, 'I thought they were the men, though I do not know.' Cp. Od. 23. 116.

l. 477. **ἰδών**. Notice the *constructio ad sensum*. **ἀλέεινε**, sc. not wishing Eumaeus to see the intimate relation between him and their guest.

l. 481. **δῶρον**. Cp. Ov. Fasti, 3. 185, '*placidi carpebant munera somni.*'

BOOK XVII.

l. 4. **ἀρήρει** goes directly with **οἱ**, so that **παλάμηφιν** (§ 12. 1) is added as a closer local definition.

l. 6. **ἦ τοι μὲν ἐγὼν** is contrasted with **ἀτάρ σοι**, inf. l. 9.

l. 10. **τὸν ξεῖνον**, 'this our guest.'

l. 11. **δώσει δὲ**, 'and whosoever is willing shall give to him.'

l. 12. **ἐμὲ δ' οὔ πως**, 'but it is not possible that I, with my heart full of sorrows, should maintain all the men in the world.' Others take **ἀνέχεσθαι** in the more common sense of 'enduring,' 'having to put up with;' as Od. 7. 32, *οὐ γὰρ ξείνους οἵδε* (sc. the Phaeacians) *μάλ' ἀνθρώπους* **ἀνέχονται**. This assumed churlishness on the part of Telemachus would serve to conceal any suspected intimacy between him and his guest.

l. 14. **ἄλγιον**, 'it will be all the worse for him.'

l. 15. **ἦν γὰρ ἐμοὶ φίλ'**. Here, as in Od. 16. 401, **φίλα** appears in agreement with **ἀληθέα**, 'the truth is ever pleasant to me, to tell.' Cp. Il. 1. 107, *αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι*: Il. 4. 345, *φίλ' ὀπταλέα κρέα ἔδμεναι.*

l. 18. **βέλτερον**, i.e. 'his chance of alms is better.'

l. 20. **οὐ γὰρ ἐπὶ**, 'for I am not of an age to bide in the homestead, so as to have in everything to mind a master that lays tasks on me.' **ὥς τε** is very rare in Homer with this force; cp. Il. 9. 42, *εἰ δὲ καὶ αὐτῷ θυμὸς ἐπέσσυται ὥς τε νεέσθαι.*

l. 22. **ἔρχευ**, 'go thy way.'

l. 23. **θερέω**, Epic form of *θερῶ*, subjunct. of aor. pass. *ἐθέρην*, from *θέρω*, 'to warm.' The gen. **πυρὸς**, 'at the fire,' may be 'local,' or, more likely, 'partitive,' on the analogy of *λούεσθαι ποταμοῖο*, Il. 6. 508; cp. ib. 331. **ἀλέη** is the sun's warmth connected etymologically with *σέλας* and Lat. *sol*. See inf. 191; we may gather that the period of the year was at least verging towards autumn.

l. 24. **αἰνῶς γὰρ**, 'for terribly sorry are these garments that I am wearing.'

l. 25. **φάτ'** (i.e. *φατὲ*), 'ye say.'

l. 26. **διὰ σταθμοῖο**, 'passed right through.' This is merely another way of saying 'quitted;' but the point of view is not the same; in the words **διὰ .. βεβήκει** we see the whole passage through the place, that ends in quitting it.

l. 29. **στῆσε.** As the entrance of Telemachus into the *μέγαρον* is not given till the next line, it follows that the spear-rack (which may have been a fluted pillar with a band to keep the spears upright when slipped into the flutings) was either in the *αἴθουσα* or the *πρόθυρον*.

l. 32. **καστορνῦσα**, § 7, s. v. *καταστορνῦμι* (*στορέννυμι*), 'as she was spreading.'

l. 33. **δακρύσασα**, 'bursting into tears;' the aorist participle expressing, as always, a new feature in the narrative.

l. 35. **κύνεον.** The servants kiss their young master's head and shoulders. Penelope kisses him (l. 39) on the face; cp. Od. 21. 224; 22. 499.

l. 37. Penelope is compared to Artemis for her queenly stature; to Aphrodite for her beauty.

l. 39 = Od. 16. 15.

ll. 40–42 = Od. 16. 22–24.

l. 43. **μετὰ πατρὸς ἀκουὴν**, 'to get tidings of your father.'

l. 44. **ὅπως ἤντησας**, 'how thou didst get sight of him' (*ἀντᾶν*). Almost the same lines occur in Od. 3. 97; 4. 327.

l. 46. **μή μοι γόον ὄρνυθι.** The coldness of Telemachus is intentional, and is the carrying out of his father's bidding in Od. 16. 303. **φυγόντι περ** seems used here rather with a causal than a concessive force, 'seeing that I have escaped;' see sup. 23.

l. 49. This verse is wanting in the best MSS. and seems to be interpolated here from Od. 4. 751. It does not reappear, as one might otherwise expect, after l. 58.

l. 51. **ἄντιτα**, according to the Schol. on Il. 24. 213, syncopated for *ἀντίτιτα*, according to others for *ἀνάτιτα*, 'if haply Zeus will accomplish acts of requital,' i.e. 'will wreak vengeance on them.'

l. 53. **ξεῖνον** refers to Theoclymenus; **κεῖθεν**, to Pylos.

l. 55. **ἠνώγεᾱ**, § 21. 2. The bidding to Peiraeus is given in Od. 15. 539 foll.

l. 57. **ἄπτερος ἔπλετο** (*πέλομαι*), 'stayed wingless,' i.e. sank down into it and rested there; the verse recurs in Od. 19. 29; 21. 386; 22. 398. This seems a better and simpler explanation than that of some modern commentators; '*huic vero non evolans erat sermo*,' meaning, that no word, no *ἔπος πτερόεν*, escaped her lips.

l. 62. **ἀργοὶ**, 'swift.' Another reading is *κύνες πόδας ἀργοί*.

l. 64. **θηεῦντο** points to the existence of a pres. *θηέομαι*, parallel with the common form *θεάομαι*.

l. 66. **βυσσοδόμευον**, we expect the participle here, to match *ἀγο-*

ρεύοντες, but we may comp. Od. 11. 82, 83, *ἥμεθ' ἐγὼ μὲν ἄνευθεν ἐφ' αἵματι φάσγανον ἴσχων, | εἴδωλον δ' ἐτέρωθεν ἑταίρου πολλ' ἀγόρευεν*, where a later reading gives *ἀγορεῦον*.

l. 68. **ἀλλ' ἵνα**, 'but where,' taken up by **ἔνθα** inf. 70. Mentor and Halitherses are mentioned in Od. 2 as friendly to Telemachus. A certain Antiphos is named in Od. 2. 19, who is, however, not identical with the Antiphos here.

l. 72. **οὐδ' ἄρα ἔτῖ δὴν**, 'nor did he for long keep aloof from the stranger, but [went and] stood by him.' **τράπετο**, lit. 'did not turn himself;' in combination with **ἑκὰς** = *aversabatur*.

l. 76. **δῶρα**. These presents had been stored away in the house of Clytius, father of Peiraeus, Od. 16. 327.

l. 78. **οὐ γάρ τ' ἴδμεν**, 'since we know not . . . therefore I wish.' So we express it in our idiom, but in Homer the clause expressing the reason is sometimes not introduced with a relatival conjunction, like *ἐπεὶ* = 'since;' but with a demonstratival, *γάρ*, as though the order of the clauses was inverted—'I wish . . . *for* we know not.' See Od. 19. 350. It may be doubted in some of these passages whether *γάρ* be the authentic reading, or not rather *τ' ἄρ*. In an uncial MS. the difference between Τ and Γ is very slight. He says, 'we know not how the doings here will turn out,' leaving **τάδε ἔργα** as a vague expression, equally applicable to the schemes of the suitors, and the enterprise of Odysseus and Telemachus.

l. 81. **αὐτὸν ἔχοντά σε**, 'Rather would I that thou shouldest have them in possession and enjoy them, than any one of these.' **ἐπαυρέμεν** = *ἐπαυρεῖν* (*ἐπαυρίσκω*).

l. 83. **φέρειν**, with imperatival force.

l. 91. See Od. 15. 135 foll.

l. 96. **ἀντίον**, sc. opposite Telemachus and his guest. The **σταθμὸς** near which Penelope sat belonged to the door leading from the *μέγαρον* to the women's apartments.

l. 101. **ἦ τοι ἐγών**. The main point comes in with the words **οὐδέ μοι ἔτλης**. The words that precede may be read either as an expression of resignation—'I shall have to go to the loneliness of my widowed chamber, as I can gain no tidings from you'—or, with somewhat more of a tone of pettishness,—'I shall go and lie down, as you will not talk to me!' The former is more dignified; the latter more natural.

l. 109. **ᾠχόμεθ'**, sc. I and my crew of men from Ithaca.

l. 112. **ἐλθόντα**, 'having lately come back after long lapse of time from other parts.' The same combination is given somewhat more graphically in Od. 16. 18, where **χρόνιον** is represented by *δεκάτῳ ἐνιαυτῷ*, and **ἄλλοθεν** by *ἐξ ἀπίης γαίης*.

l. 113. **υἱάσι**, § 11. 7, (*c*).

l. 114. **αὐτάρ**. The order of the words is **αὐτὰρ ἔφασκεν οὔ ποτ'**

ἀκοῦσαί τευ ἐπιχθονίων (*from* any mortal) **Ὀδυσσῆος ταλασίφρονος** (*about* Odysseus). With **ζωοῦ οὐδὲ θανόντος** cp. *χείματος οὐδὲ θέρευς*, Od. 7. 118. where *οὐδὲ* must be supplied to the first part of the clause. Others throw the emphasis on **οὐδὲ θανόντες** and render, 'as living *and not* dead.'

l. 117. **ἵπποισι καὶ ἅρμασι**, a true instrumental dat. and not equivalent to **σὺν ἵπποισι**. So in Od. 4. 8.

l. 121. **ὅττευ**, § 15. 4. **χρηίζων**, 'in desire for what.'

ll. 124–141 = Od. 4. 333–350. The simile is remarkable for having several points of comparison. The 'fawns' represent the suitors: the 'thicket' is the house of Odysseus. The 'lion' is Odysseus himself. Notice how the hypothetical mood [**ἐξερέῃσι**] passes into the indicative [**εἰσήλυθεν, ἐφῆκεν**], as the picture becomes realised in the poet's mind.

l. 130. **ἀμφοτέροισι** includes the dam and her fawns, as representing *both* divisions of the family. Cp. Virg. Aen. 1. 458, 'Atridas Priamumque et saevum *ambobus* Achillen.' The difficulty of this interpretation is that the parents of the suitors seem to be brought into the simile; so that it may be better to take **ἀμφοτέροισι** of the 'pair of fawns;' as Eustathius says *διδυματόκον ὑποτίθησιν ἔλαφον*.

l. 134. **Φιλομηλείδῃ**. The story went that Philomeleides, king of Lesbos, challenged to combat all who touched at his shores; and that he did so challenge the Achaeans on their homeward voyage, but found his match in Odysseus. **ἐξ ἔριδος**, 'in a match.'

l. 136. **τοῖος ἐὼν** resumes the same words from sup. 133. 'O that in such strength Odysseus might come among the suitors; all of them would find speedy doom and would rue their wooing.'

l. 139. **παρακλιδὸν** adds a closer description to **παρὲξ**, 'I won't give you some different answer off the point and shirking your question, nor will I mislead you;' i. e. he will neither withhold the truth, nor tell him what is false.

l. 140. **ἀλλὰ τὰ μὲν .. τῶν οὐδὲν**, i. e. *quae vero senex mihi narravit, ex iis nihil celabo.* The **ἅλιος γέρων** is Proteus.

ll. 143–146 = Od. 4. 534–560. Calypso, daughter of Atlas, lived in the distant island of Ogygia. Odysseus was wrecked upon the island, and was detained there by the goddess for more than seven years. Od. 1. 50, 52, etc.

l. 148. **ταῦτα τελευτήσας.** This is startlingly abrupt. What did he accomplish? If the line is genuine, we must call it a very condensed way of describing his long visit at Sparta.

l. 153. **ὅ γ'**. Probably Menelaus, who knew something about the fate of Odysseus, but **οὐ σάφα**. Others take **ὅ γε** to mean Telemachus; but this would rather be expressed by **ὅδε**.

ll. 155, 156 = Od. 14. 158, 159.

l. 158. **ἕρπων** does not seem to mean more than the simplest contrast to **ἥμενος**, 'sitting still or moving about,' (cp. Od. 18. 131), and not necessarily, as Eustath., **κρύφα** *βαδίζων*.

l. 160. **οἷον** gives the reason for his assurance, 'seeing how clear an omen I noted.'

ll. 163–165 = Od. 15. 536–538.

l. 162. The reading in the text is that of Aristarchus (the common reading is *ὅθι περ πάρος ὕβριν ἔχεσκον*), 'showing insolence, even where they did aforetime,' sc. in turning the premises of Odysseus into a place of amusement.

l. 171. **οἳ δ' ἤγαγον**, as we should say, 'brought in by those men who used to do so of old;' the words merely meaning that there were regularly appointed servants for this duty.

l. 172. **καὶ τότε δή**, here begins the apodosis.

l. 174. **κοῦροι**, 'gallants.'

l. 176. **οὐ μὲν γάρ τι**, 'for truly 'tis no bad thing to take one's dinner at the right time.'

l. 177. **ἀνστάντες**, for most of them were sitting as spectators at the sports.

l. 180. **ἱέρευον**, cp. Od. 14. 28.

l. 183. **ὠτρύνοντ'**, 'were hasting.'

l. 184. **τοῖσι δέ**. See on Od. 13. 374.

l. 185. **ἐπεὶ ἆρ**, the apodosis to this protasis really begins with l. 190.

l. 186. **ἐγώ γε**. With emphasis. Though Telemachus wishes you to be brought to the town, '*I* had rather that you should bide behind on the spot as the keeper of the homestead.'

l. 190. **ἴομεν**, § 23. 3. **μέμβλωκε μάλιστα**, 'is far sped.'

l. 191. **ποτὶ ἕσπερα**, 'towards eventide,' accus. plur. from adject. *ἕσπερος*, used substantively. **ῥίγιον**, 'colder.'

l. 193 = Od. 16. 136.

l. 196. **σκηρίπτεσθαι**, 'for me to lean on.' **οὐδὸς** is the Ionic form, only found here, of *ὁδός*. The subject to **φατ[έ]** is 'ye, the herdsmen.'

l. 198 = Od. 13. 348.

l. 199. **θυμαρὲς**, 'to his liking.'

l. 200. **βώτορες**. These are mentioned in Od. 14. 26, and we may add Mesaulios, ib. 449.

l. 201. **ῥύατ[ο]** for *ἔρρυντο* or *ἐρύοντο* (*ῥύομαι*). So Soph. O. R. 1352, *ἔρρυτο*, 'guarded.'

l. 206. **τυκτήν**, 'fair-wrought,' with stone-basin, and plantation of trees. A similar expression is **ποίησε**, in next line. Ithacus is the eponymous hero of the island; Neritus of the principal mountain in it. The name of Polyctor occurs in Od. 18. 299; 22. 243.

l. 211. **ἐπιρρέζεσκον** (*ἐπιρρέζω*), 'made their offerings.'

l. 212. **Μελανθεύς**, elsewhere called **Μελάνθιος** (cp. Od. 21. 175 foll.;

22. 135 foll. 472 foll.) was the brother of **Μελανθώ**, the waiting-maid of Penelope (cp. Od. 18. 321; 19. 60 foll.; 22. 421 foll.). They were the children of Dolios, the loyal steward of Laertes; and their baseness is in singular contrast to their father's worth (Od. 24. 222). We may suppose that the goats which Melantheus was bringing to the palace were ordered specially, and so were distinct from the ordinary number sent in every day. Cp. Od. 14. 105.

l. 215. **ὀνόμαζεν** is remarkable here, as no name, or even direct personal address follows. Similar uses are quoted from Il. 14. 218; Od. 5. 181; 10. 319; 21. 248. The words **ἔκπαγλον καὶ ἀεικὲς** are adverbial to **νείκεσσεν**, the phrase **ἔπος τ'.. ὀνόμαζεν** being parenthetical.

l. 217. **νῦν μὲν δή**, 'here in very truth is scoundrel leading scoundrel; how constantly doth God bring like to like!' It is noticed that this is almost the only place in Greek poetry (with the exception of Sophocles, Euripides, and Attic comedy), in which **ὡς** is used with the meaning of *ἐς* or *πρός*. The force of **τὸν, τὸν**, repeated is to contrast *one* of like character with *another*.

l. 219. **μολοβρὸς** may be compounded of *μολ* (*μέλας*) and *βορ* (*βιβρώσκω*) = 'dirt-eating,' i.e. 'glutton.' Curt. divides it as **μολ-οβρός** (*ὀβρίκαλον*), and renders, 'dirty pig.'

l. 220. **δαιτῶν** from nom. *δαίτη*, not *δαίς*.

l. 221. **ὃς πολλῇς**, 'who will stand at full many a door-post and rub his shoulders:' he is represented as hanging about the doorway, importunate and unsatisfied, 'asking for scraps, not for swords or caldrons,' which were among the regular gifts bestowed on heroes.

l. 224. **φορῆναι** = *φορεῖν*, § 17. 5. **θαλλὸν** is 'fodder.'

l. 225. **καί κεν.** Here begins the apodosis to **τόν γ' εἴ μοι**, 'verily with drinking whey he would grow a stout thigh.'

l. 228. **ἄναλτον**, 'insatiate;' from root *ἀλ*, as in Latin *al-o*.

l. 231. **πολλά οἱ.** Melantheus means to say that if he sets foot in the hall, many stools, flung at him by the suitors, will fly about his head, or will break themselves against his thin and staring ribs; but he throws the two sentences into one, and makes the ribs the active agent in breaking the stools, as though they served for hammer rather than anvil. 'Many a stool [as it flies] about his head from the hands of the men, his ribs will smash, as he is pelted about the house.' There is no need to alter the reading of the MSS., but some write *πλευρὰ*, *πλευρά γ'* or *πλευρί*, as accus. plur. so as to enable **σφέλα** to stand as subject and not object to **ἀποτρίψουσι**.

l. 233. **ἔνθορεν** (*ἐνθρώσκω*), lit. 'leaped at him with his heel on the hip,' i.e. kicked him on the hip.

l. 235. **ἔμενε**, sc. Odysseus. **μερμήριξε.** Most modern commentators consider that the two alternatives that suggested themselves to Odysseus were (1) should he slay him? (2) should he spare him? so that

the clauses introduced by ἠὲ . . ἢ are merely subdivisions of (1). A parallel to this is found in Il. 10. 503–506. But really, no second alternative presents itself to Odysseus at the moment: the only point to be decided is 'whether having rushed upon him' he should slay him 'with his staff,' or by 'lifting him up and dashing his head to the ground.' Actually, he did neither, but ἐπετόλμησε. It is difficult to fix the meaning of ἀμφουδίς. Perhaps it is '*off* the ground,' in contrast to πρὸς γῆν. Or ἀμφουδὶς may be only a form of *ἀμφίς*. Cp. *ἄμυδις*.

l. 238. τὸν δὲ, sc. Μελάνθιον.

l. 241. ὕμμ[ι] (§ 15. 1, (*b*), μηρία ἐπὶ-ἔκηε, 'burnt thigh bones in your honour on the altar.' δημῷ. See Od. 14. 427 foll.

l. 243. ὡς ἔλθοι, the explanation of the ἐέλδωρ. Others put a full stop at ἐέλδωρ and take ὡς ἔλθοι as = *utinam veniat*.

l. 244. ἀγλαΐας, 'sauciness,' see inf. 310, where the word means rather 'brave show.'

l. 245. φορέεις may be a metaphor from a garment; 'which thou hast about thee.'

l. 246. αὐτὰρ is put, in parataxis, as an adversative clause: we should render by some such word as 'while.'

l. 247. αἰπόλος αἰγῶν. For the pleonasm cp. *βοῶν ἐπιβουκόλος*. Od. 3. 422.

l. 248. ὀλοφώια εἰδώς. See Od. 13. 296.

l. 250. ἄλφοι, 'that he might win me much wealth;' sc. by being sold as a slave. The optative is used after ἄξω, as expressing merely a possible case suggested to his mind.

l. 253. ὡς, i. e. 'as surely as.'

l. 255. αὐτὰρ ὁ, sc. Μελάνθιος, in antithesis to τοὺς μέν.

l. 258. τῷ παρὰ . . θέσαν, 'at his side the servants that were at work set a portion of meat.' Melanthius appears here to have been treated with the same honour as one of the suitors. Eurymachus was the paramour of his sister Melantho, Od. 18. 325.

l. 261. περὶ-ἤλυθε. See on Od. 16. 6.

l. 262. Join ἀνα-βάλλετο (*ἀναβάλλομαι*), 'was striking up a prelude for his singing.' So of the lyre in Pindar, Pyth. 1. 6, *ὅταν φροιμίων* ἀμβολὰς *τεύχῃς*. In Theocr. 4. 31, *ἀνακρούεσθαι* is used in the same sense. It is the playing of a few chords to start the *Recitative*.

l. 263. αὐτὰρ ὁ, sc. Odysseus.

l. 264. ἦ μάλα δὴ τάδε, 'in sooth this (τάδε) is the fine palace of Odysseus.'

l. 266. ἐξ *ἑτέρων*, 'one building joins on to another;' we must not say 'rise behind the other' as though it were a *pile* of buildings: he is rather thinking of their extent. ἐπήσκηται (*ἐπασκέω*).

l. 267. εὐερκέες, 'secure;' others read εὐεργέες.

l. 270. κνίσῃ ἀνήνοθεν, 'the steam is mounting up.' Aristarchus

read ἐνήνοθεν, 'is spreading therein,' sc. ἐν δώμασι. To whatever verbs we refer these forms of perfects, we may take for granted that one expresses the force of ἀνὰ and the other of ἐν.

l. 273. ἐπεὶ οὐδὲ, 'since in other matters too thou art not witless.'

l. 274. ὅπως ἔσται, 'how our behaviour here shall be.'

l. 276. δύσεο, imperat. aor. § 20. 3.

l. 283. πληγέων . βολάων (§ 9. 5), take up βάλῃ and ἐλάσῃ, l. 279.

l. 285. μετὰ καὶ τόδε, 'let this too come into the list of them.' The grammatical order of the words gives way to the favourite usage of bringing contrasted words into immediate juxtaposition, cp. Od. 5. 155, παρ' οὐκ ἐθέλων ἐθελούσῃ.

l. 286. ἀποκρύψαι, 'to keep down' or 'ignore.' There is something drily humorous in the strength of the epithet applied to the 'caitiff belly, which is called κακοεργὸς in Od. 18. 54.

l. 289. δυσμενέεσσι. The word is emphatic, as suggesting raids, cattle-lifting, and plunder generally.

l. 291. Join ἀν-ἔσχεν (ἄνεσχε), 'raised up.'

l. 293. οὐδ' ἀπόνητο, see Od. 16. 120. πάρος δὲ, 'but ere that,' i. e. before he could have any pleasure in him.

l. 294. πάροιθεν, 'of yore,' in contrast to δὴ τότε in l. 296. ἀγίνεσκον (ἀγινέω), *ducere solebant.*

l. 296. ἀπόθεστος, 'loathed;' according to Curtius from ἀπὸ and θέσσασθαι (q. v.), 'to desire;' others refer to ἀπὸ, τίθημι, 'set aside.'

l. 297. οἱ, sc. 'for him,' Argus, to lie on.

l. 298. ὄφρ' ἂν ἄγοιεν, 'till they might cart it away, to manure the king's demesne.'

l. 300. κυνοραιστῆων, 'ticks,' 'lice;' a word modelled on the form of θυμοραιστής. Here ἐνίπλειος is an Epic form of ἔμπλεος.

l. 302. οὔατα κάββαλεν (κατέβαλεν), 'he dropped his ears.' In sup. 291 Argus, when he first hears the footstep of the new comers, pricks up his ears, but recognising his master, he lets them fall, as he assumes a gentle and loving look. Cp. Hor Od. 2. 13. 33, 'carminibus stupens | demittit atras belua centiceps | aures.'

l. 304. νόσφιν ἰδών. He cannot go up to the dog, for fear of betraying himself.

l. 306. θαῦμα, predicatively with κεῖται, 'lies here, a wonder to us,' i. e. 'makes us wonder to see him lying here.'

l. 308. ἔσκε, § 23. 4 (*e*), 'whether he was swift in running in addition to this beauty, or whether he was merely such as are pet-dogs, whom princes keep for sake of brave show.' This translation couples the clauses with the relative 'whom;' in the Homeric syntax the clauses are merely set side by side, without any subordination of one to the other.

l. 312. καὶ λίην, 'ay, indeed, this is the dog of a man that has died

far away.' This punctuation makes the sentence simpler and more pointed. Most edd. put no stop at **θανόντος**, and make the order of the words *καὶ λίην αἶψά κε θηήσαιο* (315).. *εἰ ἀνδρός γε κύων.. τοιόσδ' εἴη.. οἷον, κ.τ.λ.*, but this seems far too artificial in the mouth of Eumaeus.

l. 316. **οὐ μὲν γάρ τι**, 'for never, in the depths of the thick wood, did any beast escape him, that he was pursuing, for he was most clever in following their track.' With **ἴχνεσι περιῃδῆ** (*περίοιδα*) cp. Od. 3. 23, *μύθοισι πεπείρημαι*.

l. 318. **ἄλλοθι πάτρης**, 'far from his land,' seems a curious combination, as if compounded of *ἄλλοθι γαίης*, Od. 2. 131, and *τηλόθι πάτρης*, Od. 2. 365.

l. 320. **ἐπικρατέωσιν**, see on Od. 14. 60.

l. 321. **ἥμισυ γάρ**. This sentiment, which denies to slaves any high sense of duty, is quoted by Plato (Laws, 6. 777), in the form *ἥμισυ γάρ τε νόου ἀπαμείρεται εὐ. Ζ.* | *ἀνδρῶν οὗς ἂν δὴ*, etc.

l. 323. Join **κατὰ-ἕλησιν**, in tmesis, as *κατὰ-ἔλαβεν*, inf. 327.

l. 327. **αὐτίκ' ἰδόντ'**, 'directly he had seen.'

l. 330. **νεῦσ' ἐπὶ οἱ καλέσας**, 'he beckoned and called him to him.' It would be more naturally written *ἐπὶ οἱ ἐκάλεσε νεύσας*. See inf. 342.

παπτήνας, 'having looked about for one, he took a stool that was set there.' It is possible that **κείμενον** refers to a *low* seat, but *κεῖσθαι* really is used as a passive of *τιθέναι*. It was now unoccupied, the carver only 'used to sit on it when portioning the meats.'

l. 334. **ἀντίον**, sc. *Τηλεμάχου*.

l. 335. **ἀείρας** is parallel to **ἑλὼν**, and **ἐτίθει** = 'served to him.'

l. 336. **ἐδύσετο**, § 20. 3, 'entered.'

l. 339. **μελίνου**. In sup. 30 we have *λάινος οὐδός*, which refers to the actual entrance of the *μέγαρον*. 'The threshold of ash' was just inside the outer door, and Odysseus takes that position as a mark of humility.

l. 341. The **στάθμη** is a string, that the workman rubbed with chalk, and having drawn it tight, lifted it between his finger and thumb and let it fly back again upon the wood, so as to trace a straight line: 'he had straightened it to the line.'

l. 343. **οὖλον**, § 3. 2.

l. 344. **ὅς οἱ χεῖρες**, 'as much as his hands could hold, as he grasped it.' **ὡς** (which takes its accent from the enclitic **οἱ**) is here equivalent to *ὅσον*: cp. Od. 16. 208, *τοῖον ὅπως ἐθέλει*.

l. 345. **αὐτὸν** is emphatic, 'bid him himself to beg of every single one' (**μάλα πάντας**).

l. 347. **οὐκ ἀγαθή**, the personal construction, where we might expect *ἀγαθόν*, see on sup. 15, 'shame is no good comrade for a needy man;' cp. inf. 578.

l. 350. **διδοῖ**, § 23. 1, (*a*).

l. 354. **εἶναι.. γένοιτο**. For the use of the infinitive in the expression

of a wish see Od. 7. 311 foll.; 24. 376 foll., in both after αἴ γάρ. In μοι we may see a double meaning, (1) 'as I fain would have it;' or (2) more directly with Τηλέμαχον, almost meaning, 'my son T.'

l. 358. ἥσθιε δ' ἕως ὅ τ' ἀοιδὸς, 'he ate, whilst the bard,' etc. There seems to be something wrong about the collocation of the words. It is usual to take ἕως ὅ τε as equivalent to ἕως τ' ὁ. Others write ἕως ὅτ', meaning 'so long as.' The simplest emendation is to write for ἕως, εἷος, § 3. 6.

l. 360. μνηστῆρες δ'. It seems much better to make the apodosis begin here, and to put only a comma after ἀοιδός. Most edd. put a full stop, so as to make the apodosis begin with ὁ δ' ἐπαύετο. But the similar passage in Od. 20. 56 foll. may be quoted as giving weight the other way. The parallelism of the tenses however in the two passages is not exact.

l. 364. ἀλλ' οὐδ' ὥς, 'but notwithstanding' (i. e. though some righteous might be found there), 'she was not minded to deliver any one of them from destruction.' See Od. 18. 155. The common construction with ἀπαλέξω is τί τινος, to ward off something from somebody, Il. 22. 348.

l. 365. ἐνδέξια, *dextrorsum;* because it suggested a good omen. See Od. 21. 141 foll.

l. 367. ἐθάμβεον, probably at his sudden appearance among them: they had not noticed him as he sat at the door.

l. 372. Join ἡγεμόνευέ οἱ, 'was guide to him.'

l. 373. γένος, accus. 'in lineage.'

l. 375. ὦ ἀρίγνωτε, to be scanned as four syllables, the $\overline{\omega\alpha}$ forming one syllable by synizesis, as ἦ οὐχ in the next line.

l. 378. ἦ ὄνοσαι, 'dost thou make light of it that these men eat up thy lord's substance, gathering together here, and so thou hast bidden this fellow besides to the house?' This is reading προτὶ (= πρὸς, sc. τὰ δώματα). The Schol. prefers the reading ποθι, but it is rather ποθεν than ποθι that is wanted. Antinous was not far from telling the truth, if we substitute μνηστῆρες for ἀλήμονες.

l. 382. τίς γὰρ δὴ, 'why, whoever goeth up and biddeth of his own accord a stranger from elsewhere; anyone else, that is, save one of those who are public craftsmen,' etc. In Od. 19. 135 the κήρυκες are added to the list of δημιοεργοί. They are men working on their own account, not the retainers of noble houses.

l. 386. οὗτοι γὰρ ... βροτῶν, 'these are the beings who are the bidden guests, from one end of the world to the other.'

l. 387. τρύξοντά ἑ αὐτὸν, 'to waste the host's own substance.'

l. 388. περὶ πάντων, 'beyond all.'

l. 397. ἦ μεν καλὰ, 'fine care in sooth thou takest for me as a father for his son.' The whole sentence is ironical, and the word πατὴρ alludes to Antinous' wish to become step-father to Telemachus.

l. 398. **τὸν ξεῖνον** is object to **δίεσθαι.**

l. 399. **ἀναγκαίῳ,** 'peremptory.'

l. 400. **οὔ τοι φθονέω,** sc. *δόμεναί σέ οἱ ἐλόντα.*

l. 401. **ἄζευ τό γε,** 'be thus shy.' For a similar adverbial accus. cp. *μή μοι τόδε χώεο,* Od. 5. 215; 23. 213; *κοτεσσαμένη τό γε,* Il. 14. 191. See inf. 444, *τόδ' ἵκω.* Notice the Greek idiom with **ἄλλον,** 'nor any of the servants *either,*' cp. Od. 2. 411, *μήτηρ δ' ἐμὴ οὔ τι πέπυσται, | οὐδ' ἄλλαι δμωαί.*

l. 402. **οἵ,** sc. *εἰσί.*

l. 404. **πολὺ βούλεαι,** 'thou wouldst far rather.'

l. 407. **εἴ οἱ τόσσον,** 'if all the suitors should treat him to as much, the house might well keep him at a distance for three months.' **ὀρέξειαν** has the double meaning of handing him alms, and hurling the footstool at him: similarly **ἐρύκοι** may mean either to satisfy him and to keep him from the doors, or to drive him away disabled.

l. 409. **ὑπέφηνε τραπέζης,** 'let it peep out from under the table.'

l. 411. **οἱ δ' ἄλλοι,** in strong contrast to Antinous, cp. sup. 367.

l. 412. **τάχα δὴ καὶ ἔμελλεν,** 'a moment more, and Odysseus was just about to taste of the present from the Achaean princes, making his way back to the threshold.' He had nearly gone the round of the suitors, whom we may suppose to be sitting along the wall, and was just ending with Antinous, before he went back to his place. **προικὸς** (*προῖξ*), only used in this case in Homer, cp. Od. 13. 15.

l. 417. Join **λώιον σίτου,** 'a better portion of food.'

l. 418. **κλείω** (*κλέω*) is here the present conjunctive with *κε,* equivalent to the use in Attic of the optat. with *ἄν,* cp. Od. 1. 396, *τῶν κέν τις τόδ' ἔχῃσιν,* 10. 507, *τὴν δέ κέ τοι πνοιὴ Βορέαο φέρῃσιν.*

l. 420. **δόσκον,** § 17. 6.

l. 421. **τοίῳ, ὁποῖος.** It seems better to remove the comma after **ἀλήτῃ,** and insert it after **τοίῳ,** 'I often made presents to a vagrant such as you see now, whatever sort he might be, and whatever he might come wanting.' This throws an emphasis on **τοίῳ,** the other punctuation treats it merely as preparing for **ὁποῖος.** For **ἕοι** cp. § 23. 4 (*a*).

l. 423. **οἷσίν τ' εὖ ζώουσι,** 'by means of which men live well.'

ll. 427–441 = Od. 14. 258–272.

l. 442. **ἐς Κύπρον,** 'for Cyprus,' 'to take to Cyprus.'

l. 444. **τόδ' ἵκω,** cp. sup. 401.

l. 447. **οὕτως,** 'yonder,' with a wave of the arm directing him where to go.

l. 448. **πικρὴν Αἴγυπτον,** 'lest thou come to an Egypt and a Cyprus that shall cost thee dear,' sc. as a slave. This sneering allusion to the story implies that Antinous does not believe much of it.

l. 451. **οὐδ' ἐλεητύς,** 'nor feel any remorse in lavishing from other men's goods, since each man has plenty at his hand.'

l. 452. **ἀλλοτρίων** goes with **χαρίσασθαι** as *παρεόντων* in the common phrase *χαριζομένη παρεόντων* or *προικὸς* in Od. 13. 15.

l. 453. **ἀναχωρήσας**, in obedience to the command in sup. 447.

l. 454. **οὐκ ἄρα σοί γ'**, 'so then thou hadst no wit to match thy fair form.' **ἐπὶ**, properly, 'beside,' 'beyond,' 'in addition to.'

l. 455. **ἐπιστάτῃ** is used in a peculiar sense for 'suppliant.' As *ἱκέτης* gets this meaning from being the noun from *ἱκνέομαι*, 'the man who comes to you;' so **ἐπιστάτης** is he who comes up and stands at your side. Antinous is so selfish that 'out of his own house he would not give a grain of salt to a suppliant.'

l. 456. **ἀλλοτρίοισι**, 'though thou art sitting at a feast of what is not thine own,' so that mere selfishness, apart from natural churlishness, would not have made him refuse an alms.

l. 457. **πολλὰ** is here predicative, 'though it is all here in abundance.'

l. 458. **κηρόθι**, § 13. 2, (*a*), 'at heart;' **μᾶλλον** points to a hatred that has grown in intensity.

l. 459. **ὑπόδρα**, probably from *ὑπὸ* and root *δαρ*, or *δρα*, seen in *δέρκεσθαι*, *ἔδρακον*, 'sternly,' i. e. looking under a lowering brow.

l. 460. **καλὰ**, adverbial, means 'comfortably;' as we say, 'with a whole skin.'

l. 463. **πρυμνότατον κατὰ νῶτον**, 'on the extremest part of the back;' i. e. 'just where the back ends,' passing into the shoulder and neck.

l. 471. **μαχειόμενος**, a lengthened form of *μαχόμενος*. A corresponding form (with *metathesis quantitatis*, § 3. 6) is *μαχεούμενος*, Od. 24. 113.

l. 472. **βλήεται**, 2 aor. mid. conjunct. *βάλλω*=*βλήηται*, 'gets struck down.'

l. 473. **αὐτὰρ ἔμ'**. His argument is that a blow got in war or open quarrel is accepted and easily endured. The hardship is, to have been treated thus by Antinous for playing the beggar, which nothing but starvation would have driven him to. See sup. 286.

l. 476. **τέλος θανάτοιο** (as in Od. 5. 326; cp. 9. 5,) does not mean the 'end,' in the sense of 'termination,' but rather in that of 'consummation' or 'realisation.' So *τέλος γάμοιο*, Od. 20. 74. Similarly *τελέσαι* may mean 'to bring to perfection,' as *ἦμαρ τέλεσ' Ἠώς*, Od. 5. 390. We might have expected that Antinous would have been stung to fiercer anger; but the comparative mildness of his next words shows either that he felt his own unfairness, or that he was startled by the stranger's appeal to heaven.

l. 479. **οἷ' ἀγορεύεις**, 'seeing what your words are like.'

l. 480. **πάντα**, probably masc. sing. See on Od. 16. 21.

l. 483. **οὐ μὲν κάλ'**, ''twas not seemly that thou didst pelt.'

l. 484. **οὐλόμεν[ε]**, sc. *Ἀντίνοε*.

εἰ δή πού τις. No apodosis actually given to this protasis; but it is

easily suggested by reading the words with an aposiopesis; or, more simply still, by referring back to the similar clause in sup. 475, where an apodosis follows. But lest the word **ἐπουράνιος** should seem to withdraw the power of the God to too great a distance, he goes on, 'yea more, Gods in the likeness of strangers from other lands, taking what form they please, roam through cities, etc., and who knows but that this stranger may be one of them?'

l. 488. **ὁ δ'**, sc. Antinous; not, as Eustath., Odysseus.

l. 489. **ἄεξε**, 'felt it swell,' 'let it swell.' Probably **πένθος** goes closely with **βλημένου**, 'sorrow for the man that was stricken,' as Il. 4. 417, *μέγα πένθος Ἀχαιῶν δηωθέντων*, but the position of the genitive to the sentence shows already a tendency towards the 'absolute' construction. The middle aor. part. **βλήμενος** here has a passive sense, as *οὐτάμενος*, *φθίμενος*, etc.

l. 494. **αὐτόν σε**, 'thee thyself,' sc. Antinous.

l. 496. **τέλος**, 'accomplishment.' The name of Eurynome appears here for the first time; in the earlier books we hear only of Eurycleia; but cp. Od. 18. 169; 19. 96; 23. 154, 289.

l. 500. **κηρὶ ἔοικε.** To say that 'a man seems like death,' is to say that he is like the most horrible of all things to you: cp. Il. 3. 454 *ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ*, and Od. 14. 156.

ll. 501–504. It appears that Aristarchus rejected these lines, on the ground that Penelope had no means of knowing these details. This will depend upon the meaning we choose to give to **ἤκουσε**, sup. 492. Penelope does not utter these words by way of *information* to Eurynome, who knew as much as her mistress. She is simply 'stating the case,' in a short form, so as to bring out the singular cruelty of Antinous.

l. 504. **πρυμνὸν**, 'at its lowest part;' cp. sup. 463.

l. 507. **ἐπὶ οἷ καλέσασα**, sup. 330.

l. 509. **προσπτύξομαι**, § 3. 4. Cp. Od. 3. 22, *πῶς τ' ἄρ' ἴω, πῶς τ' ἄρ' προσπτύξομαι αὐτόν*; showing that **τι** here is adverbial = 'ut *paululum* illum alloquar.'

l. 513. **εἰ γάρ τοι**, 'would that these Achaean princes here would hold their peace! Such stories he has to tell, well might thy heart within thee be charmed!' **οἷα** is interpreted by the Schol. as an exclamation (*θαυμαστικῶς*), but it is really a relatival clause (such as would be introduced in Latin by *qui*) giving the reason of the succeeding clause. See Od. 14. 392.

l. 512. **τρεῖς γὰρ δή μιν**, 'for I kept him for three nights.' **νύκτας** is put in the important place, because the *night's lodging* is the important part of hospitality. The first day and night end with Od. 14. 457; the second day extends from Od. 15. 301 to ib. 494, at which point the third day begins, lasting to Od. 16. 481.

l. 516. **πρῶτον ἔμ' ἵκετο**, explained by inf. 573.

l. 517. **κακότητα** depends on **ἀγορεύων.**

l. 518. Notice **ἀνὴρ**, with the force of *τις*, followed by the indefinite plural **μεμάασιν.** Join **θεῶν ἐξ** with **δεδαὼς**, comparing Od. 22. 347. With the scansion of **ἀείδῃ** cp. *ἐπεὶ δὴ τὸ πρῶτον*, as the beginning of a line, Od. 4. 13.

l. 522. **φησὶ δ'.** Nothing of the kind is said in Od. 14. 199–359; but cp. Od. 19. 178–185, etc. The discrepancy has been variously accounted for, some regarding it as pointing to corruption or interpolation in the text, others seeing in it a good-natured invention of Eumaeus.

l. 524 = sup. 444.

l. 525. **προπροκυλινδόμενος**, 'roaming ever on and on.' **στεῦται**, 'he protests that he has heard.' This verb is elsewhere found with the infin. of the future, but here appropriately with the aorist, as it is a statement of what has taken place.

l. 527. **πολλὰ δ' ἄγει**, 'and he [Odysseus] is bringing,' as though a sudden quotation of the stranger's words.

l. 529. **ἀντίον**, sc. *ἐμοῦ*, 'face to face with me.'

l. 530. **θύρῃσι**, may be illustrated by Od. 1. 107, *πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον.*

l. 533. **τὰ μέν τ'**, 'those things their servants are eating, while they (the masters),' etc.

ll. 534–538 = Od. 2. 55–59. **εἰς ἡμέτερον**, sc. *δῶμα.*

l. 535. **ὅις**, § 11. 5.

l. 537. **τὰ δὲ πολλὰ**, 'our wealth is squandered largely,' see sup. 457, and cp. Od. 22. 272. **ἔπ'** = *ἔπεστι*, 'no man is left.'

l. 538. **ἔσκεν**, § 17. 6.

l. 541. **ἔπταρεν** (*πταίρω*). Sneezing was reckoned as a lucky omen, Theocr. 7. 96, *Σιμιχίδᾳ μὲν Ἔρωτες ἐπέπταρον.* Throughout this scene it is taken for granted that Penelope hears all that goes on in the *μέγαρον.*

l. 544. **ὧδε**, 'so,' explained by a gesture of haste, or by her pointing to a seat at her side.

l. 546. **ἀτελὴς**, 'unaccomplished.'

l. 547. **ἀλύξει**, the reading of the Harl. MS. instead of the common *ἀλύξοι*, which would be a solitary instance in Homer of the optat. fut. with *κε.*

l. 555. **πεπαθυίῃ.** Here **κέλεται** seems used with a double construction, with the ordinary personal accus. *ἑ* ('bids her ask some question'), and with the dative of the particip. which possibly follows more directly on **θυμὸς** than on **κέλεται.** The form **πεπαθυῖα** is analogous to *τεθαλυῖα, μεμακυῖα*, but it implies an indicative *πέπηθα*, not *πέπονθα.*

l. 563. **ὑποδείδι[α]**, 'I feel a little fear of.'

l. 565. **σιδήρεον.** See Od. 15. 329.

l. 566. **καὶ γὰρ**, 'for even now, when, as I was passing down the palace-hall having done no harm at all, that man smote me and made me the prey of pain, neither Telemachus kept him off nor anyone else.'

l. 567. With **ὀδύνησιν ἔδωκεν** cp. Od. 19. 167.

l. 571. **νόστιμον ἦμαρ** must be taken as the close object of *εἰρέσθω*, as in *φυλακὰς δ' ἃς εἴρεαι*, Il. 10. 416, 'ask of the chances of return in the matter of her husband.'

l. 572. **καθίσασα**, 'when she has set me.'

l. 576. **τοῦτ' ἐνόησεν**, sc. to refuse my invitation.

l. 577. **ἐξαίσιον** is probably here an adverb, = 'out of measure;' but as *ἐξαίσιος* is used as an epithet of *ἀρή*, Il. 15. 598, so here it may be the epithet of *τινα*, = some unrighteous man.

l. 578. **αἰδοῖος**, 'shame-faced;' **κακὸς** must be taken as predicative; see sup. 347.

l. 580. **μυθεῖται**, sc. *ἀλήτης*.

l. 586. **οὐκ ἄφρων**, 'no fool's thoughts are those of the stranger, be he who he may.' Certainly with this reading we should expect a conjunctive mood, and not **εἴη**, for which several edd. write *εἴῃ* as a form of the conjunctive of *εἰμί*, which should rather be *ἦῃ*. The reading *ὥς περ ἂν εἴῃ*, 'however it might turn out,' has to support it the words of the Schol. *ὥσπερ ἂν ἀποβαίῃ*.

l. 587. **ὧδε** is adverbial to **ὑβρίζοντες**.

l. 590. **διεπέφραδε** (*διαφράζω*), § 16. 2.

l. 593. **κεῖνα**, 'my duties yonder,' in contrast to **ἐνθάδε** in the next line.

l. 595. **σάω**, see on Od. 13. 230.

l. 599. **δειελιήσας** (*δειελιάω*) is rendered by some 'having waited for the evening.' But most commentators see in it an allusion to an extra-meal, between *δεῖπνον* and *δόρπον*, answering to our tea-time. Against this it may be urged that in Homeric times no such meal was known, though certainly it is spoken of by Callimachus, s. v. *δειελίη*.

But as the departure of Eumaeus was somewhat sudden, and would make him miss his supper at the palace, we may, on comparing ll. 602, 603, be content to accept the second alternative.

l. 600. **ἱερήια**. See Od. 20. 163.

BOOK XVIII.

l. 1. Join **ἐπὶ–ἦλθε**, 'up came;' i. e. appeared on the scene. **πανδήμιος**, 'a beggar of the town.' This seems to mean a professional beggar, who had the run of the town, as the next words show. He was not *ἀλήτης* or *ἀλήμων* as Odysseus.

l. 2. **μετὰ δ' ἔπρεπε**, 'and he was renowned among all men for his

ravenous appetite in ceaselessly eating and drinking.' The two infinitives explain the sense in which **γαστέρι** is used.

l. 3. **ἀζηχὲς** = *ἀ-διεχὲς*, from *διέχειν*, *intermittere*.

ἶς . . . βίη. It is hard to see any difference between these words. Perhaps **ἶς** (*ἶνες*) means 'muscle,' and **βίη** 'vigour' in using it.

l. 5. **πότνια.** The ancient critics took so much exception to a beggar's mother being called **πότνια**, that we find suggested as a variant *τὸ γὰρ θέτο οἵ ποτε μήτηρ*. But **πότνια** is merely a standing epithet, with no more special meaning in each case than such a phrase as 'the good man of the house.' Or it may have a tone of irony.

l. 6. **Ἶρον**, with intentional allusion to Iris, the messenger of Olympus.

l. 7. **ὅτε . . ἀνώγοι**, the regular use of the optative to denote circumstances recurring with indefinite frequency.

l. 8. **διώκετο.** Notice the force of the tense, 'was fain to drive Odysseus from his own house.'

l. 10. **προθύρου**, here the door-sill at the entrance of the *μέγαρον*. With **ἕλκῃ** (2 pers. conjunct. pass.) **ποδὸς** cp. *ἕλκε ποδοῖιν*, Il. 18. 537.

l. 11. **ἐπιλλίζουσι**, 'give me the wink.' Cp. Hor. Sat. 1. 9. 64, 'nutans . . distorquens oculos ut me eriperet.'

l. 12. **αἰσχύνομαι**, sc. *ἑλκέμεναί σε*.

l. 13. **ἄνα** = *ἀνάστηθι*, 'come! up with thee! lest ere long a quarrel arise between us with fists to boot'—not only with words as heretofore.

l. 16. **οὔτε τινα**, 'nor do I grudge that anyone should take up good store from the board (**ἀνελόντα**) and give thee.' The stress lies on **πολλὰ** emphasized by **καί**.

l. 17. **χείσεται** (*χανδάνω*), 'will hold us both' = (see Od. 17. 344, and cp. Il. 14. 34, *οὐδὲ . . ἔδυνήσατο πάσας | αἰγιαλὸς νῆας χαδέειν*), 'nor is there any need that thou shouldest grudge me what belongs to another.' Cp. Od. 17. 451.

l. 19. **ὄλβον δέ.** The emphasis lies on **θεοί**, as in Od. 6. 188, *Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν*, meaning that 'our condition is no fault of our own.'

l. 21. **αἵματος**, a sort of material genitive. The common construction with *φύρω* is the instrumental dative.

l. 26. **ἐπιτροχάδην**, 'glibly, like some hag at the oven.' A *γρηὺς καμινώ*, in point of chatter and abuse, is the Homeric equivalent for the modern 'washerwoman,' or 'fishwife.'

l. 27. **μητισαίμην**, used here with double accusative, as in Od. 24. 426, *μέγα ἔργον . . . ἐμήσατ' Ἀχαιούς*.

l. 29. **ληιβοτείρης**, lit. 'crop-destroying.' The Schol. says that there was a law among the Cyprians that any landholder who found mischievous swine foraging among his crops had the right to draw their teeth.

l. 30. **ζῶσαι.** So in Il. 11. 15, **Ἀτρείδης ζώννυσθαι ἄνωγεν Ἀργείους.** **ἐπιγνώωσι**, see on Od. 14. 118. **οἵ δε**, sc. the suitors.

l. 33. **πανθυμαδὸν**, 'in high dudgeon,' though others render 'with all their heart.' **ὀκριόωντο**, properly = *exasperabantur* (from **ὄκρις**), 'they waxed furious.'

l. 34. **ξυνέηχ'** (*συνῆκε*), with personal genitive, as in Il. 2. 26, *νῦν δ' ἐμέθεν ξύνες ὦκα.*

l. 37. **οἵην τερπωλὴν**, 'such a sport heaven has brought.'

l. 39. **ξυνελάσσομεν** (*ξυνελάσωμεν*, §§ **3.** 4; **19.** 1), 'let us set them at one another.'

l. 40. **ἀνήιξαν**, 'started up,' sc. from their seats.

l. 44. **γαστέρες αἵδ' αἰγῶν κέατ'**[*αι*], 'yonder are goats' paunches laid at the fire.' These **γαστέρες** are a sort of haggis; the stomach of the goat was used as a sausage-skin to contain the blood and fat.

l. 47. **τάων**, § **14**, 'let him rise and choose whichever one of them he pleases.'

l. 48. **οὐδέ τιν' ἄλλον**, 'nor will we let any other beggar give us his company within these walls to ask an alms.'

l. 53. **ἀρήμενον**, 'afflicted,' is a word of uncertain origin, some referring it to *βαρέω* (*ϝαρέω*), others to *ἀράσσειν*, *ἀραιός*, or *ἀρή*. See Od. 6. 2; 9. 403; 11. 136; Il. 18. 435.

γαστὴρ, cp. Od. 15. 344; 17. 286, 473.

l. 54. **δαμείω**, 2 aor. pass. conjunct. § **22. 2.**

l. 56. **ἐπ' Ἴρῳ ἦρα φέρων**, cp. Od. 16. 375.

l. 57. **τούτῳ**, sc. **Ἴρῳ**, 'for his sake;' 'in his interest.'

l. 58. **ἀπώμνυον.** This is commonly taken to mean 'sware that they would not,' as *ἀπώμοτον*, Soph. Ant. 388. But the force of the **ἀπὸ** need not mean anything more than 'completeness,' 'thoroughness,' so that they 'sware unreservedly,' as in **ἀποθαυμάσαι**, Od. 6. 49.

l. 59. This verse is wanting in various MSS., but is found in Eustath. Most edd. since Wolf have rejected it. It is not indispensable, but its retention presents no difficulty.

l. 62. **τῶν δ' ἄλλων.** Here begins the apodosis to **εἴ σ' ὀτρύνει**, as in Od. 13. 144.

l. 65. **πεπνυμένω.** Telemachus takes for granted that both these princes are 'wise enough' to understand the binding nature of the oath, and that they 'agree thereto' (**ἐπὶ-αἰνεῖτον**).

l. 67. **ζώσατο.** That is, he made a girdle of his rags to gird his loins withal; thus he left his shoulders bare, and his legs from the thigh downward. Cp. Virg. Aen. 5. 421, 'Haec fatus duplicem ex humeris deiecit amictum: | et magnos membrorum artus, magna ossa, lacertosque | exuit: atque ingens media consistit arena.' **φάνεν δέ οἱ**, § **22.** 1, 'showed bare for him.'

l. 70. **μέλε' ἤλδανε**, 'filled out his limbs.' Od. 24. 368.

l. 72 = Od. 13. 167.

l. 73. **Ἶρος Ἄιρος.** Perhaps we may say, 'Irus, all dis-Irused.' This agrees with the interpretation of the Schol. *ὁ μηκέτι ἐσόμενος Ἶρος, ἀλλὰ τεθνηξόμενος.* The closest parallel is *νᾶες ἄναες*, Aesch. Pers. 680, where the Schol. has *αἱ μηκέτι νῆες· ἀπώλοντο γάρ.* The rendering 'unhappy Irus!' and the parallels *Κακοῖλιον*, *Δύσπαρις*, are not quite to the point. **ἐπίσπαστον**, 'self-sought,' more lit., 'drawn down on his own head.'

l. 75. **κακῶς ὠρίνετο**, 'his heart was sore troubled.'

l. 79. **νῦν μὲν μήτ' εἴης**, 'now wouldest that thou wert neither living, nor hadst ever been born.'

βουγάιε seems to mean 'lubber;' the emphatic part of the word being *βου-* (*βοῦς*), a prefix implying coarse overgrowth, as in *βούπαις*, *βούλιμος*. Cp. our use of 'horse-laugh,' 'bull-neck,' etc. The termination *-γαιος* may be referred to *γέγαα*; but if we connect it with *γαίω*, the whole meaning of the word would be 'loud braggart.'

l. 85. **Ἔχετον.** We need not follow the Scholiast and attempt to make a historical king of Epirus out of this name. He is only a sort of typical tyrant and gaoler (*ὃς ἔχει*), and **ἤπειρος** means in the most general sense the main-land of Greece; though probably here with allusion to some place on the coast opposite Ithaca.

l. 86. **ῥῖνα.** See Od. 22. 475. This punishment of mutilation and castration is alluded to in Il. 21. 455; 23. 21. **δάσασθαι**, 'to tear.'

l. 88. **τῷ δ' ἔτι μᾶλλον.** Far more frequent than the use of the ethical dative in such a phrase, is the construction with the personal accusative, followed by an epexegetical accusative of the thing. The dative occurs in Il. 8. 452, *σφῶιν δὲ πρίν περ τρόμος ἔλλαβε φαίδιμα γυῖα.*

l. 89. **ἄναγον**, sc. *δρηστῆρες*, 'they brought him out.' **τὼ δ' ἄμφω**, sc. Irus and Odysseus. Cp. the account of the fight in Virg. Aen. 5. 426, 'Constitit in digitos extemplo arrectus uterque, | bracchiaque ad superas interritus extulit auras.'

l. 92. **ἦκ[α]**, 'lightly,' with a blow hard enough to fell him, but not to kill him.'

l. 93 = Od. 15. 204.

l. 94. **ἐπιφρασσαίατ'[ο]**, §§ 19. 1; 17. 4, 'might not recognise him' to be no beggar, but a mighty hero.

l. 95. **ἀνασχομένω .. ὁ μὲν .. ὁ δέ.** For a similar nominative plural particip. followed by a distribution of the subject cp. Od. 19. 230; 24. 483. For the meaning of **ἀνασχομένω** see on Od. 14. 425; different from *χεῖρας ἀν.* inf. 100.

l. 97. **ἔθλασεν εἴσω**, 'crushed inwards.'

l. 98. **μακὼν** (s. v. *μηκάομαι*), Od. 19. 454. Here used with a sort of comic effect, as it is the cry of a beast rather than of a man.

l. 100. **γέλῳ ἔκθανον**, 'were like to die of laughter.' **γέλῳ** may be a syncopated form of *γέλωτι*, or the regular dative from an Aeolic nom. *γέλος*. Cp. *ἔρῳ*, inf. 212.

l. 101. **διὲκ προθύροιο.** Odysseus dragged him through the porch of the *μέγαρον*, down the whole length of the *αὐλή*, to the door of the colonnade close by the outer gateway, and there propped him up against the courtyard wall, putting his staff in his hand.

l. 106. **εἶναι**, with the force of an imperative.

l. 107. **ἐπαύρῃ.** This is commonly taken as 2 pers. sing. 2 aor. mid. conjunct. and so interpreted by the Schol. *εὕρῃς*, 'lest thou win for thyself some sorer ill.' But the middle voice is constantly followed in Homer by the gen. case, as in Il. 13. 733, *τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι*. It is therefore better to take **ἐπαύρῃ** as 3 pers. sing. 2 aor. act. conjunct., and **κακὸν** as subject; 'lest some sorer evil come upon thee,' as *μή τις χρόα χαλκῷ ἐπαύρῃ*, Il. 13. 649.

ll. 108, 109 = Od. 17. 197, 198. Odysseus had stripped himself for the fight.

l. 110. **τοὶ δὲ**, the suitors, who had followed Odysseus into the courtyard. **ἴσαν**, § 23. 3.

ll. 112, 113 = Od. 14. 53, 54 with a change in the latter half of the second line.

l. 114. **ὃς τοῦτον**, 'in that thou hast stopped yon fellow, that insatiate beggar.' **τοῦτον** is used with a gesture, pointing to the defeated Irus, and **τὸν ἄναλτον** is a further description of **τοῦτον**.

ll. 115, 116. Some of the ancient critics rejected these two lines, as an inappropriate repetition of sup. 84, 85.

l. 117. **κλεηδόνι.** The 'good omen' lay in the *unconscious* wish expressed by the suitors, ll. 112, 113, for the success of Odysseus' plans.

l. 121. **δέπαϊ δειδίσκετο**, 'pledged him with a golden cup.' See on Od. 15. 150.

l. 126. **τοίου** resumes *πεπνυμένος*, 'for thou art the son of a father of that sort.'

l. 128. **ἐπητῇ**, see Od. 13. 332.

l. 130. **οὐδὲν ἀκιδνότερον.** We find an almost identical idea in Il. 17. 446; only that there it is said that nothing that breathes and moves is 'more sorrowful' than man; here, nothing is 'frailer.'

l. 132. **οὐ μὲν γάρ ποτε**, 'for he thinks, as long as the gods give him prosperity and his limbs lightly move, that he shall never suffer' any evil in the days to come. **ὀρώρῃ**, perf. conjunct. *ὄρνυμι*.

l. 135. **καὶ τὰ φέρει.** Here begins the apodosis, 'even this he bears with enduring heart, though sore against his will, for the mind of mortals is of the selfsame sort as the fortune which Zeus bringeth upon them.' **ἦμαρ** is the daily condition of life (cp. *δούλιον ἦμαρ*), which colours men's characters: when it is prosperous, they are proud; when

unfortunate, they are humble. Cicero's translation, quoted by August. de Civit. Dei, 5. 8, is 'Tales sunt hominum mentes qualis pater ipse | Jupiter auctiferas lustravit lumine terras.' Join ἐπ'-ἄγῃσι, the form of sentence is equivalent to *τοῖος.. οἷόν ἐστιν ἦμαρ ὃ ἐπάγῃσι.*

l. 138. ἔμελλον, 'I was destined to be;' but he spoiled his own good fortune by his recklessness and violence.

l. 139. εἴκων. See on Od. 13. 143.

l. 142. ἀλλ' ὅ γε σιγῇ, 'but let him in meekness take the gifts of the gods, whatsoever they bestow.'

l. 143. οἵ' ὁρόω. Here οἷα takes up and illustrates ἀθεμίστιος from l. 141.

l. 147. ὑπεξαγάγοι, 'may heaven withdraw thee.' νοστήσειε is assimilated in mood to ὑπεξαγάγοι and ἀντιάσειας, the conjunctive would be more regular.

l. 149. διακρινέεσθαι, 'will part;' i. e. after the decision of the fight.

l. 150. μέλαθρον, 'come beneath his own roof-tree.'

l. 152. κοσμήτορι, sc. Amphinomus; the expression seems hardly suitable to the person. It is used in the Iliad of the Dioscuri and the Atreidae.

l. 154. ὄσσετο κακὸν, 'boded evil.' The tragic nature of Amphinomus' fate is enhanced by the fact that he had some redeeming qualities, and that the warning of Odysseus had given him a chance of salvation, 'but Athena brought even him into the bonds, that he should be violently struck down beneath the hand and the spear of Telemachus.' See on Od. 17. 364.

l. 158. τῇ δ' ἄρ'. We should rather expect the line to have run ἡ δ' ἄρ' .. Ἀθήνη, but, as Athena had been mentioned before, the line begins emphatically with τῇ δ' to prepare for the introduction of Penelope's name.

l. 160. πετάσειε (*πετάννυμι*) perhaps means '*inflame* their passion,' from the idea of 'opening out' or 'giving play to.' The Scholl. all concur in some interpretation like this, *θέλξειε, ἐκπλήξειε, ἀναστήσειε πρὸς ἐπιθυμίαν.* But perhaps it means 'enlarge their heart' towards liberality, which rendering retains some characteristic sense of *πετάννυμι.*

l. 163. ἀχρεῖον γελάσασα seems to express some notion like 'breaking into an unmeaning laugh.' Penelope is not really gay, but it is part of the scheme of the goddess that she should appear before the suitors all smiles and allurements, so as to win the costliest presents from them, and to delight and astonish Odysseus and Telemachus by her success. So the Schol. *ἀχρεῖον· ἄκαιρον, μηδένος προκειμένου.*

l. 166. παιδὶ δέ κεν, 'and I would fain speak a word of counsel to my son, which might be for his good, that he company not always with the suitors.' πάντα, adverbial = 'altogether.'

l. 168. ὄπιθεν must mean 'hereafter;' but others take it more physically, as meaning 'at bottom;' 'behind' all these fair words; or 'behind our backs.'

l. 171. φάο, § 23. 5.

l. 173. ἀμφὶ πρόσωπα. Here the preposition exactly refers to *both* cheeks.

l. 174. ἄκριτον αἰεί, 'without stint.'

l. 175. τήλικος, ὄν. Here ὄν takes up τήλικος with the force of *οἷον*, 'for now thy son is full as old as thou didst pray to heaven that thou mightest see him, with beard grown.' ἠρῶ = *ἠράου* from *ἀράομαι*. Others take τήλικος as referring back to Penelope's expressed intention of giving him a word of counsel: 'thy son is even now old enough for that,' sc. to receive thy words—'[that son] whom thou didst pray that thou mightest see with the beard of manhood grown.'

l. 178. μὴ ταῦτα παραύδα, 'seek not to talk me into this, though [thou doest it] in tender love for me.'

l. 183. παρστήετον (*παραστῆτον*), 3 pers. dual 2 aor. conjunct. act. *παρίστημι*, § 23. 1, (*a*).

l. 185. διὲκ μεγάροιο. To fetch these two maidens, Eurynome had to leave Penelope's chamber and to 'cross the hall.'

l. 188. Join κατὰ-ἔχευεν, 'shed over her:' 'suffered to steal over her.'

l. 189. λύθεν, § 22. 1.

l. 191. θησαίατ[ο], § 17. 4, 'might gaze with wonder.' The ordinary form of the optat. would be *θηησαίατο* (Od. 17. 315) from pres. *θηέομαι*, whereas θησαίατο must be referred to a pres. *θάομαι*.

l. 193. ἀμβροσίῳ as an epithet to κάλλεϊ probably means only 'divine,' 'superhuman,' though the use of the words κάθηρεν and χρίεται has made many commentators render, 'a beauty from ambrosia,' regarding κάλλος as a 'cosmetic' or 'beauty-wash,' cp. Il. 14. 170, *ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος | λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ | ἀμβροσίῳ.*

l. 194. ἴῃ χορόν. For this accusative cp. Od. 1. 176, *ἴσαν ἡμέτερον δῶ*, where *ἴσαν* is to be referred to *εἶμι*, not to *οἶδα*. The Χάριτες are the play-fellows and attendants of Aphrodite.

l. 196. πριστοῦ, more accurately, in Od. 8. 404, *νεοπριστοῦ*. Cp. *secto elephanto*, Virg. Aen. 3. 464.

l. 199. φθόγγῳ, rightly interpreted by the Schol. *μετὰ φωνῆς ἐπιοῦσαι*. This accounts for Penelope waking.

l. 200. ἀπομόρξατο. The Schol. says, *ὁ συνήθως οἱ διυπνισθέντες ποιοῦσι*, which suggests our equivalent 'rubbed her eyes.' But perhaps the κάλλος ἀμβρόσιον left some unusual sensation on the face, so that 'rubbed her cheeks' would be quite correct.

l. 201. Join περὶ-ἐκάλυψεν, 'a deep sleep lapped me round.'

l. 203. ὀδυρομένη goes closely with κατὰ θυμὸν, 'that I may no longer by sorrowing in my heart, pine my life away.'

l. 206. κατέβαιν' ὑπερώια. There is no exact analogy to this construction. In Od. 1. 330 we have κλίμακα κατεβήσετο, 'she came down

the stair,' cp. Od. 14. 350; and in Od. 2. 337, *θάλαμον κατεβήσετο*, 'she stepped into the chamber;' but when *καταβαίνειν* means 'to come down from,' the regular construction is with the gen., as *καταβήσεο δίφρου*, Il. 5. 109, or with *ἐκ*, as Od. 24. 205. Here we must accept a 'constructio ad sensum,' *καταβαίνειν* having the general force of 'leaving;' as in Lat. *egredi urbem*, Liv. 1. 29.

l. 212. **τῶν δ' αὐτοῦ**, 'and the limbs of the suitors at once were ready to drop, and they were thrilled with passion in their heart.' **αὐτοῦ**, lit. 'then and there.' **λύτο γούνατα** is a strong phrase intended to express an admiration that was like astonishment and amaze. **ἔρῳ**, see on **γέλῳ** sup. 100.

l. 213. **παραὶ** is adverbial, = 'by her,' **λεχέεσσι** being a local dative.

l. 216. **καὶ μᾶλλον**, 'far better than now didst thou keep wise thoughts working in thine heart.' Cp. Od. 13. 255; 20. 257; Virg. Aen. 2. 62, '*versare* dolos.'

l. 218. **καί κέν τις φαίη** is still in construction with **ὅτε**, 'and when some one, some stranger, might say, as he looked upon thy stature and fair face, that thou wast the son of some prosperous lord.' The **ἀλλότριος φὼς** is supposed to judge only from appearances, and to have no experience of the young man's character.

l. 221. **οἷον δὴ**, 'seeing what sort of a deed this is that hath been done in thy hall, how that thou didst suffer,' etc. **οἷον** gives the reason of the foregoing judgment, and **ὃς** is used in a causal sense. Cp. Il. 2. 274, *νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν, | ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων*.

l. 222. **ἀεικισθήμεναι**, § 22. 1.

l. 223. **πῶς νῦν**, 'pray, how would it be, if our guest while biding in our house should come to a bad end like this, after cruel maltreatment? Surely shame and disgrace among men would wait upon thee!' This seems to be the simplest punctuation, according to which the clause beginning **σοί κ'** is the answer to **πῶς νῦν . . ἀλεγεινῆς**; By **πάθοι τι** she means 'be killed;' but she uses a general expression by way of euphemism.

l. 227. **τὸ μὲν . . σε κεχολῶσθαι**, 'that thou hast been enraged at this.' So Od. 23. 213.

l. 229. **τὰ χέρηα**. The demonstrative **τὰ** is used with *χέρηα*, because he actually means '*these* evil deeds,' that are being done here. Others take **τὰ** here as defining a class, 'those things which are evil,' as *τὸ κρήγυον*, Il. 1. 106. For **χέρηα** (written in some edd. *χέρεια*) see Od. 14. 176.

l. 230. **πεπνυμένα** is almost used predicatively here, 'to plan everything with cleverness.'

l. 231. Join **ἐκ-πλήσσουσι**. There is also an emphasis on **παρήμενοι**,

What he says 'disconcerts' him is the close and constant presence of these malicious suitors.

l. 234. **μνηστήρων ἰότητι.** These are the emphatic words. 'Yet I would have you know that not according to the will of the suitors fell out the fight between Irus and our guest, for he proved the stronger in might.' The reference of **ὅ γε** to **ξείνου** is thus given in the English by arranging the order of the words. In the Greek the emphasis is thrown upon **ξείνου** by **γε**, so that **ὅ γε** is the proper resumption of the principal subject.

l. 238. **λελῦτο**, optat. of perf. pass. of **λύω**, as though for **λελυῖτο**. So inf. 248, *δαινύατο* for *δαιννίατο*, and *δύῃ* inf. 348 for *δυίῃ*, and Od. 20. 286. Similarly *ἐκδῦμεν*, Il. 16. 99, is optative. Others read here **λελῦντο**.

l. 242. **ὅπῃ οἱ νόστος**, 'whither he has to return.'

l. 246. **Ἴασον Ἄργος** includes under this representative name the whole of the Peloponnese. It is called **Ἴασον** because of the *Ἰάονες* its earliest settlers, before the Achaean immigration. Ancient legend invented an eponymous king, Iasus, a son of Argos and Evadne. **Ἀχαϊκὸν Ἄργος**, Od. 3. 251, has the same signification.

l. 247. **πλέονες.** We must either read **εο** as one syllable by synizesis, or adopt the reading **πλεῦνες.**

l. 248. **ἠῶθεν**, 'from to-morrow's dawn.' **δαινύατ'**, sup. 238.

l. 249. **φρένας ἔνδον ἐΐσας**, 'the fair wit within.' See Od. 14. 178. The Schol. refers back to *εἴδός τε μέγεθός τε*, and interprets it here, 'on a par therewith,' *τὰς ἀναλογούσας τῷ σώματι.*

l. 251. **ἀρετὴν**, as in Od. 13. 45.

l. 252. **Ἴλιον εἰσανέβαινον**, 'went on ship-board for Ilion.' So *ἐς Τροίην ἀναβήμεναι*, Od. 1. 210.

l. 253. **ῇεν**, § 23. 3.

l. 254. **ἀμφιπολεύοι**, 'tend this life of mine.' Cp. Od. 24. 244, 257.

l. 257. **λιπὼν κάτα** = *καταλιπὼν*, by anastrophe.

l. 258. **ἐπὶ καρπῷ**, 'catching my right hand at the wrist, he addressed me.' **ἐμὲ** is in construction with **προσηύδα.**

l. 260. **εὖ** seems to be adverbial to **πάντας**, meaning 'quite all;' as *κτήμαθ' ἑλὼν εὖ πάντα*, Il. 3. 72, 93. Others join it with **ἀπονέεσθαι** in the sense of 'happily.'

l. 263. **ἐπιβήτορας**, i. e. 'riders in fleet chariots,' for cavalry formed no part of the army in Homeric times: so we have *ἐξ ἵππων ἀποβάντες* for 'dismounting from the car,' Il. 3. 265; *καθ' ἵππων ἀίξαντε* Il. 6. 232; *ἐφ' ἵππων βάντες ἀερσιπόδων*, Il. 18. 532.

οἵ κε τάχιστα ἔκριναν. The tense is the gnomic aorist, and the addition of **κε** gives a sort of vagueness to the expression, like the force of *που*. Here **κε** might be rendered 'belike.' This interpretation refers **οἵ** to **ἐπιβήτορας**, and regards the clause as giving the view of Odysseus as to the effectiveness of the war-chariot in deciding a battle.

l. 265. **ἀνέσει**, 'will let me come back.' We must be content with accepting this form as an irregular shortening of the ordinary *ἀνήσει* (*ἀνίημι*). Some modern scholars prefer to regard it as a form (still more irregular) of the aorist conjunctive. The change of mood between **ἀνέσει** (as indicative) and **ἁλώω** presents no difficulty. Cp. Od. 16. 261.

l. 267. **μεμνῆσθαι**, with force of imperative, as **γήμασθ'**[*αι*]. Join **κατὰ-λιποῦσα**.

l. 272. **νὺξ δ' ἔσται.** It was the design of Athena that Penelope should fill the suitors with admiration and hope. Therefore the words **νὺξ ἔσται, κ.τ.λ.**, may be supposed to have a double significance. In the ears of the suitors Penelope seems to say 'the night is coming when a loathed marriage shall be the lot of me, the ill-fated woman, whose happiness Zeus has taken away.' But to herself she means, 'it will be the blackness of darkness to me when,' etc. Cp. Od. 20. 362.

l. 274. **τόδ'** prepares for what is coming next. The ground of her vexation is the want of gallantry on the part of her suitors.

l. 275. **οὐχ ἥδε δίκη**, 'this was not the way of suitors in past times.' See Od. 14. 59. There is some uncertainty in the punctuation. Our text places a colon at **τέτυκτο**, making a new clause begin with **οἵ τ' ἀγαθὴν**, taken up at **αὐτοὶ τοί γ'**=*qui ambiant . . illi abducunt.* 'Now those who desire to woo . . they, of their own accord,' etc. Other edd. put only a comma at **τέτυκτο**, and a colon at *ἐρίσωσιν*, making **οἵ τ' . . ἐρίσωσιν** descriptive of **μνηστήρων**.

l. 278. **ἀπάγουσι**, 'bring away,' from their own possessions to the lady's home.

l. 280. **νήποινον**, 'without compensation,' 'without paying for it;' as in Od. 1. 160, 373. Cp. *υἷος ποινὴν Γανυμήδεος*, Il. 5. 265.

l. 282. **οὕνεκα τῶν μὲν**, 'in that she was drawing presents from them, and was touching their feelings with soft words, while the thoughts of her heart were far otherwise.' The last clause is merely put in to show that the softness of her words was false. 'The words of his mouth were smoother than butter, but war was in his heart.' Ps. 55. 21.

l. 286. **δέξασθ'**[*αι*], with force of imperative.

l. 287. **ἀνήνασθαι**, 'for us to refuse,' 'to withhold,' a gift, after your broad hint. It might seem simpler after **δέξασθ'**, to take the words as meaning 'it will not do for you to refuse.' But cp. Od. 4. 649, *αὐτὸς ἑκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος, | ὁππότ' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ | αἰτίζῃ; χαλεπόν κεν ἀνήνασθαι δόσιν εἴη.*

l. 291. **οἰσέμεναι** is taken by some as the future infin. (*φέρω, οἴσω*) by others as the aor., the same form that appears in *οἶσε*, Od. 22. 106, 481; *οἴσετε*, 20. 154.

l. 292. **ἔνεικε**, 'he brought,' sc. ὁ κῆρυξ.

l. 293. **πᾶσαι.** The addition of this word means that there were 'quite' or 'full' twelve: twelve 'all told.' Cp. Od. 19. 578; 22. 424.

l. 294. **κληῖσιν ἐυγνάμπτοις.** The brooch-pins, **περόναι** (*πείρω*), fitted into curved buckles. The **κληὶς** seems to have been the main body of the buckle, often in the shape of a crescent, or segment of a circle; the **περόνη** was the pin that crossed it, the tip of the pin dropping into a groove at one extremity of the segment.

l. 295. **ἠλέκτροισιν,** see on Od. 15. 460. **ἠέλιον ὥς** = *solis instar.*

l. 296. **ἕρματα δύω.** That **ἕρματα** (*σερ, εἴρω*) are ear-rings is settled by Il. 14. 182, where Hera, when attiring herself **ἐν δ' ἄρα ἕρματα ἧκεν ἐυτρήτοισι λοβοῖσι** (ear-lobes). **τρίγληνα,** 'with three drops.' **γλήνη** being properly the 'pupil of the eye,' the meaning here must be analogous; but whether we are to think of the ear-ring as having three golden 'balls,' or three 'pearls,' is quite uncertain. Equally uncertain is **μορόεντα.** The ancient commentators interpreted it 'toilsomely wrought.' Others refer it to root *μαρ*, and render 'bright.' Others to *μέρος*, supposing that it means 'with three drops all separate,' or, perhaps 'fashioned of various parts.'

l. 299. **ἐκ Πεισάνδροιο,** sc. *δόμων.*

l. 300. **ἵσθμιον** is a 'neck-band,' or 'necklet,' fitting round the throat, and not hanging loose like the **ὅρμος.**

l. 305. Join **ἐπὶ-ἐλθεῖν** (as inf. **ἐπὶ-ἦλθεν**), 'waited for evening to come on.'

l. 307. **ἵστασαν,** 'they [the servants] set up their cressets in the hall, that they might give light.' Eustath. interprets **λαμπτῆρες** by **ἐσχάραι** *μετέωροι.* See Od. 19. 63.

l. 310. **δαΐδας,** here 'slips of pine wood;' these would catch the fire at once, and serve to inflame the wooden billets. 'And the handmaids in relays were keeping up the flame.'

l. 314. **πρὸς δώματα,** 'to the rooms, where the queen is.' It is useless to enquire whether Odysseus meant by **δώματα** the *ὑπερῴον*, or *θάλαμος*, or what. He merely uses the most general word, defining it by **ἵν' αἰδοίη βασίλεια.**

l. 315. **τῇ δὲ παρ',** 'and at her side spin your thread.' **πείκετε,** § 3. 2.

l. 319. **νικήσουσι,** 'weary me out.'

l. 321. **Μελανθώ.** See on Od. 17. 212.

l. 323. **ἀθύρματα θυμῷ** include any 'treats' or 'indulgences to please the fancy;' whether in the shape of endearments, or presents, or great liberty. Cp. *μειλίγματα θυμοῦ*, Od. 10. 217.

l. 324. **ἔχε πένθος Πηνελοπείης,** 'felt any sorrow for Penelope.' Od. 24. 423.

l. 325. **μισγέσκετο.** Others of the handmaids were equally shameless, see Od. 22. 444.

l. 327. **φρένας ἐκπεπαταγμένος**, cp. Hor. Sat. 2. 3. 295, *mentem concussa.*

l. 328. **χαλκήιος δόμος**, 'the smithy.' No doubt a welcome refuge to the vagrant poor, because of warmth of the forge. **λέσχη** may be called the 'varlets' gossip-place;' any lounge for idling and talking. Cp. Hesiod, Op. 493, *ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει, | ἥμενον ἐν λέσχῃ.* In later times the **Λέσχαι** were public arcades, or halls in the Greek cities, often adorned with paintings.

ll. 330–332. These verses are in their proper place inf. 390–392. Here they are inappropriate and were rightly rejected by the Alexandrines, especially on the ground of the unsuitability of **θαρσαλέως**, because, as the Schol. says, *ἐνθάδε μηδὲν ἐθρασύνθη.*

l. 333. **ἦ ἀλύεις**, 'art thou beside thyself?' i. e. with joy.

l. 338. **κύον**, perhaps best rendered 'wench' or 'hussy.'

l. 339. **κεῖσε**, 'yonder.' He points to where Telemachus is sitting. Join **διὰ–τάμῃσι.**

By **αὖθι** he means 'on the spot.'

l. 342. **ἀληθέα**, 'that he had said what was true;' viz. that he would keep his word.

l. 343. **φαείνων**, lit. 'giving light;' i. e. keeping up the fire.

l. 344. **ἑστήκειν**, § 21. 2.

l. 345. **γένοντο.** This tense *anticipates* the success of his schemes, as in Od. 12. 231, *ἐδέγμην πρῶτα φανεῖσθαι | Σκύλλην πετραίην, ἥ μοι φερε πῆμ' ἑτάροισιν*, but the *πῆμα* does not take place till ib. 245.

l. 348. **δύη**, see on sup. 238.

l. 350. **γέλω**, instead of the ordinary *γέλωτα*, as in Od. 20. 8, 346.

l. 353. **οὐκ ἀθεεί.** Here Eurymachus' taunt had a meaning he little thought as he uttered it.

l. 354. **ἔμπης.** It is usually said that here and in Od. 19. 37 *ἔμπης* has the rare (though etymologically correct) meaning, 'completely, 'thoroughly.' But it is quite easy to take it as a sort of justification of the strong words Eurymachus had spoken. 'You may doubt whether heaven has sent him here for our good—well! *at any rate* he adds to the illumination of the hall, with the reflection from his bald and shining pate.' **κάκ** = *κατά*, § 7, cp. Od. 13. 431.

l. 356. **ἦ ῥ' ἅμα τε.** The ordinary phrase is **ἦ** [*dixit*] **ῥα καὶ**, or **ἦ καὶ**, not *τε*.

l. 357. **ἀνελοίμην**, as we say, 'if I should take you on.'

l. 358. **ἄρκιος**, 'your wage shall be secure.' Others render 'sufficient,' 'satisfactory.'

l. 359. **λέγων**, 'collecting,' 'gathering.'

ll. 362–364 = Od. 17. 226–228.

l. 366. **εἰ γὰρ**, 'would that we two might have a trial of work.'

l. 367. **μακρὰ** is probably the attributive to **ἤματα** and not predicative; 'when the long days come.'

l. 369. **τοῖον**, 'just such another.'

l. 370. **ἄχρι μάλα**, 'right up till dark;' by adding **ποίη δὲ παρείη** he means to say, 'and that there should be grass left to cut;' *μὴ ἐπιλείποι ὁ θερισμὸς*, Schol.

l. 371. **ἐλαυνέμεν**, 'for driving,' sc. at the plough.

l. 372. **αἴθωνες**, probably 'red,' or 'bright brown;' used of the lion, Il. 10. 24; horse, Il. 2. 839; bull, Il. 16. 488; and eagle, Il. 15. 690. Others understand by it 'fiery,' or 'fierce eyed.'

l. 373. **ἥλικες ἰσοφόροι**, 'of like years and like power,' lit. 'drawing' or 'carrying an equal amount.'

l. 374. **τετράγυον**, here substantival, 'a plot of four acres.'

l. 375. **τῷ κέ μ' ἴδοις**, 'then shouldest thou see me, whether I could cleave a full length of furrow.' The syncopated accusative **ὧλκα**, to which the grammarians give a nom. **ὧλξ**, is an epic form for **αὔλακα**.

l. 380. **γαστέρα**, see sup. 364.

l. 381. **ἀπηνὴς**, 'rude.' A word of most uncertain etymology. It has been referred to *ἀπαίνομαι*, i. e. *ἀπ-αν-ίομαι*, 'to look away,' from root *ἀν* = 'see;' or to the stem *ἠνο* = Skr. *âna*, 'mouth' or 'face,' thus getting a similar meaning. Cp. *προσηνής*.

l. 385. **τὰ θύρετρα**, 'yonder doors, right broad though they are, should seem too narrow for thee as seeking to escape and get out through the porch.'

l. 390. **πολλοῖσι**, this is a sort of answer to Odysseus for calling them, sup. 383, *παύροισι*.

ll. 390–393 = sup. 330–333. Here the first three lines are in proper place; but l. 393 (= 333) seems out of place here, and is absent from several important MSS.

l. 397. **πρόχοος**, the 'jug' or 'can' in which the cup-bearer carried the wine from the mixing-bowl (*κρητὴρ*) to the table. **ὅ γε** takes up **οἰνοχόον**.

l. 402. **τῷ κ' οὔ τι**, 'then would he not have brought among us such a tumult.' It is uncertain whether we should read **μετέθηκε**, on the authority of the Schol., or **μεθέηκε**, which Eustath. supports.

l. 407. **οὐκέτι κεύθετε**. Not to 'hide your meat and drink within your heart,' means 'to publish to the world by your noisy brawling that you have been eating and drinking only too well.'

l. 408. **κατακείετε**, imperative. 'Go home to your beds, as soon as your desire bids you: 'tis not for me to turn any one out.'

l. 410. **ὀδὰξ**, 'with teeth set,' from root *δακ* with *ὁ* prefixed, as in *ὀδάζειν*. **ἐμφύντες χείλεσι**, lit. 'fastening on their lips,' 'biting their lips.'

l. 413. **Νίσσου**, this line, borrowed from Od. 16. 395, is omitted in many MSS.

l. 414. ὦ φίλοι, 'my friends, surely no one of you, after the utterance of so fair a speech, could show anger, attacking [your host] with spiteful words.' δικαίῳ is here substantival.

l. 417. οἳ κατὰ δώματ', sc. εἰσί.

l. 418. ἐπαρξάσθω. The cups are already standing on the board, and the cup-bearer comes round with the πρόχοος, and, as he visits each guest in succession, (this is the force of ἐπὶ in ἐπάρξασθαι, cp. ἐποίχεσθαι, ἐπισταδὸν) he pours 'a first drop' (cp. ἀπαρχαὶ, καταρχαὶ) into his cup, which is then emptied in libation to the gods, after which his cup is filled for ordinary drinking. So we may render, 'let the cup-bearer come round and pour the first drop in our cups, in order that after our libation we may go home to bed . . so Mulius mixed a wassail bowl for them . . and served round to all.' The same phrases occur in Od. 3. 340; 21. 263.

l. 421. μελέμεν, 'to be a care to Telemachus, for to his house he has come as a guest.'

BOOK XIX.

l. 2. σὺν Ἀθήνῃ. The goddess must be supposed to be helping by her inspiration; or, at any rate, if present she was invisible. Athena does not appear visibly before inf. 33, if then.

l. 4. εἴσω, sc. in the θάλαμος, inf. 17.

ll. 5–13 = Od. 16. 286–294, except that in 16. 291 the text runs ἐνὶ φρεσὶ θῆκε Κρονίων.

l. 16. μεγάροισι, here in the most general sense 'in their rooms;' i.e. in the women's apartments, as inf. 30. The θάλαμος, or store-room, was accessible through the side passage (λαύρη), so that it was not necessary to pass through the women's apartments, for the στόμα λαύρης opened into the πρόδομος. (See Plan in note on Od. 22. 126.) κατα-θείομαι, §§ 3. 4; 23. 1, (*b*).

l. 18. κατὰ οἶκον. As we might say 'about the house.' They were lying here and there and were not stored away in one place. ἀμέρδει, 'dims their lustre.'

l. 19. ἐγὼ δέ. A strong instance of 'parataxis.' We must say '*while* I was.'

l. 20. ἵν'[α], 'where.'

l. 22. ἐπιφροσύνας ἀνέλοιο, 'couldest gain wisdom, so as to take thought for thine house.' Similar uses are ἀναιρεῖσθαι νίκην, or εὐδαιμονίαν. The sing. ἐπιφροσύνην occurs in Od. 5. 437.

l. 24. μετοιχομένη, 'accompanying thee.' The fem. gender is used because she is speaking of what is the regular work of maidservants. The variant μετοιχομένῳ would refer to σοι = 'while you go your *rounds*.'

l. 25. **αἴ κεν ἔφαινον**, 'who would have lighted thee.' Cp. Od. 7. 100 foll., *κοῦροι . . φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.*

l. 27. **ξεῖνος ὅδ'**, sc. *φάος οἴσει*, 'for I will never suffer anyone to be idle, who eats of my bread;' lit. 'touches my measure of corn.' The *χοῖνιξ*, containing four *κοτύλαι*, seems to represent the daily allowance for a man. Cp. Herod. 7. 187, *εἰ χοίνικα πυρῶν ἕκαστος τῆς ἡμέρης ἐλάμβανε, καὶ μηδὲν πλέον.* By the addition **καὶ τηλόθεν εἰληλουθὼς** he means, 'no matter who he may be, or where he may have come from.'

l. 30. **μεγάρων**, as in sup. 16.

l. 32. **ὀμφαλοέσσας**, 'studded,' rather with reference to several concentric circles of bosses, than to one large central boss. Cp. Il. 11. 32 foll. *πολυδαίδαλον ἀσπίδα θοῦριν, | καλὴν, ἣν περὶ μὲν κύκλοι δέκα χάλκεοι ἦσαν· | ἐν δέ, οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέροιο | λευκοὶ, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο.*

l. 33. **ὀξυόεντα.** This type of adjectives in *-εις* is (with hardly an exception) derived directly from nouns. To be consistent here we must either suppose the neut. *ὀξὺ* to serve as a noun = 'point;' or, better, we must take *ὀξυόεις* from *ὀξύα* or *ὀξύη*, a sort of beech-tree, from the wood of which spear-shafts were made. So we have *μελίη* for an 'ashen' spear, Il. 19. 390. Cp. Eurip. Heracl. 727, *χειρὶ δ' ἔνθες ὀξύην.*

πάροιθε. Athena walked in front of them; but we need not suppose that she was visible to them. It is of course startling to find her described as lamp in hand; but just as in Il. 2. 446 she is depicted as speeding through the host with her fringed aegis; and as in Il. 15. 307 Apollo marches in front of Hector, carrying his terrible shield—neither of them being visible to human eyes—so is it here. This constitutes the great **θαῦμα** (l. 36), that no fresh lamps are seen, and yet (**ἔμπης**, Od. 18. 354) the walls and rafters seem all ablaze with light.

l. 37. **μεσόδμαι.** A word of most uncertain meaning. For the meaning of **μεσόδμη** in connection with the mast of a ship, see on Od. 15. 289. We can, without inconsistency, transfer this notion to the interior of a house, and understand by the word, 'niches,' or, 'depressions between two pillars or pilasters.' This accords well with the interpretation of Aristarchus, *τὰ μεσόστυλα*, and the more detailed interpretation of the Schol. *τὰ μεταξὺ τῶν κιόνων διαφράγματα.* But we have no means of deciding whether pillars ran all along the walls of the *μέγαρον* to take the ends of the beams, or whether we are to suppose (as most commentators) that there was a sort of gallery supported on pillars at the end of the *μέγαρον*. Anyhow, we may take **μεσόδμαι** as the sunken spaces between pillars, and we may infer from the epithet *καλαὶ* that these 'niches' or 'hollows' had some sort of decoration.

l. 38. **ἔχοντες**, apparently intransitive = 'rising.'

l. 39. **ὡς εἰ πυρὸς αἰθομένοιο.** Gen. absol. 'as though a fire were

burning.' Cp. Il. 22. 149, *ἀμφὶ δὲ καπνὸς | γίγνεται ἐξ αὐτῆς, ὡς εἰ π. αἰθ.*

l. 40. **θεὸς .. οἵ.** Cp. Od. 6. 150, *εἰ μέν τις θεός ἐσσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν.*

l. 43. **δίκη**, cp. Od. 14. 59.

l. 44. **κατάλεξαι**, 1 aor. mid. imperat. 'lay thee down;' sc. 'go to bed.'

l. 45. **ἐρεθίζω**, 'may provoke the curiosity of.' Generally the word means 'irritate;' 'excite.' Perhaps he uses it here in a playful way. It can hardly mean, as some commentators render, 'test;' 'put to proof.'

l. 48. **δαΐδων ὕπο.** For this use of **ὑπὸ** to describe 'accompanying circumstances' cp. *ὑπὸ σάλπιγγος*, Ar. Ach. 1001, etc.

ll. 53, 54 = Od. 17. 36, 37.

l. 55. **κάθεσαν**, sc. *δμωαί.*

l. 56. **δινωτὴν** belongs properly to **ἐλέφαντι**, and only by a zeugma to **ἀργύρῳ.** The epithet refers to the legs and rails being 'rounded' of ivory and 'decorated' with silver. Worsley renders well 'of ivory turned, and silver sheen.'

l. 58. **προσφυέ' ἐξ αὐτῆς**, lit. 'close-growing from it.' The **θρῆνυς** was not a loose hassock, but was part of the framework of the lower portion of the chair. The **κῶας** was probably thrown over the back of the **κλισίη**, to which word **ὅθι** immediately refers, so that the clause **καὶ ὑπὸ .. αὐτῆς** is parenthetical.

l. 60. **ἦλθον.** It it understood that Eurycleia had opened the doors of the women's rooms again, now that the arms had been safely stowed away.

l. 61. **ἀπὸ-ῥρεον**, 'began to clear away.' Cp. *ἀπεκόσμεον ἔντεα δαιτὸς*, Od. 7. 232.

l. 63. **πῦρ**, sc. the red embers and half-burned wood.

l. 64. **θέρεσθαι**, mid. voice, 'for them to warm themselves.'

l. 65. **δεύτερον αὖτις.** Her first offence is described in Od. 18. 321–336.

l. 66. **ἀνιήσεις**, as in Od. 20. 178, 'wilt thou worry [us].'

l. 67. **δινεύων**, 'prowling.'

l. 68. **ὄνησο**, (2 aor. imperat. mid. *ὀνίνημι*), 'get your pleasure out of your feast.' She means: 'think yourself lucky that you have had a meal, and be content with that.' This use of the gen. is frequent with *ἀπονίνημι*, as Od. 24. 30.

l. 69. **εἶσθα**, § 23. 3, 'shalt go.'

l. 71. **τί μοι ὧδ' ἐπέχεις**, 'why dost thou thus set upon me?' Cp. Od. 22. 75, where *ἐπὶ-ἔχωμεν* occurs in tmesis.

κεκοτηότι (*κοτέω*), § 21. 1.

l. 72. **ῥυπόω**, epic form of the pres. ῥυπάω, as ὁρόω of ὁράω, § 18. 2.

l. 73. **ἀναγκαίῃ**, 'need:' properly a fem. adj. used substantively as *ὑγρὴ*, Od. 1. 97; *ζεφυρίῃ*, 7. 119; *ἴσῃ*, 9. 42; *περάτῃ* 23. 243.

l. 74. **τοιοῦτοι**, 'in such case as mine are beggars and wanderers.'

ll. 75–80 = Od. 17. 419–424.

l. 81. **τῷ νῦν μή ποτε**, 'therefore now [take heed] lest ere long thou too, woman, lose all thy bravery, wherewith thou now makest so fair a show among the handmaidens.' The next two clauses introduce two possible circumstances which may bring about this downfall. **κέκασσαι**, perf. *καίνυμαι*, stem *καδ*.

l. 84. **ἐλπίδος αἶσα**, 'fair ground of hope.' See Od. 16. 101.

l. 85. **ὡς**, sc. 'as it now seems;' 'as you think.'

l. 86. **Ἀπόλλωνός γε ἕκητι.** It is 'by the grace of Apollo,' the god of youth and vigour, that boys grow up into lusty manhood. In later times the god was specially honoured as *κουροτρόφος*.

l. 88. **τήλικος**, 'of an age for that,' sc. carelessly to disregard what goes on in his house.

l. 91. Join **πάντως οὔ τί με λήθεις.**

l. 92. **μέγα**, 'monstrous, which thou shalt wipe [the stain of] with thy life,' lit. 'which thou shalt wipe upon thine own head,' or, 'take the guilt of on thine own head.' Possibly the metaphor comes from wiping the bloody sacrificial knife upon the victim's head, as if transferring to it the responsibility of the sacrificer's sins (*piaculum*). Cp. Herod. 1. 155, *καὶ ἐμῇ κεφαλῇ ἀναμάξας φέρω*. Eustathius speaks of the custom of a murderer wiping his sword upon the head of his fallen enemy in token that he had died by a well-deserved death; quoting Soph. El. 446, *κάπὶ λουτροῖσιν κάρα κηλῖδας ἐξέμαξεν, et lustrationis causa* (*Clytaemnestra*) *capite eius abstersit guttas sanguinis.*

l. 103. **τοῖσι.** See Od. 13. 374.

αὐτὴ, emphatic. Hitherto her information had been at second hand.

l. 107. **οὐκ ἄν τίς σε**, 'not one of mortal men who range the wide world could find fault with thee: for in sooth thy fame reaches high as the expanse of heaven, as 'twere of some blameless king.' In Od. 3. 348 we have *ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμενος ἠὲ πενιχροῦ*. The identity of the rhythm is unmistakable, but in the present passage the return to the first *ἢ* is omitted, forgotten (as it were) in the long descriptive sentence 110–114.

l. 111. **φέρῃσι.** We might expect, with the end of the relatival clause, that the mood would change to indicative. Indeed, some wish to read **ἀνέχῃσι, φέρῃσι, βρίθῃσι** as forms of this mood; and certainly the MSS. give generally *τίκτει* and *παρέχει*. But the effect of the relative *ὅς τε* does really extend to the end of the passage, as though the words had run *ὑφ' οὗ δὲ φέρῃσι*, 'who upholds righteousness, and [under whose sway] the dark earth bears corn.' It is uncertain what is the subject to **τίκτῃ**, some supplying **γαῖα** from above, and taking **ἔμπεδα μήλα** as the

object. But, more likely, the subject is μῆλα, 'the flocks bring forth strong [young ones].' Notice the initial syllable of παρέχῃ lengthened by the metrical stress. The praise of 'fish,' as an article of *general* consumption, seems to be post-Homeric. We do not find the heroes eating fish, except when pressed by famine; nor does the expression ἐξ εὐηγεσίης, 'thanks to his righteous sway,' seem to come in naturally in a description of the rich provision afforded by land and sea.

l. 115. μετάλλα, 'question me about' (imperat. μεταλλάω). In the next line μηδὲ after τὰ μὲν ἄλλα is equivalent to μὴ δὲ or ἀλλὰ μή.

l. 121. ἠὲ σύ γ' αὐτὴ stands quite separate from the construction, so that φῇ δὲ is parallel with νεμε σήσεται (νεμεσήσηται), 'and lest she say,' sc. τις δμωῶν.

l. 122. δακρυπλώειν, or written in two words δάκρυ πλώειν (Ionic form of πλέω), 'that I am [that my eyes are] swimming with tears, as my brain is heavy with wine.' We may suppose that the expression put hypothetically into the mouth of a servant-girl is some common, popular phrase to express the moist eye of the drunkard.

ll. 124–129 = Od. 18. 251–256.

ll. 130–133. These lines are almost identical with Od. 1. 245–248; 16. 122–125. The Harleian Schol. states that they were generally rejected here by the Alexandrine critics; though no good reason is assigned.

l. 135. δημιοεργοί, see Od. 17. 384. Penelope means that she takes no interest in the announcements of the κήρυκες.

ll. 139–156 are identical with Od. 2. 94–110, with the exception of the necessary change to the first person from the third; for in bk. 2 it is Antinous who is describing the device of Penelope.

l. 139. στησαμένῃ. The proper meaning of στήσασθαι ἱστὸν is to 'erect the loom' itself. Here it is to 'set up a large web,' or, rather, to set up the *warp*, i. e. the vertical threads, which hung from the ζυγὸν or top piece of the frame of the loom. The weaver when at work threw the shuttle through the divided threads of the warp, and then had to cross over to the other side to pick up the shuttle and to send it back. This walking to and fro was technically called ἐποίχεσθαι, Od. 5. 62. In adapting this passage from bk. 2 there is an awkwardness of construction here, because λεπτὸν καὶ περίμετρον must refer back to φᾶρος. But in Od. 2. 95 the epithets go directly with ἱστὸν in the sense of 'web.'

l. 142. Join ἐπειγόμενοι τὸν ἐμὸν γάμον, 'though eager for this marriage of mine.'

l. 144. εἰς ὅτε κεν, like εἰς ὅ κε, above, = 'against the time when.'

l. 145. τανηλεγὴς is generally referred to ταν-αὸς and λέγω, root λεχ, as if meaning 'that lays at full length.' The difficulty is the absence of the characteristic χ from the compound, which suggests the division of the word as ταν-ηλεγὴς, the latter half being referred to ἄλγος, implying 'high strained' or 'long lasting' grief, i. e. 'deeply sorrowful.'

l. 147. **κῆται**, § 23. 6.

l. 149. **ἔνθα καὶ**, '*so* then I would weave;' **καὶ** meaning that she *really* did, as she said she would.

ἀλλύεσκον, § 7, **ἐπεὶ παραθείμην**, 'when I got the torches set at my side.' The optative here after **ἐπεὶ** has the same force as the iterative termination in **ἀλλύεσκον**.

l. 153. This line is generally omitted because it is wanting in the corresponding passage in Od. 2. It is similarly bracketed in Od. 10. 470; 24. 143. Possibly it was borrowed from Hesiod, Theog. 59.

l. 154. **διὰ δμωὰς**, here = 'by means of;' 'through information of;' see Od. 13. 121.

l. 155. **εἷλον**, 'caught me.'

l. 159. **ἀσχαλάᾳ**, here with a personal genitive. In l. 534 inf. we have *κτήσιος ἀσχαλόων*. By **γιγνώσκων** she means 'now that he knows it:' he is no longer **νήπιος**, 'for by this time he is a grown-man, able right well to take care of his house—a man to whom Zeus granteth renown.' Cp. Od. 21. 117, **οἷός τ' ἤδη πατρὸς ἀέθλια κάλ' ἀνελέσθαι**.

l. 162. **καὶ ὥς** = 'natheless.'

l. 163. **οὐ γὰρ ἀπὸ δρυός**. When she says, 'thou art not sprung from some immemorial oak, or from some rock,' she is using the quaint language of a familiar proverb, which implies that if you are a human being it stands to reason you have had a father and mother. As we say, 'you didn't fall from the clouds!' But besides this there is doubtless a distant allusion to ancient legends about the origin of the human race, and their primeval savagery. Cicero (though with a somewhat different meaning) says in Acad. 2. 31, 'non enim est e saxo sculptus aut e robore dolatus sapiens.' **παλαιφάτου** seems to mean 'about which many legends are rife.' The Scholl. mention a variant *παλαιφάγου*, alluding to the men of old who fed on the acorns of the oak.

l. 167. **δώσεις**, 'thou wilt make me the prey of;' 'wilt consign me to.' We should expect the words to have run **ἀχέεσσι πλείοσιν ἢ οἷς ἔχομαι**, but in English the idiom will hold well enough, 'more sorrows than I am possessed by now; for this is the way, when a man is far from his own fatherland, as long as I have been now.'

l. 172. **Κρήτη**. Odysseus does not keep quite closely here to the form of the story as told to Eumaeus (Od. 14. 199 foll.); or to Antinous (17. 425 foll). Here he appears as younger brother of Idomeneus.

l. 174. **ἐννήκοντα**. In Il. 2. 649 Crete has the epithet *ἑκατόμπολις*. Virg. Aen. 3. 106, 'Centum urbes habitant magnas.'

l. 175. **μεμιγμένη**. Cp. Il. 4. 437, *οὐ γὰρ πάντων ἦεν δμὸς θρόος οὐδ' ἴα γῆρυς, | ἀλλὰ γλῶσσ' ἐμέμικτο*. The Achaian immigrants came into Crete (according to Eustathius) after the fall of Troy, under the leadership of Talthybius; but other authorities represent them as far earlier

settlers. The **Ἐτεόκρητες** are the genuine native (*αὐτόχθονες, ἰθαγενεῖς*) inhabitants, and the **Κύδωνες** are perhaps a branch of them or, more likely, Syrophenician immigrants; they are found living on the river Iardanus (*ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα*, Od. 3. 292). This is the only place where Dorians are spoken of in Homer: whether they came into Crete from Thessaly or not, must remain uncertain. Their epithet **τριχάικες** is taken by most modern editors as 'plume-tossing' (*θρίξ-αΐσσω*), pointing to their warlike character. But others take the word to mean 'going to war in three divisions (*τρίχα-άίσσω*),' which would imply a general division into three classes not only for war, but for political purposes. Fäsi quotes an illustration of this Dorian tripartition from the hint about the Rhodians in Il. 2. 655, *οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες*, and ib. 668 *τριχθὰ δὲ ᾤκηθεν καταφυλαδόν*.

l. 178. **τῇσι.** This feminine dat. refers back to **πόλης**, sup. 174. **Κνωσὸς** lies on the north coast of Crete, on the river Caeratus. Later legend placed the famous Labyrinth in the neighbourhood of this city. The allusion to Minos is very obscure. It is possible that **ἐννέωρος** may mean here, and in Od. 10. 19, nothing more than 'in full maturity,' as expressing some round number, fitly descriptive of the prime of animals. But if we retain, more naturally, the signification of 'nine years,' we may either couple it with **βασίλευε**, and understand that Minos was king at nine years old; or we may refer it to **ὀαριστὴς**, and say that 'for nine years he was the associate of Zeus;' during which period he was supposed to have received especial revelations of wisdom in the sacred cavern, which enabled him to distinguish himself as a law-giver. Plato (in his 'Minos') takes **ἐννέωρος** as meaning 'every ninth year,' *δι' ἐνάτου ἔτους*, as though these interviews only took place at such long intervals. Cp. Hor. Od. 1. 28, 9, '*Iovis arcanis Minos admissus.*'

l. 182. **ὁ μὲν**, sc. Idomeneus; as also **ὁ δὲ** in the next line but one.

l. 184. **ὁπλότερος**, the nominative, following the case of **Αἴθων**, and not, as more accurately, that of **ἐμοί**. Comparing the construction in inf. 246, we might have expected *ἐγὼ δὲ Αἴθων ὄνομα* ('by name') *εἰμί*.

l. 188. **στῆσε**, 'he brought [his ships] up;' sc. 'moored them.' Amnisos is an anchorage off the mouth of a river of the same name, near **Κνωσός**. Eileithyia (a daughter of Hera) was the goddess who was the dispenser of comforts or sorrows, wherewith she could expedite or hinder child-birth. Because of this double office, we find the plural **Εἰλείθυιαι** in Il. 11. 270.

l. 190. **μετάλλα** (*μεταλλάω*), 'enquired after.' Schol. *ἐπεζήτει*.

l. 193. **οἰχομένῳ**, 'it was the tenth or eleventh morning since his departure.' For this personal construction with the dative cp. Il. 2. 295,

ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς | ἐνθάδε μιμνόντεσσι: Hdt. 1. 84, *ἐπειδὴ τεσσερεσκαιδεκάτη ἐγένετο ἡμέρη πολιορκεομένῳ Κροίσῳ.* See also inf. 222; Od. 24. 309.

l. 194. **τὸν μὲν**, sc. *Ὀδυσσῆα.*

l. 195. **πολλῶν . . ἐόντων**, 'since there was store enough in my house:' the genitive absolute in a causal sense, explaining **εὖ** and **ἐνδυκέως**.

l. 197. Join **δημόθεν ἀγείρας**, 'gathering it from the people.' He is supposed to have acted with kingly authority in the absence of his brother. Others join **δημόθεν** with **δῶκα**, and render 'from the public stock.'

l. 200. **εἶλε**, 'kept them weather-bound.' Cp. Il. 2. 293, *ὅν περ ἄελλαι | χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα.*

l. 201. **ὤρορε**, 'some fell Power stirred it up.' (transitive 2 aor. *ὄρνυμι*), cf. Od. 23. 222.

l. 203. **ἴσκε**, lit. 'he made them like:' so that **ἐτυμοῖσιν ὁμοῖα** follows proleptically. Transl. 'he feigned many a lie to seem like truth.' **λέγων** is a mere addition = 'in his story.' See on Od. 22. 31.

l. 206. **Εὖρος.** This S. E. wind, that melts the snow, blows from the same quarter as the modern sirocco. The *Ζέφυρος*, called *ἔφυδρος*, Od. 14. 458, and *δυσαής*, Od. 5. 295, is coupled with Boreas, as a cold wind, Il. 9. 5, *Βορέης καὶ Ζέφυρος, τώ τε Θρῄκηθεν ἄητον.*

l. 207. **τηκομένης δ' ἄρα τῆς**, sc. *χιόνος.*

l. 210. **θυμῷ μὲν**, 'in his heart,' opp. to **ὀφθαλμοὶ δ'**, which gave no sign of pity.

l. 211. Join **ἕστασαν** (§ 23. 2) **ἀτρέμας ἐν βλεφάροισι**, 'stood fixed in their lids' (orbits). **ὡς εἰ κέρα ἠὲ σίδηρος** will then exactly parallel *ὡς εἰ πτέρον ἠὲ νόημα*, Od. 7. 36. With the plural **κέρα** cp. *κεράεσσι*, inf. 563.

l. 213. **τάρφθη** (*τέρπω*) = *ἐκορέσθη.* Cp. Od. 11. 212, *ὄφρα . . τεταρπώμεσθα γόοιο.*

l. 215. **ξεῖνέ γ'.** The effect of **γε** upon **ξεῖνε** may be to make it imply, '*friend* indeed, as thou representest thyself, but not yet fully put to the test.' If this seems too artificial, we may insert a comma before and after **ξεῖνε**, and throw **γε** back, with its ordinary emphasis, on **σευ**.

l. 218. **ἄσσα**, § 15. 4.

l. 219. **ἑταίρους** is governed by **εἰπὲ**, while **αὐτὸς** is attracted into the same case as **οἶος**.

l. 221. **ἀργαλέον.** The order of the words is **ἀργαλέον** [*τινα*] **ἀμφὶς ἐόντα τόσσον χρόνον εἰπέμεν**, 'hard it is for one being so long a time away to tell.' Cp. Od. 24. 218; and for **ἀμφὶς** in the simple sense of 'at a distance,' cp. Il. 15. 708, *οὐδ' ἄρα τοί γε | τόξων ἀικὰς ἀμφὶς μένον.*

l. 222. **οἱ . . ἔτος ἐστὶν**, see sup. 193.

l. 224. **ὥς μοι ἰνδάλλεται ἦτορ.** The simplest way to take these words is 'as my heart pictures him for me.' But elsewhere in Homer *ἰνδάλλομαι* (*ἰδ, ϝιδ, ἰδεῖν*) means 'I appear,' 'am visible,' or, perhaps, 'am like.' There is therefore no authority for this transitive sense of 'picture;' and it may be better to take **ἦτορ** as 'accus. of respect,' rendering 'as he appears to me in my heart.'

l. 226. **διπλῆν.** See on Od. 13. 224.

l. 227. **αὐλοῖσιν.** 'The brooch of gold was fashioned with two sockets.' These **αὐλοί**, like the *κληῖδες* of Od. 18. 294, seem to be 'pipes' or 'grooves' into which the pins of the brooch fall, after buckling; so that the tips of the pins are sheathed to keep them from 'catching.' 'In the forefront was a piece of cunning workmanship.' This seems to mean that the buckle proper was covered over with a plate of metal, on which was wrought in relief the scene of the dog and the fawn. **Δαίδαλα** is used to describe metal-work in Il. 18. 400, *χάλκευον δαίδαλα πολλὰ*, and Il. 19. 13, 19. But in Il. 14. 178 we find *δαίδαλα* used for the broidery on a robe, which has led many commentators to consider that the dog and the fawn are not worked in metal on the **περόνη**, but on the front of the *χλαῖνα* in needle-work of golden thread or wire. But against this cp. inf. 256, *περόνην φαεινὴν . . ἄγαλμα.*

l. 229. **λάων.** It seems necessary to go back to the interpretation of Aristarchus, who rendered this as *ἀπολαύων, ἐσθίων*, and to refer **λάων** to root *λαϝ*, = 'seizing,' 'gripping.' The ordinary rendering is 'gazing upon' (comp. *λάω* and *λεύσσω*), but this falls in very poorly with *λάε νεβρὸν ἀπάγχων* (230).

τὸ δὲ introduces **ὡς** in next line; 'wondered at this, namely, how they being wrought in gold—one of them,' etc. For this plural participle subdivided into **ὁ μὲν** and **ὁ δὲ** see on Od. 18. 95.

l. 232. **τὸν δὲ χιτῶν'.** The smock or shirt worn under the *χλαῖνα* was of the softest and smoothest linen.

l. 233. **οἷόν τε κρομύοιο.** It seems the best way to take **λοπὸν κάτα** as equivalent to 'after the fashion of the peel,' following such phrases as *κατὰ κόσμον, κατὰ θυμόν*, and to translate the verse 'even as the case is with the skin of a dried onion;' the point of comparison being the delicate softness; or, giving a more local force to **κατὰ**, 'as the appearance is *upon* the skin.'

l. 238. **ἑταίρων**, sc. friends in Ithaca, as distinct from **ξεῖνος**.

l. 241. **δίπλακα** = *διπλῆν χλαῖναν*, see on sup. 226.

l. 243. **αἰδοίως**, 'with due honour.'

l. 245. **καὶ τὸν**, 'him too will I describe to you what he was like.' **καὶ τὸν**, sc. even as I have already described his master.

l. 246. **οὐλοκάρηνος**, (*οὖλος*, 'thick,' 'woolly'), 'with hair curling on his head.'

l. 248. **ὅτι οἱ φρεσὶν**, 'because he was like-minded with him in heart.' Join **ἄρτιά οἱ**, sc. 'feelings that matched his own.' Cp. Od. 13. 296. Others take **ἄρτια ᾔδη** of 'having an understanding heart;' in which case **οἱ** must be taken as an ethical dative with **ᾔδη**.

l. 249. Join **ὑφ'-ὦρσε**, 'sent into her heart a yearning for lamentation.' So *ὑπώρορε*, Od. 24. 62, of an inspiration 'sent into' the soul.

l. 250. **ἔμπεδα**, predicative with **πέφραδε**, 'to prove his truthfulness.'

l. 254. **αἰδοῖος**, 'held in honour.'

l. 255. **ἐκ θαλάμου** goes closely with **πόρον**, 'I gave them him from my store-chamber, after I had folded them;' sc. for packing up, to be ready for his departure.

l. 259. **κακῇ αἴσῃ**. The emphasis lies on these words, 'therefore by an evil doom it was that Odysseus went,' etc. Cp. Il. 1. 418, *τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι*, 5. 209, *τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα | ἥματι τῷ ἐλόμην*.

l. 260. **Κακοΐλιον**, formed like *Ἄιρος*, Od. 18. 73; *Δύσπαρις* Il. 3. 39; and the later form *Αἰνόπαρις*. With **οὐκ ὀνομαστὴν** cp. *δυσώνυμος*, inf. 571, and Ovid, Heroid. 13. 53, 'Ilion et Tenedos, Simoisque et Xanthus et Ide | nomina sunt ipso paene timenda sono.'

l. 263. **ἐναίρεο**, imperat. uncontracted of *ἐναίρομαι* (*ἐναίρω*), 'no longer mar.' The verb (which Buttmann refers to *ἔνεροι*, the dead,) is in regular use with the meaning 'to slay in war.' In **θυμὸν τῆκε** we have the transitive-equivalent to *φίλον κατατήκομαι ἦτορ*, sup. 136. 'Yet,' he says, 'I blame thee not for it.' The expression is given fuller in Od. 4. 195, *νεμεσσῶμαί γε μὲν οὐδὲν | κλαίειν ὅς κε θάνῃσι βροτῶν*, so here we may supply *πόσιν γοᾶν σε*.

l. 265. **καὶ γάρ τίς τ' ἀλλοῖον**, 'for [many] a woman bewails when she has lost her lord her lawful mate, to whom she hath borne children in wedlock, though other than Odysseus.' **ἀλλοῖον ἢ** means 'less noble than.' So that Penelope has still better right to deplore her own loss. **κουρίδιος**, or **πόσις**, see on Od. 14. 245, and cp. Od. 24. 196.

l. 270. **Ὀδυσῆος**. The parallel passage in Od. 17. 525 makes it necessary to take *Ὀδυσῆος* as directly governed by **ἀκοῦσαι**, so that the words **περὶ νόστου** have merely a limiting or defining force = 'in respect of his return.'

l. 273. **αἰτίζων**, in inf. 284 the word **ἀγυρτάζειν** is used in the same sense, and in 293 *ξυναγείρεσθαι*. With **ἀνὰ δῆμον** cp. Od. 14. 285, *ἀν' Αἰγυπτίους ἄνδρας*.

l. 275. **Θρινακίη** (see Od. 11. 107; 12. 125), though identified by the ancients with Sicily, which was called Trinacria from its *three promontories*, is a legendary island in fable-land. The name may have some allusion to the trident (*θρῖναξ*) of Poseidon, who may be supposed to have upheaved the island from the ocean-bed.

ὀδύσαντο. This play upon the name *Ὀδυσσεὺς* occurs in Od. 1. 62,

and the supposed etymological connection is given more fully inf. 407, and alluded to (perhaps) in Od. 23. 306 foll. The initial O may be merely prosthetic, and the Latin form Ulixes suggests that the root of the word is *δυκ* as in Lat. *dux*, *duco*.

l. 276. **ἕκταν**, § 20. 4.

l. 278. **ἐπὶ τρόπιος νεός**. The action is described in Od. 12. 424, *ἄμφω συνέεργον ὁμοῦ τρόπιν ἠδὲ καὶ ἱστὸν | ἑζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν*. See also Od. 5. 130, *τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα*, 'bestriding the keel.' For **νεὸς** cp. § 11. 6.

l. 280. **περὶ κῆρι**. See on Od. 15. 245.

l. 283. **ἤην**, § 23. 4, (*d*). The same form occurs Od. 23. 316; 24. 343.

l. 285. Join **περὶ-οἶδ'**, 'knoweth beyond all mortal men.' Cp. Od. 3. 244, **περίοιδε** *δίκας ἠδὲ φρόνιν* **ἄλλων** = *prae ceteris*, and Od. 1. 66, *ὃς περὶ μὲν νόον ἐστὶ βροτῶν*.

ll. 288–292 = Od. 14. 331–335. l. 293 = 14. 323. ll. 294–299 = 14. 325–330.

l. 301. **ἄγχι μάλ'**, 'quite close at hand,' with a purely local force, as the following negative parallel **οὐδ' ἔτι τῆλε** shows.

l. 302. **ἔμπης**, 'notwithstanding,' i. e. though an oath is unnecessary to confirm the truthfulness of my words.

ll. 303–307 are almost identical with Od. 14. 158–162.

l. 307. **τοῦ δ' ἱσταμένοιο**. This 'in-coming' of the month would fall on the very next day, when, as we find from Od. 20. 156, 276, the people of Ithaca were keeping their new-moon festival.

ll. 309–311 = Od. 15. 536–538; 17. 163–165.

l. 313. **ὀίεται**, used impersonally only here, 'the thought rises in my heart, even as it shall come to pass.' Cp. Od. 21. 212.

l. 314. **ἐπεὶ οὐ**. The two syllables coalesce by synizesis.

l. 315. **εἴ ποτ' ἔην γε**, cp. Od. 15. 268.

l. 316. **ἀποπεμπέμεν** and **δέχεσθαι** both follow upon **οἷος**, 'so good as he was at speeding and welcoming his guests,' cp. Od. 14. 491.

l. 317. **εὐνὴν**, 'for his bed;' in the most general sense, subdivided into **δέμνια**, 'bedstead,' and **χλαίνας** *καὶ ῥήγεα*, 'bed-clothes.'

l. 319. **Ἠῶ ἵκηται**, i. e. sleep till morning.

l. 320. **λοέσσαι τε χρῖσαί τε**. Infinitives with the force of imperatives.

l. 322. **ἄλγιον**, sc. *ἔσεται*, 'it shall be all the worse for the man of their band (**ἐκείνων**) who,' etc. This follows the English idiom: in the Greek, **ἐκείνων** depends on **ὅς**.

l. 323. **θυμοφθόρος** probably means 'with injury to life and limb,' alluding to the assault of Antinous, Od. 17. 462 foll.; and Eurymachus, 18. 394 foll. So **θυμοφθόρος** as an epithet of poison Od. 2. 329. It does not seem possible to follow the interpretation of the Schol. *ἐφ-*

θαρμένος τὴν ψυχὴν, φρενοπλήξ. It is not quite clear what it is that Penelope threatens that no rebellious suitor shall accomplish, in spite of his furious wrath. It can hardly mean that he will lose his chance of winning her hand; but rather that he shall not have his malicious way with the stranger, who is under the protection of Penelope.

l. 325. **ἐμεῦ δαήσεαι,** 'shalt thou learn about me whether,' etc. This construction of *δαῆναι* with the personal genitive is only found here.

l. 327. **ἀνσταλέος,** properly 'dry;' then 'unrefreshed,' '*squalidus*;' not without allusion to washing and anointing.

l. 328. **μινυνθάδιοι τελέθουσιν.** The argument that Penelope draws from the fact that the days of man are but as 'a span long,' is that this shortness of life must be compensated for by leaving fair fame behind us. 'Breve et irreparabile tempus | omnibus est vitae,' Virg. Aen. 10. 467.

l. 329. **ὃς μὲν,** 'he that himself is hard, and hard of heart, on him all mortals imprecate sorrow for the time to come as long as he lives, while all mock at him when he is dead; but whoso is blameless himself, with blameless soul, his fame guests spread far and wide.' The distinction between **ἀπηνὴς** (*ἀμύμων*) **εἶναι,** and **ἀπηνέα** (*ἀμύμονα*) **εἰδέναι,** is that the former points to individual *acts*, the frequent performance of which produces a definite *character*. Join **διὰ-φορέουσι** and cp. Od. 3. 203, *καί οἱ Ἀχαιοὶ | οἴσουσιν κλέος εὐρύ.* In l. 334 **ἐσθλὸν** must be taken as masc. in agreement with **μιν,** 'call him noble.' Others take **ἐσθλὸν** as equivalent to **εὖ,** but this has no parallel in Homeric Greek.

l. 334. In **ἔειπον** we have the ordinary aorist of custom.

l. 338. **ἤχθεθ',** i. q. *ἤχθετο* (*ἔχθομαι*), 'are grown hateful to me, since first I left,' etc. In the construction, **ἤχθεθ'** goes solely with **ῥήγεα,** as in Od. 14. 291, *ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔκειτο.*

l. 340. **κείω,** 'I will lay me down.' See Od. 14. 532.

l. 343. With the pleonasm **ποδάνιπτρα ποδῶν** cp. *βοῶν ἐπιβουκόλος,* Od. 3. 422, *συῶν συβόσια,* 14. 101, *αἰπόλος αἰγῶν,* 17. 247.

l. 347. **τέτληκε.** Such an one alone would be able to sympathise with his miseries. The younger women would only laugh to see the wreck of his manhood. The ll. 346–348 were rejected by the Alexandrine critics, first on the ground that Odysseus would not have chosen one who had the power of recognising him by the scar. But it was quite necessary for Odysseus to have some one among the women whom he could trust; so that it was well worth his while to risk the possible dangers that might come from the recognition.

l. 351. **φιλίων** is nom. sing. comparat. of *φίλος,* not gen. plur. of *φίλιος.* This form is only found here, and in the corresponding verse, Od. 24. 268.

l. 356. **ἥ σε πόδας νίψει,** 'she shall wash thy feet, weakling though

she be.' In the use of the two accusatives, **σε πόδας**, we have a real case of what grammarians called *ἐπεξήγησις* (appended explanation), because **πόδας** adds an explanatory limitation to **σε**, describing the part washed.

l. 358. **ὁμήλικα**, 'compeer.'

l. 359. **ἤδη**, 'by this time.' Time enough has elapsed, and sorrow enough been endured to have wrought such a change. In. Od. 4. 149 Menelaus notices the likeness of Telemachus to Odysseus in a similar way, *κείνου γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες.*

l. 361. **κατέσχετο**, 'covered.'

l. 363. Join **ὦ μοι ἐγὼ ἀμήχανος**, 'ah me! helpless that I am,' comparing *ὦ μοι ἐγὼ δειλός*, Od. 5. 299. The genitive **σέο** is best taken as depending on **ἀμήχανος** = 'in the matter of thy fate.' '*Hei mihi quam ego sum consilii inops de te.*' Eurycleia apostrophises Odysseus as though he were far away.

ἦ σε περὶ Ζεὺς ἀνθρώπων = '*certe te prae ceteris hominibus odit Jupiter, cum tam sis pius erga deos.*'

l. 364. **θεοῦδέα**, lit. 'god-fearing,' see Od. 13. 202.

l. 367. **εἶος** (§ 3. 6) **ἵκοιο**, 'in order that thou mightest come.' Cp. Od. 4. 799, *πέμπε δέ μιν* (the dream) *εἴως Πηνελόπειαν .. παύσειε κλαυθμοῖο*: 5. 385, *πρὸ δὲ κύματ' ἔαξεν | ἕως ὅ γε Φαιήκεσσι φιληρέτμοισι μιγείη | διογενὴς Ὀδυσεύς.*

l. 369. **οἴῳ**. That such a portion of suffering had fallen to Odysseus *alone* of all the Greek chieftains forms the opening complaint in the Odyssey, 1. 11 foll. *ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον, | οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν, | τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς, | νύμφη πότνι' ἔρυκε Καλυψώ.*

l. 370. **οὕτω που**. Here Eurycleia breaks off from apostrophising her absent lord, and turns to the poor stranger, whose pitiful case she compares (in her ignorance) with that of Odysseus. 'Yea, haply thus at him too (sc. Odysseus) scoffed the maidens of strangers in far-distant lands, when he came to the home of any such; even as these hussies here are all scoffing at thee.'

l. 373. **οὐκ ἐάᾳς νίζειν**, 'thou sufferest [them] not to wash [thy feet].' **ἄνωγε** here is the imperf. without augment from the pres. *ἀνώγω*, as in Od. 15. 97, 103; 20. 139; 23. 267, 368; 24. 167. **οὐκ ἀέκουσαν** is what the grammarians call *litotes*, as being 'under-stated.' She means 'with right good will.'

l. 377. **ὀρώρεται**, 3rd sing. of perf. pass. (*ὄρνυμι*), corresponding to the form *ὄρωρα* in the active voice.

l. 380. **ἐοικότα ὧδε**. Although Athena had transformed him so thoroughly, as to make him *ἄγνωστον πάντεσσι βροτοῖσι* (Od. 13. 397), yet Eurycleia detects the resemblance through the disguise. Athena had changed (13. 430 foll.) his *χρὼς, τρίχες, δέρμα, ὄσσε*, but in his

general build (**δέμας**) and voice (**φωνὴ**) the likeness remained; while the addition of **πόδες** as a detail is appropriate, as so much is soon to turn upon the discovery of the scar.

l. 384. **ἐπιφρονέουσα**, 'closely observing.'

l. 386. **ἐξ-απ-ένιζεν** = *abluere solebat.* The reading **τοῦ**, which has better authority than the easier instrumental dative **τῷ**, may be illustrated by Od. 10. 361, *λό' ἐκ τρίποδος μεγάλοιο*, and is closely dependent on the **ἐκ** in composition.

l. 388. **ἐπήφυσεν**, 1 aor. *ἐπ-αφύσσω.*

l. 389. **ἐσχαρόφιν**, § 12. 1. Another reading is **ἀπ' ἐσχαρόφιν**, as suiting better with **ποτὶ σκότον**, but the change is needless, as we find him 'turning away sharply towards the darkness,' *because* he was sitting at the hearth.'

l. 390. **ὀίσατο**, of an 'anxious thought' rising in the mind, and so followed by **μή**.

l. 391. **ἀμφαδὰ** (another form of *ἀμφαδὸν*, Od. 14. 330; 19. 299), must be taken adverbially with **γένοιτο**, and not adjectivally with **ἔργα**, as there is no adjective *ἀμφαδός.* By **ἔργα** is meant what we call 'the facts of the case,' 'the whole affair.' **ἀμφράσσαιτο**, §§ 7; 19. 1.

l. 393. **ἤλασεν** is used with a double accusative, (1) with **οὐλὴν**, of the 'internal object,' and (2) with **μιν** as object accus. Cp. Il. 5. 361, *ἕλκος ὅ με βροτὸς οὔτασεν ἀνήρ*: 795, *ἕλκος τό μιν βάλε Πάνδαρος ἰῷ*: 16. 511, *ἕλκος ὃ δή μιν Τεῦκρος βάλεν ἰῷ.* Cp. Od. 21. 219; 24. 332; 'wherewith a boar once slashed him with gleaming tusk.'

l. 394. **μετ' Αὐτόλυκον**, 'to visit Autolycus.' It is a mistake to attempt to 'whitewash' the character of Autolycus, and to put refined interpretations upon **κλεπτοσύνῃ** and **ὅρκῳ**, as incompatible with **ἐσθλόν**. Autolycus represents a stage of society of low morality, when men were not ashamed to be pirates (Od. 3. 73; Thuc. 1. 5), and when it was not discreditable to overreach one's neighbours by any means. In Il. 10. 267, Autolycus appears as a practised thief; and Ovid (Met. 11. 312), does full justice to him, making him not only the favourite, but the son of the god: 'Alipedis de stirpe dei versuta propago | nascitur Autolycus, furtum ingeniosus ad omne; | qui facere assuerat, patriae non degener artis. | candida de nigris, et de candentibus atra.' Fäsi quotes from Ctesias, how Tissaphernes *Κλέαρχον καὶ τοὺς ἄλλους στρατηγοὺς ἀπάτῃ καὶ ὅρκοις ἐχειρώσατο*, the 'oaths' being used to confirm the 'treachery.' The real difficulty lies in the allusion to Hermes, who does not elsewhere in Homer appear as a patron of thieves.

l. 398. **ὀπήδει**, 'attended him,' as patron and assistant.

l. 401. **Εὐρύκλεια**, in her capacity as *τροφὸς* and confidential servant of Anticleia.

l. 404. **πολυάρητος**, prop. 'earnestly prayed for,' as in Od. 6. 280. Cp. the name of the queen of the Phaeacians, Od 7. 54, 'Αρήτη δ' ὄνομ'

ἐστὶν ἐπώνυμον, which the Schol. interprets *καθὸ ἀρητῶς καὶ εὐκταίως ἐγεννήθη*.

l. 406. **γαμβρὸς**, sc. Laertes. Autolycus takes the child from Eurycleia, but addresses himself to its parents. Eurycleia seems to have expected some 'significant' (**ἐπώνυμον**) name, like *Ἄρητος*, but Autolycus, because he has been 'a man of wrath' (*ὀδυσσάμενος*) in a double sense, as incurring and dealing out wrath, chooses the name *Ὀδυσσεύς*. See on sup. 275.

l. 407. **τόδ' ἱκάνω**, 'am come thus (as you see).' A true cognate accus., equivalent to *τήνδ' ἄφιξιν ἀφικόμην*.

l. 410. **μητρώιον**, sc. 'where his mother was reared.'

l. 412. **τῶν**, partitive genitive.

l. 416. **περιφῦσα**, 'having thrown her arms about his neck.'

l. 420. **πενταέτηρον**. See on Od. 14. 419.

l. 421. **ἀμφί θ' ἕπον**. The word *ἀμφιέπειν* (Il. 11. 776) covers all the process between the 'flaying' and getting the animal ready for the table: 'set to work upon it.' The other details will be found in notes on Od. 14. 422 foll.

l. 427. **ὕπνου δῶρον**. See Od. 16. 481.

l. 431. **καταειμένον ὕλῃ**. See Od. 13. 351.

l. 433. **νέον προσέβαλλεν**, 'was just touching,' sc. *ἀκτῖσιν* as inf. 441. The 'deep stream of smooth-flowing ocean' is not an equivalent for the sea generally, but describes the outlying river Oceanus, which was supposed to bound the world. See Od. 11. 13 foll. The word **ἀκαλαρρείτης** pre-supposes a form *ἀκαλὸς*, evidently connected with *ἥκα, ἀκήν*.

l. 443. **φύλλων ἐνέην χύσις**, 'there was a litter of leaves therein in full plenty.' Cp. Od. 5. 476 foll. where a more detailed description of a similar thicket is given. With **ἥλιθα** (*ἅλις*) cp. Il. 11. 677, *ληίδα. ἥλιθα πολλήν*.

l. 444. **τὸν δ'**, sc. *μέγαν σῦν* (439).

l. 445. **ὡς ἐπάγοντες ἕπησαν**, 'as [the men] pushed forward, cheering on [the dogs].' See the word **ἐπακτῆρες**, sup. 435.

l. 446. **φρίξας εὖ**, 'setting up fiercely the bristles of his neck.' Cp. *φρίσσει .. νῶτον ὕπερθεν*, Il. 13. 473; *ὀρθὰς δ' ἐν λοφίῃ φρίσσει τρίχας*, Hesiod, Scut. Herc. 391.

l. 448. **ἀνασχόμενος δόρυ**, 'raising his spear aloft.'

l. 449. **φθάμενος**, 'forestalling him.' Cp. Il. 5. 119, *ὅς μ' ἔβαλε φθάμενος*, and see on Od. 15. 171. The participle often stands in Homer as an adverbial adjunct to the finite verb, as *θέων*, Il. 6. 54; *ἔθων*, Il. 9. 540; *λαθὼν*, Il. 13. 390.

l. 450. **γουνὸς**, § 11. 7. (*b*). **διήφυσε** (*δι-αφύσσειν*), lit. 'drew away,' i.e. 'tore away much flesh.' The word *διαφύσσειν* refers properly to fluids being 'drawn off,' as in Od. 16. 110, so that its use here is closely *parallel* to that of the Lat. haurire, as in Liv. 7. 10, 'uno alteroque

subinde ictu ventrem atque inguina hausit;' Virg. Aen. 10. 314, 'gladio latus haurit apertum.' Cp. Il. 13. 507, **διὰ δ' ἔντερα χαλκὸς | ἤφυσε.**

l. 451. **λικριφίς**, 'with sidelong spring;' characteristic of the attack of the wild-boar. Cp. Il. 12. 147, (*ἀγρότεροι σύες*) *δοχμώ τ' αἴσσοντε.*

l. 454. **μακών.** See on Od. 18. 98.

l. 455. **τὸν μὲν .. ἀμφεπένοντο**, 'they busied themselves about the beast;' i. e. made arrangements for carrying its carcase home. It is a mistake to refer **τὸν μὲν** to Odysseus, as the antithesis, introduced by **ὠτειλὴν δὲ** shows.

l. 457. **ἐπαοιδῇ.** The superstition of the efficacy of a charm or spell to staunch blood is common in all countries and ages. Cp. Virg. Aen. 7. 757, 'neque eum iuvere in vulnera cantus.' They seem to have been wise enough to put the bandage on first.

l. 461. **φίλην.** For this reading many substitute **φίλως**, with several MSS., and some have conjectured *φίλοις*, qy. 'back to his friends?' **φίλην** occupies, no doubt, an unusual position, into which it is forced so as to accumulate the ideas of joy and satisfaction. Odysseus is pleased to go home, pleased with his presents; the sons of Autolycus are pleased at the success of their cure; and the parents are pleased at their sons' return.

l. 464. **οὐλὴν ὅττι πάθοι**, 'how it was that he got the wound.'

l. 467. **τὴν**, sc. *οὐλήν.* For **καταπρηνέσσι** cp. Od. 13. 164.

l. 468. **ἐπιμασσαμένη**, 'when she had handled it;' denoting a more careful touch than that suggested by **λάβουσα.**

φέρεσθαι, 'she dropped the foot that it fell;' lit. 'that it was carried along,' as in Od. 12. 442, *ἦκα δ' ἐγὼ .. πόδας καὶ χεῖρε φέρεσθαι.* Cp. Od. 22. 84.

l. 470. **ἂψ δ' ἑτέρωσ' ἐκλίθη**, 'it [the basin] was tilted over on one side,' so *ἑτέρωσε κάρη βάλλειν*, Il. 8. 506: *ἠμύειν*, 6. 308: *κλίνεσθαι*, 13. 543.

l. 471. **τὴν** [sc. *Εὐρύκλειαν*] **ἕλεν φρένα.** So Il. 16. 805, *τὸν δ' ἄτη φρένας εἷλε.*

l. 472. **πλῆσθεν** = *ἐπλήσθησαν*, § **22. 1.**

θαλερὴ .. φωνὴ, 'the flow of her voice was stayed.' The common combination is *θαλερὸν δάκρυ*, Od. 4. 556, with the notion of something 'fresh' and 'vigorous.'

l. 473. **ἁψαμένη γενείου.** Cp. Il. 1. 501; 8. 371; 10. 454. See Pliny, Nat. Hist. 11. 45, 'Antiquis Graecis *in supplicando* mentum attingere mos erat.'

l. 475. **πάντα.** See on Od. 16. 21.

l. 477. **πεφραδέειν**, § **16. 2**, 'to intimate;' see Od. 14. 3. Even in her sudden transport Eurycleia had not forgotten *all* caution; she does not cry out the name of Odysseus to Penelope.

l. 478. **νοῆσαι**, 'to notice' the gestures of Eurycleia. Her ears and

eyes 'were holden:' she did not even seem to hear the *καναχὴ* of the χαλκὸς, sup. 469.

l. 480. **χείρ' ἐπιμασσάμενος**, i.e. χειρὶ with accent thrown back in consequence of elision, as *εἴφ'* for *εἰπὲ*, Od. 9. 279, 'feeling for it with his hand,' as he sat in the dark. This use of *ἐπιμαίεσθαι* is found in Od. 9. 302, of Odysseus feeling for a mortal spot in which to wound Cyclops.

l. 481. **ἔθεν** (§ 15. 1, *c*) **ἄσσον**, 'closer to himself.'

l. 483. **τῷ σῷ ἐπὶ μαζῷ**, 'on this breast of thine.'

l. 485. **ἐφράσθης** = *ἐπέγνως*, *agnovisti*.

l. 489. **οὐδὲ τροφοῦ**, 'I will not spare even thee, nurse though thou art.' He omits, as taken for granted, the important clause—'if thou dost *not* keep silence.'

l. 494. **ἕξω**, intransitive, 'I will bide.' **ὡς ὅτε τις στερεὴ λίθος.** This condensed form of comparison. equivalent to 'I will hold me fast, *as* a stubborn rock *when* [it holds fast].' In English the **ὅτε** is hardly translateable. Cp. Od. 5. 281, *εἵσατο δ' ὡς ὅτε μινὺν ἐν ἠεροειδέι πόντῳ*: 11. 368, *μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας*: Il. 2. 394, *Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα | ἀκτῇ ἐφ' ὑψηλῇ.*

l. 498. **νηλείτιδες.** See on Od. 16. 317.

l. 500. **οὐδέ τί σε χρὴ**, 'there is no need for thee to do it.'

l. 502. **μῦθον** is 'her story;' the information she is prepared to give. She is to 'commit the task to the gods;' so Horat. Od. 1. 9, 9, 'permitte divis cetera.'

l. 504. **ἔκχυτο** (§ 20. 4) **πάντα**, with plpf. force, 'had been quite emptied.'

l. 505. **λίπ' ἐλαίῳ**, 'with oil olive.' This rendering takes **λίπ'**, as the elided form of a dative, *λίπᾳ*, or *λίπαι*, from an old nom. *τὸ λίπα*, and **ἐλαίῳ** will be from an adjective *ἔλαιος*, in agreement with **λίπ**[ᾳ].

l. 507. **θερσόμενος** (*θέρω*, § 19. 2), 'to warm himself.'

ll. 508, 509 = sup. 103, 104, with the change of **τυτθὸν** = 'a very little thing,' for *πρῶτον*. In the next line **γὰρ** gives the explanation of **τυτθὸν**, 'a very little thing, *for* there is not time for more, at this late hour.'

l. 511. **ὅν τινα.** The antecedent to this relative is not expressed. It would naturally be *τῷ*, depending on *ἔσσεται*.

l. 512. **πένθος ἀμέτρητον** forms a sort of contrast to **κηδόμενόν περ.** Sleep may come even to one who is sorrowing, such as thou art; but not to me, for there is no bound to my sorrows and lamentations.

l. 513. **ἤματα μὲν γάρ.** The participles **ὀδυρομένη** and **γοόωσα** describe her fixed condition, and thus are not parallel with **ὀρόωσα**, which goes closely with **τέρπομαι**, 'for all through the daytime, in the midst of my sorrowing and lamentation, I take my pleasure in looking to my *own work* and that of the maidens in my room' (Od. 21. 350).

a sort of pleasure or satisfaction which passes away when night comes. For the parallelism between **ἐμὰ** (=*ἐμοῦ*) and **ἀμφιπόλων** cp. Od. 11. 103, *αἴ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων.*

l. 516. **πυκιναὶ δὲ**, 'and crowding close round my o'er-loaded heart, sharp cares disquiet me as I sorrow.' It is impossible to settle the meaning of **ἀδινὸν κῆρ**. The above rendering is suggested by *μῆλα ἀδινὰ*, '*close-thronging* sheep.' More commonly it is taken with a purely physical meaning, 'the heart in its close environment' in the body; or of the 'strong' 'firm-set' heart. In the construction, **ὀδυρομένην** follows closely on **ἐρέθουσι**, while the dative **μοι** belongs to **πυκιναὶ** or **κῆρ**.

l. 518. **Πανδαρέου κούρη**. Pandareos of Crete had three daughters, the eldest of whom, Aëdon, married Zethus, king of Thebes, to whom she bore one son, Itylus. In envy at the happy motherhood of her sister-in-law, Niobe, who was blest with many children, Aëdon thought to kill the eldest son, but, deceived by the darkness of the night, she unwittingly (**δι' ἀφραδίας**) murdered her own boy Itylus. Zeus in pity metamorphosed her into a nightingale, that she might spend her days in mourning for her loss. Such is the Homeric form of the legend. The point of resemblance on which Penelope lays stress is the manifold change of note (**θαμὰ τρωπῶσα χέει πολυηχέα φωνὴν**) which she compares with her own manifold perplexities as to what she shall do.

χλωρηΐς, expressing the 'russet-brown' of the plumage of the nightingale, corresponding to the later epithet *ξουθός*. The Schol. also interprets it as *ἐν χλωροῖς ὄρνεον διατρίβουσα, ἢ ἅμα τοῖς χλωροῖς φαινομένη· ἔαρος γὰρ φαίνεται.*

l. 525. **ἔμπεδα**, predicatively, 'keep all safe,' i. e. 'unchanged.'

l. 531. **οὐκ εἴα**. The true nominative to **εἴα** must be sought in the whole of the preceding line. It was the tender years and inexperience of her boy that kept her from marrying at first, and now that he has come to years of discretion, 'he actually (**καὶ δὴ**, apodosis) prays me to go back (**πάλιν**)' to my father's house again, and leave his palace, because my presence causes his substance to be wasted.

l. 535. **ὑπόκριναι καὶ ἄκουσον**, a true *ὕστερον πρότερον*, equivalent to *ὑπόκριναι ἀκούσας*, but, as usual, the more important and emphatic word comes first, 'interpret and hear.'

l. 537. **ἐξ ὕδατος**. The grain had been thrown into the water in the trough (inf. 553), from which the geese were feeding.

l. 539. Join **κατ'-ῆξε** (*ἄγνυμι*), =*κατέαξε*. **ἀθρόοι κέχυντο**, 'they lay about, thick heaped.'

l. 542. **Ἀχαιαὶ** cannot be taken here of Penelope's waiting-women. The epithet is always applied to those of gentle birth (Od. 2. 119).

l. 544. **ἐπὶ προὔχοντι μελάθρῳ**, 'on the jutting end of a rafter.'

l. 545. **κατερήτυε**, 'restrained me,' sc. from weeping.

l. 549. ἦα, § 23. 4 (*d*). πάρος, i. e. in the earlier part of the scene.

l. 552. χῆνας is the accus. after νόησα.

l. 556. ἄλλῃ ἀποκλίναντα, lit. 'wresting its meaning in any direction;' i. e. taking any different view about the meaning of the dream. So in Od. 4. 384. ἄλλα παρὲξ εἴποιμι παρακλιδόν. The next words have an intentionally double meaning. The plain sense of them—which the hearers of the poet fully appreciate—is 'it was Odysseus himself that was making known to thee how he will accomplish his work.' But to Penelope the words sound only like a corroboration of her dream, and of her belief that the eagle represented her absent husband.

l. 560. πάντα, 'all their promises;' i. e. the seeming revelations of our dreams.

l. 562. ἀμενηνῶν, the regular epithet for the disembodied dead, 'unreal,' 'unsubstantial.'

l. 563. κεράεσσι. There is an intentional play upon the similarity of sound in κεράεσσι and κραίνουσι (inf. 567); and in ἐλέφαντι or ἐλεφαίρονται.

l. 565. οἵ ῥ ἐλεφαίρονται, apodosis, 'it is they that deceive.' Cp. the imitation of the passage in Virg. Aen. 6. 893 foll. 'Sunt geminae Somni portae, quarum altera fertur | cornea, qua veris facilis datur exitus umbris: | altera candenti perfecta nitens elephanto, | sed falsa ad caelum mittunt insomnia manes.'

l. 567. ἔτυμα κραίνουσι, 'bring things to pass in reality.'

l. 568. ἐντεῦθεν, sc. διὰ ξεστῶν κεράων.

αἰνὸς is a regular epithet of a dream, and does not here mean that the dream was exceptionally horrible; but rather that there is a 'weird,' 'uncanny' element about all dreams.

l. 571. ἥδε δὴ ἠώς, 'here comes the dawning of that fatal day.'

l. 572. ἄεθλον, 'an ordeal,' to which τοὺς πελέκεας stands in apposition. It is very difficult to understand the precise nature of this ordeal. It seems necessary to reject at once the common interpretation, which represents Odysseus as shooting through a line of *axe-heads*, so as for the arrow to pass through every one of the *holes*, into which the handle fits on ordinary occasions. (See Frontispiece, fig. 2.) We gather, that the axes were set upright in the ground, in a long trench dug for their reception (Od. 21. 120); that in this position they resembled a row of δρυόχοι, which seem to be the trestles or blocks with a central notch, on which the keel of a ship was laid, when her building first began; that they were at a sufficient height from the ground for a man to shoot through them standing (575), or from his seat (21. 420), which would be an impossibility with *axe-heads*, the maximum height of which could not be eighteen inches from the ground. We are therefore either obliged to imagine an axe with a hole through the blade—perhaps to

facilitate its being hung up—through a series of which holes an arrow might be sent, such a form of axe being a pure invention; or else following the description of the axe in Od. 5. 235, we must picture to ourselves a *πέλεκυν, ἀμφοτέρωθεν ἀκαχμένον, αὐτὰρ ἐν αὐτῷ | στειλειὸν περικαλλὲς ἐλάινον, εὖ ἐναρηρός.* Two crescent-shaped blades would leave a hollow or depression, like the notch in the *δρυόχοι.* Twelve such axes set up in line, one behind the other, would offer a series of rings, through which a well directed arrow might pass unchecked. (See Frontispiece, fig. 1). When Odysseus succeeds in the test, it is said that he (21. 420) *ἧκεν διστὸν | ἄντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων | πρώτης στειλειῆς.* This is exceedingly hard to understand. The ordinary rendering—'beginning at the first hole,'—adds nothing to the picture, and is doubtful Greek. There is no reason why *στειλειὴ* should differ in meaning from *στειλειόν,* and if we could take **πρώτης** here in the sense of 'outermost,' 'extreme,' as in *ἐν πρώτῳ ῥυμῷ,* Il. 6. 40; *ἄντυξ πρώτη,* Il. 20. 275, we might render here 'he did not miss the handle-tip of all the axes;' that is, that as his arrow passed down the line of crescents, it just grazed the tip of the handle that came above the metal. A model of a battle-axe in gold, not unlike Fig. 1, has been found in the recent excavations at Mycenae; and a gold signet-ring representing a warrior armed with such an axe. See Schliemann, pp. 253, 354. The double-headed axe was also the regular device on the coins of Tenedos, the phrase *Τενέδιος πέλεκυς* being a current expression for a trenchant way of disposing of a difficulty. (This is, in the main, the interpretation of A. Goebel.)

l. 580. **κουρίδιον** as an epithet to *δῶμα,* here and in Od. 21. 78. Cp. Od. 15. 22.

ll. 585, 586. **πρὶν . . πρὶν,** equivalent in meaning to *prius . . quam.*

l. 589. Join **μοι** with **παρήμενος,** as **τέρπειν,** 'to entertain me,' takes the accusative.

l. 592. **ἐπὶ γάρ τοι,** 'for on behalf of mortals that dwell upon the fruitful earth, the immortals have assigned its just portion to everything.' This rendering takes **ἑκάστῳ** as neuter, and is intended to imply that by the ordinance of heaven everything has its assigned limits; there is a time for amusement, and a time for sleep. Cp. Od. 11. 379, *ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου.*

ll. 594–596 = 17. 101–103.

l. 597. See on sup. 260.

l. 599. **ἤ τοι καταθέντων δέμνια,** 'or let [the servants] place a bed for thee.' So in Od. 4. 214, *χερσὶ δ' ἐφ' ὕδωρ | χευάντων.*

ll. 602–604 = Od. 16. 449–451; 21. 356–358.

BOOK XX.

l. 2. **κὰμ** (§ 7) = *κατὰ*, join with **στόρεσεν**. In **βοέην** we have a fem. accus. of the adjective *βόεος* (*βόειος*) used substantivally, cp. Od. 16. 423. Another allusion to the skins of such freshly-slaughtered animals is found in Od. 22. 362 foll.

l. 4. Join **ἐπὶ-βάλε**. For the position of Eurynome in the house, see on Od. 17. 496.

l. 6. **ἐκ μεγάροιο.** The palace-maidens would have to pass through the *πρόδομος*, where Odysseus lay, as they left the house to visit their lovers in the town. Cp. Od. 18. 408.

l. 12. **ἑῷ**, i. e. *ἑάοι*.

l. 13. **ὕστατα καὶ πύματα**, 'for the last and final time.' Cp. inf. 116, where the singular is used. There is no difference in meaning here between the two adjectives, but their repetition is intended to give emphasis.

l. 14. **βεβῶσα περὶ**, 'prowling,' 'walking' round, with the idea of protecting; cp. Il. 5. 21, *οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο*, and Il. 17. 80, **Πατρόκλῳ περιβὰς**, ib. 313, **Ἱπποθόῳ περιβάντα**, the dative, as here.

l. 15. Join **ἄνδρα ὑλάει** (Od. 16. 5), 'barks at a man, when she recognises him not.' But **ἀγνοιήσασα** may have its share in governing the accusative, if we cp. Od. 24. 218.

l. 16. **ὑλάκτει**, sc. *κραδίη*, from sup. 13, 'his heart growled deep within him as he felt wrathful against their evil ways.'

l. 17. **ἠνίπαπε**, an aorist referred to pres. *ἐνίπτω* (root *ἰπ*) with reduplication occurring in the middle of the word: 'he chid his heart.' Cp. Ovid, Trist. 5. 11. 7, 'perfer et obdura: multo graviora tulisti;' Hor. Sat. 2. 5. 19, 'fortem hoc animum tolerare iubebo; | et quondam maiora tuli.'

l. 21. **ὀιόμενον** is assimilated to the gender *implied* in **σε**. To address his heart (*κραδίη*) is equivalent to addressing himself; 'deeming that thou wouldest die.' Cp. Od. 11. 90, *ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο, χρύσεον σκῆπτρον ἔχων*, and Od. 16. 476.

l. 23. **ἐν πείσῃ**, 'in compliance.' *πεῖσα* may be supposed to be equivalent to *πειθὼ* (root *πιθ*). Others refer *πεῖσα* to root *πενθ*, 'bind,' and compare it with *πεῖσμα*, so that the words would mean 'his heart stood fast in those bonds' of self-control that he had imposed upon it.

l. 24. **αὐτὸς**, 'he himself was turning and tossing about,' in contrast to his heart, which he had bid to be still. The point of the comparison in the following simile lies in the words **ἑλίσσετο ἔνθα καὶ ἔνθα** and **αἰόλλῃ**. As the cook keeps turning the 'haggis' round, that both sides may be done, so Odysseus kept turning himself upon his bed. The

Scholl. call the simile a *ταπεινὴ εἰκών*, and no one can attempt to defend it on the ground of sublimity. But it is not ridiculous. And it must be remembered that these humbler affairs of eating and drinking and cooking were regarded as very important points of every day life. In the 'Clouds' of Aristophanes (408 foll.) Strepsiades is engaged in the same process at the festival of the Diasia, *ὤπτων γαστέρα τοῖς συγγενέσιν*. The words **μάλα δ' ὦκα** explain why the cook is so careful to keep the paunch continually turning before the fire.

l. 30. **μοῦνος ἐὼν** is in apposition to the subject of **ἐφήσει**, and **πολέσι** to **μνηστῆρσιν**.

l. 31. **δέμας δ' ἤικτο γυναικὶ**, see Od. 13. 288.

l. 33. **κάμμορε**, lit. 'fate-crushed.' For the assimilation cp. *καμμονίη* for *καταμονίη*, Il. 22. 257. **περὶ πάντων . . . φωτῶν** = 'beyond all men.'

l. 38. **ἀλλά τί μοι.** Notice that **τί** here is not interrogative, but receives its accent from the enclitic **μοι**. Transl. 'but my heart is pondering belike over this, namely, how I may,' etc. A sort of vagueness is given to **τόδε** by the **τι**. Cp. Od. 4. 26, *ξείνω δή τινε τώδε*.

l. 40. **οἱ δ' αἰὲν**, as we say, '*while* they:' but here the cause is introduced (in parataxis) by the demonstratival **δέ**.

l. 43. **ὑπεκπροφύγοιμι.** It would be difficult to 'escape and get clear away;' because the relatives and friends of the suitors would do their best to avenge their murder.

l. 45. **σχέτλιε.** We may render 'Doubter!' The word means 'hard,' 'stubborn,' 'proof against conviction.' 'Why, [many an] one puts trust in a comrade, though far weaker: one who is but a mortal, and hath not as much wisdom [as a god].' **πείθεθ'** = *πείθεται*.

l. 49. **μερόπων.** The old etymology of 'speech-dividing,' 'articulate,' cannot be maintained. The simplest way is to refer to root *mar*, *μόρος*, *βροτὸς*, etc. and to render 'mortal.' Others have suggested root *σ-μερ*, 'think,' and *ὀπ*, as if the compound meant 'with thought in the face'—a characteristic of man as distinguished from the brute.

l. 51. **καί κεν τῶν.** Here begins the apodosis: 'even these men's flocks and herds thou shouldest drive away.'

l. 52. **ἀνίη**, 'a pain and grief is *this*, that a man should watch lying awake all night.' This translation is intended to express that **τὸ** is really the subject to **ἀνίη** [*ἐστὶ*], and that **φυλάσσειν** is in apposition to **τό**. The regular use of infinitive with definite article is post-Homeric.

l. 53. **κακῶν ὑποδύσεαι**, '*emerges ex malis*,' Terent. Andr. 3. 3. 30. Cp. *θάμνων ὑπεδύσετο*, Od. 6. 127.

l. 55. **ἅψ ἐς Ὄλυμπον.** Comparing this with *οὐρανόθεν καταβᾶσα*, sup. 31, we shall see that at the time of the composition of the Odyssey, Olympus had come to be regarded as a synonym for 'heaven.' In the Iliad, Olympus is still a mountain-mass in Pieria, and is distinguished by epithets appropriate to a mountain.

l. 57. **λυσιμελής.** Notwithstanding the *παρήχησις* between this word and the clause **λύων μελεδήματα θυμοῦ**, it is impossible to take **λυσιμελής** as meaning anything else than 'relaxing the limbs.' Cp. Od. 4. 794, *εὕδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψεα πάντα.* The apodosis to **εὖτε** begins with **ἄλοχος δ' ἄρ' ἐπέγρετο**, 'when sleep overcame *him*, then his wife woke up.' See the similar arrangement of clauses in Od. 17. 359 foll.

l. 63. **ἢ ἔπειτα,** 'or that, next, some storm seizing on me might speed away, sweeping me along the paths of gloom, and might whelm me in the outlet of the coiling ocean-stream.' By **ἔπειτα** she introduces her second wish, supposing the first not to be granted; like the use of *μάλιστα μὲν . . . εἰ δὲ μή.* The 'paths of gloom' are those leading to the realms of death, Od. 11. 13-15. The ocean-stream (Od. 10. 508) is represented as encircling the whole world, and so, as it were, 'flowing back into itself' (**ἀψόρροος**). Perhaps its 'outlet' is some point of communication between Oceanos and the *θάλασσα.*

l. 65. **ὡς δ' ὅτε.** The return to this, after the long parenthesis, comes at l. 79, **ὣς ἔμ' ἀιστώσειαν.** The story ran that Pandareos, son of Merops and friend of Tantalus, stole from the temple of Zeus in Crete a golden dog, the work of Hephaestus, and brought it to his friend. But the theft was discovered, in spite of the disavowal of Tantalus, and Pandareos fled to Sicily and died there. His eldest daughter was named Aëdon, see Od. 19. 518 foll.; the names of the other two are variously given as Merope and Cleothera, or Cameiro and Clytie. The goddesses pitied these orphan girls and endowed them with many gifts; but when they came to womanhood and were ripe for marriage, the Harpies carried them off to suffer the vengeance of their father's unexpiated sin. We must notice that this story does not agree with the fate of Aëdon, as told in the last book.

l. 71. **πινυτὴν,** feminine accusative of *πινυτός*, used substantively, = 'wisdom,' see on Od. 16. 423. **μῆκος** means 'queenly stature,' which Artemis herself possessed: *πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἠδὲ μέτωπα*, Od. 6. 107.

l. 72. **δέδαεν,** reduplicated aorist from stem *δα* (*δι-δά-σκω*), 'taught them.' As in Od. 6. 233; 8. 448; 23. 160, *δέδαε* is followed by object-accusative, it is better here to take **ἔργα** in the same construction, and to regard **ἐργάζεσθαι** as an infinitive of purpose, 'taught them splendid work to work,' 'for working.'

l. 74. **κούρῃς,** 'for the maidens,' Dat. *commodi.* **τέλος,** the 'accomplishment,' 'realisation;' so *πολέμοιο, θανάτοιο τέλος* is only a periphrasis for *πόλεμος* and *θάνατος* respectively.

l. 75. **ἐς Δία** with **προσέστιχε,** 'into the presence of Zeus.'

l. 76. **μοῖράν τ' ἀμμοριήν τε** must mean 'the good and evil fate of men;' though others take it as 'that which falleth to the lot of man, and

that which falleth not.' **γὰρ** gives the reason *why* Aphrodite went with her request to Zeus.

l. 77. **τόφρα δὲ** forms the apodosis to **εὖτε** (sup. 73), which is commonly followed by *ἔνθα, τῆμος δὴ, καὶ τότε δή*. Here **ἅρπυιαι**, 'the snatchers,' as we see from sup. 66, are only impersonations of the storm-winds, *θύελλαι*. Hesiod gives them the names of **Ἀελλὼ** and *Ὠκυπέτη* (Theog. 267 foll.), but this is a conception later than Homer. 'And they consigned them to the Avengers, to attend upon them.' Cp. Hesiod, Opp. et D. 801, *ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεύειν*. Here **ἀμφιπολεύειν** is used as an euphemism—the real meaning being 'to haunt them,' 'to punish them.'

l. 80. **ἠέ μ' ἐυπλόκαμος.** This change to the third person comes in very awkwardly, seeing that Penelope's whole speech is in the form of a prayer addressed *to* Artemis (l. 61 foll).

l. 81. **ὀσσομένη**, 'picturing Odysseus before mine eyes I might pass beneath the gloomy ground.' **ὑπὸ γαῖαν ἀφίκεσθαι** is not identical with *ἐς Ἀίδαο δόμους ἀ.*, but only implies death and burial—as we talk of being 'underground,' or 'under the turf.' So *χθόνα δύμεναι*, Il. 6. 411; *ἰέναι ὑπὸ γαῖαν*, Il. 18. 333.

l. 82. **ἐυφραίνοιμι**, sc. by becoming his wife.

l. 83. **ἔχει.** This is commonly taken to mean something like 'implies,' or 'represents,' and is translated, 'this represents an endurable evil.' But such a use of *ἔχειν* is more than doubtful; so that it is better to supply a personal subject to **ἔχει** from the following clause, 'but [one] hath herein (**τὸ**) an endurable evil, whensoever one weepeth all day long, sore grieved at heart, but sleep laps him round through the hours of night.' The combination **πυκινῶς ἀκαχήμενον** occurs in Il. 19. 312.

l. 85. **ἐπέλησεν** (*ἐπιλήθω*), aorist of custom, 'brings forgetfulness of all things;' and so rightly followed by the subjunct. **ἀμφικαλύψῃ**.

l. 88. **παρέδραθεν** (*παραδαρθάνω*), 'there lay [one] at my side.'

l. 92. **τῆς** is gen. after **ὄπα**, as in Il. 2. 182, *ὡς φάθ' ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης*. There could be no difficulty for one in the *μέγαρον* or *πρόδομος* to hear a voice in the *ὑπερώιον*. At any rate, the converse was possible, as in Od. 1. 358, *τοῦ δ' ὑπεραιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν*.. **Πηνελόπεια.**

l. 93. **δόκησε δέ οἱ**, 'she seemed in his fancy to be standing at his head, even now recognising him.' That is, he realised so vividly the scene of recognition, the time for which was not yet; that he was fain to hasten to some place where the voice could not be heard.

l. 98. **Ζεῦ.. ἐθέλοντες.** The other gods are included under the name of their representative Zeus. **τραφερὴν**, see Od. 16. 423.

l. 102. **ἔνδοθεν.** He wanted to hear some word of good omen 'within his own house;' and some portent besides (**ἄλλο**) 'at a distance;' which latter wish was satisfied by the thunder **ὑψόθεν ἐκ νεφέων**, while the

φήμη came ἐξ οἴκοιο. The essence of a φήμη lies in its being a casual utterance, of the full bearing of which the speaker is unaware. Almost identical is κλεηδὼν in Od. 18. 117 and inf. 120.

l. 106. ποιμένι λαῶν is in epexegetical apposition to οἱ. In εἵατο we have the Homeric form of ἧντο (ἧμαι), § 17. 4. The mill-stones are 'planted on the ground,' as though 'sitting.' Aristarchus read εἵατο, with the smooth breathing, as if it were a form from ἥμην, a middle imperf. of εἰμί.

l. 107. τῇσιν .. ἐπερρώοντο, 'at which twelve women worked busily.' In ἐπιρρώομαι the immediate notion is that of quick movement; so χαῖται ἐπερρώσαντο, Il. 1. 529. Cp. Od. 23. 3.

l. 108. The difference between ἄλφιτα and ἀλείατα seems to be that between 'meal' and 'flour;' unless the former is to be referred to 'barley-meal' and the latter to 'wheaten-flour.'

l. 109. Join κατὰ-ἄλεσσαν (καταλέω), § 19. 1.

l. 110. ἀφαυροτάτη δὲ, '*for* she was the weakest [of the grinding women].' We may suppose that all had an equal portion to grind; and the weakest would be the last to finish her work.

l. 111. σῆμα, identical with the φήμη of sup. 105, and κλεηδὼν, inf. 120; 'a signal.'

l. 114. οὐδέ ποθι νέφος ἔστι. This settles the interpretation of ἐκ νεφέων, sup. 104, as being only a phrase for the home of Zeus aloft —'a pavilion, with dark water and thick clouds to cover him.'

τέρας .. τόδε, 'thou art displaying this as a significant portent for some one.'

l. 118. γούνατ' ἔλυσαν, 'have made my knees to shake,' sc. with excessive work.

l. 121. τίσασθαι, 'that he would avenge himself upon.' There is no need to read τίσεσθαι, for the predicative force of φάτο is carried on to the infinitive, as in Od. 2. 171, καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα, or Soph. Aj. 1082, ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ .. ἐς βυθὸν πεσεῖν.

l. 123. ἀγρόμεναι (ἀγείρω), particip. syncopated 2 aor. mid., 'having gathered together.'

l. 128. ἐπ' οὐδὸν, sc. he walked to the threshold of the women's apartments, halted there, and called to Eurycleia.

αὔτως, 'simply,' 'merely,' and so = 'quite.'

l. 132. ἐμπλήγδην (ἐμπλήσσω), properly 'madly,' 'rashly.' We may say 'blindly.' Cp. the later use of ἔμπληκτος.

l. 135. οὐκ ἄν μιν νῦν, 'you mustn't blame her now when she is not blameworthy.'

l. 138. ἀλλ' ὅτε δή. The use of the imperfect tense and the independent optative shows that this does not refer to any definite act that had taken place, but rather 'she gave command to her handmaidens to

make up a couch against the time when his thoughts might turn to bed and sleep.'

l. 143. **ἐπι-έσσαμεν** (**ἐπι-ἔννυμι**), § **19. 1.**

ll. 144, 145 = Od. 17. 61, 62.

l. 149. **ἀγρεῖθ'**, common in the sing. *ἄγρει* (*ἀγρέω*, perhaps Aeol. form of *αἱρέω*), Il. 5. 765; Od. 21. 176 = 'set to!' **ποιπνύσασαι** = 'bustling about.'

l. 150. **ῥάσσατε** (*ῥαίνω*, i. e. *ῥαδνjω*, root *ῥαδ*), 1 aor. imperat.

l. 153. **τετυγμένα**, with the force of **εὖ τετυγμένα**, 'fair-wrought.' **μεθ' ὕδωρ**, 'to fetch water.'

l. 154. **οἴσετε**, § **30. 3.**

l. 156. **καὶ πᾶσιν**, with emphasis, 'for all and everybody;' and so there is double need of exertion.

l. 158. **αἱ μὲν ἐείκοσι**, i. e. 'some of them to the number of twenty.' **μελάνυδρον**, sc. where the water lies deep and dark and shaded from the sun, as contrasted with sunlit water, **λευκὸν ὕδωρ**, Od. 5. 70.

l. 159. **αὐτοῦ**, 'on the spot,' further defined by **κατὰ δῶμα**τ'.

l. 160. **Ἀχαιῶν**, sc. *μνηστήρων*.

l. 163. **τρεῖς σιάλους.** From Od. 14. 19, 27, we learn that one hog was the daily allowance. Here, three are brought because it is a day of special festivity. **καθ' ἕρκεα**, 'in the enclosure;' almost equivalent to *αὐλή*. We need not press **νέμεσθαι**, they are left at large, and, like swine, pick up any food they can find.

l. 165. **μειλιχίοισι**, used substantively, as *κερτομίοισι*, Od. 9. 474; inf. 177.

l. 166. **μᾶλλον εἰσορόωσιν**, 'pay thee higher regard.' So Eur. Elect. 1097, *ὅς τις δὲ πλοῦτον ἢ εὐγένειαν* **εἰσιδὼν** | *γαμεῖ πονηρὰν, μῶρός ἐστι.*

l. 170. **ἣν ὑβρίζοντες**, sc. *ἣν ὕβριν* (**λώβην**) **ὑ.**, 'practising which insolence they plan deeds of outrage.'

l. 171. **μοῖραν**, 'due share.'

ll. 174, 175 = Od. 17. 213, 214.

l. 176. **κατέδησεν.** Perhaps we might, with a few MSS., read *κατέδησαν*, to make a distinction between the work of the **νομῆες**, and the action of **αὐτὸς**, sc. **Μελάνθιος.**

l. 178. Join **ἀνέρας αἰτίζων**, 'begging of heroes.' **ἀνιήσεις** stands without object, 'wilt still be a trouble?' **ἕξεισθα**, § **23. 3.**

l. 180. **διακρινέεσθαι**, see on Od. 18. 149.

l. 181. **πρὶν χειρῶν**, 'before we have a taste of one another's fists.' Cp. Od. 21. 98; Il. 20. 258, *γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείῃσιν.*

l. 182. **ἄλλαι.** Another well-established reading is *ἄλλοθι* = 'elsewhere.' but the sense remains the same.

l. 184 = Od. 17. 465, 491.

l. 185. **Φιλοίτιος.** See Od. 14. 22.

l. 187. πορθμῆες. The ferry would ply across the strait that separated the island of Ithaca from the mainland. The tense of πέμπουσιν represents the ferry as regularly established for public traffic.

l. 189. τὰ μὲν, 'the beasts.'

l. 194. βασιλῆι ἄνακτι. So Aesch. Pers. 5, *αὐτὸς ἄναξ Ξέρξης βασιλεὺς Δαρειογενής.* It is difficult to describe this collocation as that of genus and species; the point of distinction rather is between the 'royal blood' of βασιλεὺς and the actual 'power' of ἄναξ, 'some royal king.'

l. 195. δυόωσι (*δυόω*) = *ἐς δύην ἄγουσι.* 'Sensus est: sed intellegi potest quam proclives Dii sint ad homines miseriis mergendos, cum etiam regibus decernant atque immittant miseriam.' Ernesti.

l. 197. Philoetius waits for no answer to his question.

ll. 199, 200 = Od. 18. 122, 123.

l. 202. ἐπὴν δὴ γείνεαι (aorist conjunct. with short vowel from *γείνασθαι*, as *ἐντύνεαι*, Od. 6. 33 from *ἐντύνασθαι*), 'after that thou thyself hast begotten them.' This refers especially to chieftains and heroes, who are called *διογενεῖς*, so that αὐτὸς has an emphasis as contrasting Zeus with the fathers of the ordinary children of men.

l. 203. μισγέμεναι, 'thou feelest no compunction at involving them in (mating them with) misfortune and bitter sorrow.'

l. 204. ἴδιον (imperf. *ἰδίω*, root *ἰδ*, originally *σϝιδ*, as in Skr. *svidjâmi*), 'I broke into [a cold] sweat.'

l. 209. ὅς μ' ἐπὶ βουσὶν εἷσε, *qui me bobus praefecit.* The Κεφαλλῆνες are only mentioned again in bk. 24 of the Odyssey, ll. 355, 378, 429. In the Catalogue, Il. 2. 631, the name occurs as a general title for the dependents of Odysseus in the islands of Same, Ithaca, Zacynthus, Dulichium, and certain places on the coast of Acarnania. With ἐπὶ βουσὶν cp. Od. 22. 427, *σημαίνειν εἴασκεν ἐπὶ δμωῇσι γυναιξίν.*

l. 211. αἱ μὲν, sc. *βόες.* ἀθέσφατοι = 'innumerable.' οὐδέ κεν ἄλλως, 'nor would a man find a stock of broad-browed kine grow up more kindly for him.' ἄλλως, lit. 'differently,' i. e. 'better.' ὑποσταχύοιτο is a bold metaphor to transfer to the increase of cattle, as it properly describes the growth of a crop from the blade to the ear.

l. 213. ἄλλοι, sc. 'strangers,' to whom the herds do not belong.

ἀγινέμεναι (*ἀγινεῖν*) serves as a frequentative of *ἄγειν.*

l. 215. ὄπιδα, see Od. 14. 82.

l. 217. τόδε .. πόλλ' ἐπιδινεῖται, 'keeps turning this often over and over.'

l. 218. μάλα μὲν κακὸν, 'deep wrong it were, while the son [of the house] still lives, to go my way cows and all, and visit some other men's land, to a people that dwell afar: yet still more cruel is it, remaining here, biding in charge of herds that have passed into the hands of strangers, to lead a life of misery.' With αὐτῇσι βόεσσιν cp. Od. 8. 186, *αὐτῷ φάρει.* 'Duas se res, sive duplicem agendi modum, expendere

et secum reputare dicit: utrum fugiat, superstite herili filio, ipsosque boves furto abigat in peregrinam terram; an maneat apud alienum gregem, hoc est eum cuius fructum alieni, proci, intercipiant; id quod multo etiam intolerabilius videtur servo frugi.' Bothe.

l. 222. **καί κεν δή**, 'and surely long ere this had I fled and reached the home of some other of the haughty princes: since [my life] here is no longer bearable.' **ἀνεκτὰ**, see on Od. 13. 365.

l. 224. **οἴομαι** = *expecto*.

l. 228. **ὅ τοι πινυτὴ φρένας ἵκει**, 'how that wisdom hath found its way into thy soul.'

l. 229. **τοὔνεκά τοι**, taking up **ἐπεὶ** of sup. 227.

ll. 230, 231 = Od. 14. 158, 159.

l. 232. **ἐνθάδ' ἐόντος**. For Philoetius (sup. 210, cp. 187) did not regularly live in Ithaca, and might be supposed to be soon returning.

l. 237. **οἴη ἐμὴ δύναμις**. Cp. Il. 4. 313, *ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν, | ὥς τοι γούναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη*, where the desire expressed is that the power to accomplish the wish accompanied the wish itself. So here, 'thou shouldst see what power on my part, and what might of arm attend [upon my wish].'

l. 238. **ὣς δ' αὔτως**, equivalent to the later *ὡσαύτως δέ*.

l. 241. **μνηστῆρες δ' ἄρα**. The use of **ἄρα**, with the meaning 'as you know,' is quite appropriate here, as the words are a resumption of what has been already said in Od. 16. 383–386 and 394–406. **ἤρτυον**, 'were plotting, when there came upon them a bird of omen.' **ὄρνις** being used here with the special force of *οἰωνός*.

l. 245. **συνθεύσεται** (*συνθέω*, root *θεϝ*), 'will not succeed for us.' *οὐ γὰρ συνδραμεῖται, φησὶν, ἡμῖν τὸ βουλευθὲν, ἀλλὰ δηλονότι σκεδασθήσεται ἀφ' ἡμῶν, καὶ οὐκ ἂν ἴδοιμεν αὐτό*. Here **φόνος** is in apposition to **βουλή**.

ll. 249–251 = Od. 17. 179–181.

l. 253. **κύπελλα νεῖμε**, 'handed each his cup.' These were yet empty. The *οἰνοχόος* came round to fill them.

l. 255. **ἐῳνοχόει**, sc. *ἐϝῳνοχόει* (*οἰνοχοέω*) with syllabic and temporal augment.

l. 257. **κέρδεα νωμῶν**, 'setting his shrewdness to work.' See on Od. 13. 255. The 'shrewdness' consisted in conciliating the suitors in giving the stranger a mean seat and a tiny table; while at the same time he had him close at hand in case of any conflict.

l. 264. **δήμιος**. It was not like the *χαλκήιος δόμος* or *λέσχη* of Od. 18. 328, 'not for public resort.'

ll. 268, 269 = Od. 18. 410, 411.

l. 271. **δεχώμεθα**, 'let us endure,' 'accept.'

l. 273. **μάλα δ' ἡμιν**, almost meaning '*though* he speaks with bitter threats against us, for Zeus did not will it so' (sc. that we should silence

him) 'else had we ere now silenced him in the palace, shrill-voiced talker though he be.'

l. 275. **ὁ δὲ**, sc. Telemachus. Possibly the meaning is that the attention of Telemachus was here diverted by the entrance of the heralds into the palace with preparations for the festival of Apollo.

l. 277. **κάρη κομόωντες** (*κομάω*). This epithet means 'with hair left long over the whole head,' as distinct from *ὄπιθεν κομόωντες*, Il. 2. 542, describing the Abantes, who only wore the hair long behind. **Ἀχαιοὶ** here stands generally for the inhabitants of Ithaca.

l. 281 = Od. 17. 258.

l. 282. **ὡς αὐτοὶ**, we might rather expect *οἵην* or *ὅσην αὐτοί*. The form **ἀνώγει** is a pluperf. without augment, from perf. *ἄνωγα*.

ll. 284–286 = Od. 18. 346–348.

l. 286. **Ὀδυσῆος** So, it seems, we should read, conformably with the parallel passage in Od. 18, as against the reading of the MSS. **Λαερτιάδην Ὀδυσῆα**, an accusative foreign to Homeric usage.

l. 290. **μνάσκετ'**[ο]. Iterative imperf. from *μνάομαι*.

l. 295. **ξείνους . . ὅς κεν**, cp. Od. 3. 355, **ξείνους ξεινίζειν, ὅς τίς κ' ἐμὰ δώματθ' ἵκηται.**

l. 297. **λοετροχόῳ**, 'to the servant of the bath.' **τῷ τὰ λουτρὰ παρέχοντι**, Schol. Perhaps more accurately *τῇ . . παρεχούσῃ*. In Od. 5. 435; Il. 18. 346, **λοετροχόος** is used as an epithet of *τρίπους*, 'from which to pour water for the bath.'

l. 300. **κείμενον**, 'taking it from the basket, as it lay there.' Such a basket must have been at hand into which bones and uneatable portions of meat were flung.

l. 301. **μείδησε δὲ θυμῷ**, 'he smiled in his wrath right bitterly.'

l. 302. **σαρδάνιον** is probably connected with *σαίρειν*, 'to show the teeth;' and so can express a 'sneer,' which raises the upper lip uncovering the teeth. Others write **σαρδόνιον**, with allusion to the bitter herbs growing in Sardinia (*Σαρδὼ*), which distorted the mouths of those who ate them. Cp. Virg. Ecl. 7. 41, 'Sardoniis amarior herbis,' and Georg. 2. 246, 'ora | tristia temptantum sensu torquebit amaror.' As **τοῖον** is used as an equivalent for *οὕτως*, Od. 3. 496, etc., so **τοῖος** is used to qualify an adjective or adverb, as *θάνατος . . ἀβληχρὸς μάλα τοῖος*, Od. 11. 135; 23. 282; *πέλαγος μέγα τοῖον*, Od. 3. 321; *ἐπιεικέα τοῖον*, Il. 23; 246, *κερδαλέον δὴ τοῖον*, Od. 15. 451. In each case **τοῖος** or **τοῖον** is interpreted by a gesture expressive of 'greatness' or 'intensity.'

l. 304. **ἦ μάλα τοι τόδε κέρδιον.** This is generally taken to mean, 'verily this is all the better for thy life.' As we might say in vernacular, 'a good job for your life! that you failed to hit my guest.' But it is very doubtful if **θυμῷ** can bear this sense. Besides the analogy of the line *ὥς οἱ φίλον ἕπλετο θυμῷ* (Od. 13. 145) seems to settle that **θυμῷ** *must* have its ordinary meaning, 'in your heart,' where of course the

sense of good or bad luck is felt. We might almost render 'your heart may tell you that it was a piece of good fortune,' etc.

l. 306. **ὀξυόεντι**, see Od. 19. 33.

l. 309. **φαινέτω**, as we say, 'exhibit.' Cp. *ἐπεσβολίας ἀναφαίνειν*, Od. 4. 159.

ll. 309, 310 = Od. 18. 228, 229.

l. 311. **τέτλαμεν** (*τετλήκαμεν*), 'we endure.' Others read **τετλάμεν** as imperatival infinitive.

τάδε is followed, not, as might be expected, by an epexegetical accusative, but by genitives absolute: the last of which, **σίτου**, can only be taken with **πινομένοιο** by a very strong zeugma; but we may compare Il. 8. 506, *οἶνον δὲ μελίφρονα οἰνίζεσθε | σῖτόν τ' ἐκ μεγάρου.*

l. 314. **μοι** must not be taken with **ῥέξετε**, which is construed with the accusative.

ll. 317–319 = Od. 16. 107–109.

l. 320. See on Od. 13. 1.

ll. 322–325 = Od. 18. 414–417.

l. 327. **εἴ σφωιν κραδίῃ**, 'in the hope that it may please them both in their heart,' cp. Od. 14. 337.

l. 330. **οὐ νέμεσις**, 'it could raise no anger that ye should wait and keep back the suitors.'

l. 335. **γήμασθ'[αι]** is the infinitive in apposition to **τάδε** in the preceding line, 'that she should marry.'

l. 337. **κομίζῃ**. 'take care of,' as a wife.

l. 339. **οὐ μὰ Ζῆν'**, 'nay then—in the name of Zeus and my father's sufferings—I do not delay my mother's marriage.'

l. 342. **ποτὶ δ' ἄσπετα δῶρα**, 'and, besides, I offer large gifts.' It seems unusual that presents should be promised to the chosen bridegroom, when the custom was just the other way. Some meet this difficulty by reading **δίδωσι**, meaning, 'and who offers besides.'

ll. 343, 344 are almost verbally identical with Od. 17. 398, 399.

l. 346. **ἄσβεστον**. The wild uncontrollable laughter was the proof that their 'wits were distraught.'

l. 347. **γελοίων** may be taken as the unaugmented imperf. of **γελοιάω**, an extended form of **γελάω**. Others read **γελώων**, lengthened for **ἐγέλων** (**ἐγέλαον**). By **ἀλλοτρίοισι** is meant 'unnatural;' a face that 'did not look like their own,' or, more likely, 'that had passed out of their own control:' they had no command over their features, which writhed hideously in their hysterical laughter. Probably Horace only intends a sort of comic reference to this passage, in his '*malis ridentem alienis*' (Sat. 2. 3. 72); but Valerius Flaccus (Arg. 8. 164) reproduces the picture with some accuracy, saying of Medea, '*alieno gaudia vultu | semper erant.*'

l. 348. **αἱμοφόρυκτα**. This does not mean that in their bewilderment they attacked the flesh of the animals before it was cooked; but that to

the eyes of Odysseus, Telemachus, and Theoclymenus, the meat that the suitors carried to their lips seemed to drip with blood.

l. 349. **γόον δ' ὤίετο θυμὸς**, i. e. 'the thought of their heart was to cry aloud,' but no sound came to their lips; only the tears stood in their eyes. See on Od. 10. 248.

l. 352. **νέρθε** is only put in, because **γοῦνα** belong to the lower half of the trunk, as the hands to the upper, so that we have *χεῖρες ὕπερθε*.

l. 353. **οἰμωγὴ δὲ δέδηε**, 'a wild shriek peals forth.' The vision of Theoclymenus is the rehearsal of the **Μνηστηροφονία**.

l. 354. **ἐρράδαται**, perf. pass. *ῥαίνω* (*ῥάδνjω*). For **μεσόδμαι** see on Od. 19. 37.

l. 355. **εἰδώλων**, the ghostly procession of the souls of the suitors, soon about to be sent down to Hades.

l. 357. **ἐξαπόλωλε**, 'is blotted out.' This probably is only the climax of the vision of Theoclymenus, reminding us of Campbell's 'Last Man.' But some of the old commentators maintained that the reference is to an actual eclipse; which is not impossible, as they were celebrating the festival of the new moon. Cp. for the language, Coleridge, 'Ancient Mariner,' 'The sun's rim dips, the stars rush out, At one stride comes the dark.'

l. 358. **ἡδὺ γέλασσαν**, see Od. 16. 354.

l. 362. **νυκτὶ ἐίσκει**, lit. 'he likens this [scene] to the darkness of night,' with reference to sup. 351. What Eurymachus really means is, 'let us send him forth out of doors, since he finds it so terribly dark in here.'

l. 367. **τοῖς**, 'by their aid,' with special reference to **ποσίν**.

l. 370. **ὑβρίζοντες** is here used with the accusative, as in Il. 11. 695, *ἡμέας ὑβρίζοντες*.

l. 372. **Πείραιον**, see on Od. 15. 539 foll.

l. 376. **κακοξεινώτερος**, 'more unfortunate in his guests.' The regular form of the comparative would be *κακοξεινότερος*, but we may compare *διζῦρώτατος*, *λᾱρώτατος*.

l. 377. **ἐπίμαστον** (*ἐπιμαίομαι*), as we say 'picked up,' or, act. 'grasping.'

l. 379. **ἔμπαΐον**, 'possessed of' (*πέπαμαι*, *πάομαι*). The shortening of the diphthong may be compared with **οἷος**, scanned as ⏑ ⏑, sup. 89. This 'cumberer of the ground' is, of course, Odysseus. Now the allusion passes to Theoclymenus, 'and another fellow starts up yonder to preach to us.'

l. 383. **ἄλφοιν** (*ἄλφοιεν*), sc. *οἱ ξεῖνοι*, 'from whence they may earn you a good price.' **ἄλφοιν** is a probable conjecture for the reading of the MSS. *ἄλφοι*, for which it is not easy to find a subject.

l. 387. **κατ' ἄντηστιν**. We may suppose an old substantive *ἄντηστις* (*ἀντάω*) meaning a 'confronting;' so that *κατ' ἄντηστιν* would be 'in *the* way of confronting,' i. e. 'right opposite.' Cp. *στῆ δὲ κατ' ἀντί-*

θυρον κλισίης, Od. 16. 159. She posted herself as near as might be to the entrance into the *μέγαρον*, that she might hear and see what was going on.

l. 392. **δόρπου**, in contrast to *δεῖπνον*, l. 390. Nothing could be more delicate and tempting than the dinner: nothing more joyless and unwelcome than the supper in store for the suitors.

l. 394. **πρότεροι**, sc. the suitors, 'for they had been the ones to begin devising deeds of shame.' Cp. Il. 3. 299, *ὀππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν*: 351, *ὅ με πρότερος κάκ' ἔοργε*.

BOOK XXI.

ll. 1, 2 = Od. 18. 158, 159.

l. 3. **πολιὸν σίδηρον**, sc. the twelve axes. **θέμεν** takes up the title of the book, *Τόξου Θέσις*, cp. *καταθήσω ἄεθλον | τοὺς πελέκεας*, Od. 19. 572.

l. 5. **προσεβήσετο**, § 20. 3.

l. 6. **εὐκαμπέα**, for the key (*κληίς*, see inf. 47) was sickle-shaped (*δρεπανοειδής*). The epithet **παχείῃ** seems to suit better the hand of a stalwart hero, though used twice of Athena, when engaged in fighting (Il. 21. 403, 425). Here it seems to reflect the notion of the strength and weight of the key, and of the effort required in its use.

l. 9. **ἔσχατον**, 'far at the back,' and so behind the women's apartments.

l. 11. **παλίντονον** must be a standing epithet of a bow, as *ἰοδόκος* of a quiver. It seems best to take it as 'back-springing,' i.e. elastic; but others make it refer to the 'curve' of the bow, which it preserves more or less, even when not strung. This was especially the case with the so-called Scythian bow, in which the centre curves inwards, and the two ends or horns outwards.

l. 13. **Λακεδαίμονι**, 'in Lacedaemon,' of which Messenia reckoned as part before the wanderings of the Heracleidae. **τυχήσας**, 'as he fell in with him,' corresponding to **ξυμβλήτην**, inf. 15. Eurytus was king of Oechalia in Thessaly.

l. 15. This verse consists wholly of spondees (*ὁλοσπόνδειος*), but we can hardly follow Eustathius in thinking that the poet intended by the slow movement of his line to express the lasting nature of the friendship of Odysseus and Iphitus. We have instances of *ὁλοσπόνδειοι* in Od. 15. 334; 23. 321; Il. 11. 130.

ξυμβλήτην, § 20. 4, 'they met.'

l. 17. **μετὰ χρεῖος**, 'to recover a debt.' Cp. Od. 3. 366, *ἠῶθεν μετὰ Καύκωνας μεγαθύμους | εἶμ', ἔνθα χρεῖός μοι ὀφέλλεται*: Il. 11. 698, *καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἤλιδι δίῃ, | τέσσαρες ἀθλοφόροι ἵπποι* . .

τούς τ' αὖθι ἄναξ ἀνδρῶν Αὐγείας | κάσχεθε. These raids and cases of *cattle-lifting* (ἄειραν) must have been common on the Greek coast.

l. 20. **ἐξεσίην** (*ἐξ-ἵημι*) **ἦλθε**, 'came on a commission;' but the accusative is analogous to *ὕπνον εὕδειν*, cp. Il. 24. 235, *ἐξεσίην ἐλθόντι*.

l. 21. **παιδνὸς ἐὼν**, 'lad though he was.' Join **πρὸ-ἧκε**, 'send him forth.'

l. 22. **Ἴφιτος, αὖθ'**, sc. *ἦλθεν ἐς* **Μεσσήνην. αἳ οἱ ὄλοντο**, 'which had been lost from his keeping.'

l. 23. **ὑπὸ**, sc. 'at the teat,' as *τέκνα φίλαις ὑπὸ μητράσιν ἴει*, Theocr. 25. 104.

l. 25. **ἐπεὶ δή**. The technical name for a verse beginning with a short syllable instead of a long was *στίχος ἀκέφαλος*.

l. 26. **φῶθ' Ἡρακλῆα**, 'the hero Heracles;' the type of Greek 'manhood.' Iphitus is represented as having pushed his search for his stolen mares as far as Tiryns, the city of Heracles, who, according to different forms of the story, had some suspicious connexion with the theft. At Tiryns Heracles is represented to have slain Iphitus by throwing him from the walls of the citadel. **μεγάλων ἐπίστορα ἔργων** is taken by some to mean merely that Heracles was 'acquainted with mighty achievements;' but it is much better rendered 'privy to monstrous deeds,' viz. the stealing of the mares.

l. 29. **καὶ αὐτόν**, with emphasis, 'he slew the man himself,' besides keeping back his steeds.

l. 30. **ἔχε** = 'kept.'

l. 31. **ἐρέων**, with the same sense as *διζήμενος*, sup. 22.

l. 35. **ἀρχὴν ξεινοσύνης**, 'as a beginning of close friendship, but they did not make acquaintance with one another by exchange of hospitality.' So *γνωσόμεθ' ἀλλήλων*, Od. 23. 109.

l. 38. **οὔ ποτε . . ἠρεῖτ'**. This would refer to free-booting expeditions and voyages to exact reprisals, prior to the Trojan war.

l. 40. **αὐτοῦ** = 'on the spot,' resumed by **ἐν μεγάροισι**.

l. 41. **κέσκετο**, § 17. 6. The force of the iterative tense corresponds with the words **οὔ ποτε**, sup., as though the bow was 'left lying every time the master sailed;' though he carried it with him (on hunting expeditions) in his own territory.

l. 42. **θάλαμον τὸν**, 'that chamber,' described in 8 sup. foll. Ameis remarks here that the regular use of oblique cases of the demonstrative ὁ, when following the substantive to which they refer, is to introduce a relatival clause; as e. g. Il. 5. 319, *οὐδ' . . ἐλήθετο συνθεσιάων* | **τάων**, *ἃς ἐπέτελλε*: ib. 231, *θεάων* | **τάων αἵ τ'** *ἀνδρῶν πόλεμον κάτα κοιρανέουσιν*. One other passage is quoted really parallel to this, viz. Il. 17. 401, *ἤματι τῷ ἐτάνυσσε*. Od. 1. 115 is not identical.

l. 44. **ἐπὶ στάθμην**, see on Od. 17. 341.

l. 47. **αὐτίκ' ἄρ' ἥ γ'**, 'forthwith she;' apod. to **ἡ δ' ὅτε δή**. To under-

stand the principle of the bolt and key, reference should be made to the figures in the Frontispiece. In the present passage we are dealing with double doors; but, for simplicity's sake, the process of fastening and unfastening a single door should be explained first. The door of the room opened inwards, and on the inner side of the door was a bar or bolt (*a*) running horizontally in staples. (Fig. 3.) Fixed to the under surface of the bolt was a leathern thong (*ἱμὰς*, *b*) passing through a hole in the door, and re-appearing on the outer side. Fig. 3 represents such a bolt (on the inner side), the thong (*b*) just disappearing through the hole. In Fig. 4 is a representation of the same door, on the outside, the dotted outline showing the position of the bolt within. It will be seen that the thong has been pulled, the effect of which has been to shoot the bolt some inches beyond the edge of the door; the end of the bolt naturally falling into a hole made to receive it in the door-post (**σταθμὸς**), not here represented. This drawing of the bolt by the thong up to the door-post is described in Od. 1. 442 by the words *ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι*. On the door was a hook or handle (*c*) called *κορώνη*, by which the door could be pulled to; but it was customary, after the door was closed, to tie the free end of the thong in some complicated knot round the *κορώνη*, as security against any one entering the room; for as long as the thong was kept tight to the *κορώνη*, the bolt could not be shot back, nor the door opened. And we see that the first step towards opening the door was to disengage the thong from the handle (**ἱμάντα θοῶς ἀπέλυσε κορώνης**). To shoot back the bolt, a key (also called *κληίς*, sup. 6) consisting of a hooked (**εὐκαμπὴς**, sup. 6) piece of metal with a handle, was inserted into the hole through which the thong passed, and by catching on some projection, or dropping into some hole, in the bolt, it hitched it back again, out of the socket in the door-post. In the case of folding-doors, as in the present passage, two bolts were necessary, or, at any rate, gave additional security. The way in which they crossed may be best understood from fig. 5. Similar cross-bars are described as closing the door of Achilles' hut in the camp at Troy, *δοιοὶ δ' ἔντοσθεν ὀχῆες | εἶχον ἐπημοιβοί, μιὰ δὲ κληὶς ἐπαρήρει*, Il. 22. 455.

l. 48. **ἄντα τιτυσκομένη**, 'aiming straight thereat.' This must refer to the insertion of the key in the hole. Or if referred to the **ὀχῆες**, 'striking at them quite straight, she pushed back the bars.' But, anyhow, the key will be the instrument that does it. **τὰ δὲ**, sc. **θύρετρα** from next line.

l. 49. **ἔβραχεν ἠύτε ταῦρος**. So in Il. 5. 749, *αὐτόμαται δὲ πύλαι μύκον*.

l. 51. **σανίδος**, here, a raised stage or 'dais,' for things of value could not be laid upon the earthen floor of the *θάλαμος*.

l. 52. **θυώδεα**, because the clothes were probably stowed away in

cedar chests, or with cedar shavings, or some such perfume to keep away moth.

l. 53. **ἔνθεν ὀρεξαμένη**, 'reaching up therefrom,' sc. from the *σανίς*.

l. 54. **αὐτῷ γωρυτῷ**, see Od. 14. 77.

l. 61. **ὄγκιον**, 'a casket,' properly to contain *ὄγκοι*, i. e. the barbed points of arrows; but that it was neither small, nor of light weight, we infer from the fact that several women carried it between them.

l. 62. **ἀέθλια** seems to be rightly interpreted in Damm's Lex. *praemia, quae olim certando consecutus erat herus, vel et quae olim ponere solebat aliis certantibus.*

ll. 63–66 = Od. 18. 208–211. In this passage l. 66 is wanting in the majority of MSS. It certainly does not seem to suit the grouping of the picture here.

l. 69. **ἐχράετε**. The common construction of *χράω* is with the dative, as in *στυγερὸς δέ οἱ ἔχραε δαίμων*, Od. 5. 396, and the passage quoted to prove its construction with the accusative, viz. Il. 21. 369, *τίπτε σὸς υἱὸς ἐμὸν βόον ἔχραε κήδειν* leaves it quite uncertain; as the accus. is probably the object to *κήδειν*. It is therefore better to join **δῶμα ἐσθιέμεν** as we have *ἐσθίεταί μοι οἶκος*, Od. 4. 318, and to take **ἐχράετε** intransitive, 'who have set yourselves.'

l. 71. **ἐπισχεσίην** (*ἐπέχειν*, 'hold forward'), 'a pretext.' The interpretation of **μύθου** has given great trouble; but we may fairly translate it 'your view,' 'your design;' just as we might say 'your own story.'

l. 72. **ἀλλ' ἐμὲ**, here we should expect **ἢ** instead of **ἀλλὰ**, following directly upon *ἄλλην*. Cp. Od. 8. 311, *ἀτὰρ οὔ τί μοι αἴτιος* **ἄλλος** | **ἀλλὰ** *τοκῆε δύω*.

l. 73. **τόδε φαίνετ' ἄεθλον**, 'here is the prize before your eyes;' she means herself as the prize, as the corresponding passage shows, inf. 106 foll.

ll. 75–79 = Od. 19. 577–581.

l. 82. **δακρύσας**, aorist participle introducing a fresh action, 'bursting into tears.' **ἐδέξατο**, 'received [the bow].'

l. 83. **ἄλλοθ'[ι]**, sc. 'in another place.' He was not quite close to Eumaeus; but near enough to see his master's bow, the sight of which quite unmanned him.

l. 85. **ἐφημέρια φρονέοντες**, 'with thought but for the passing hour.' Cp. Terence, Adelph. 3. 3. 42, 'istuc est sapere, non quod ante pedes modo est | videre, sed etiam illa quae futura sunt | prospicere.'

l. 87. **καὶ ἄλλως**, 'even without your doing this.'

l. 89. **ἀκέων δαίνυσθε**. Here **ἀκέων** is used adverbially and indeclinable, as in Il. 4. 22; 8. 459; but in Od. 14. 195 we have **ἀκέοντ'**, i.e. *ἀκέοντε*; in Od. 2. 311, *ἀκέοντα*; in Od. 11. 142, *ἀκέουσα*.

l. 90. Join **κατ'-λιπόντε**. Others read *καταυτόθι* as one word, like *καταῦθι*.

l. 91. **ἄεθλον ἀάατον**, 'an awful ordeal.' The word occurs again in Od. 22. 5, and is used of the water of Styx in Il. 14. 271, where Buttmann renders 'inviolable' (i. e. 'not to be lightly injured,' from ἀ priv. and ἀάω). It is more probably compounded of the copulative or the intensive ἀ and ἀάω (ἀϝάω, ἀϝάτη), and so means 'fraught with calamity.' But the very uncertainty of the word may have an appropriate force here, if Antinous intends by it 'fraught with *no* calamity,' (ἀ priv.), while the hearers accept it in the other sense. So the Schol., ἐπιβλαβῆ, ἢ ἄνευ βλαβῆς.

l. 92. **ἐντανύεσθαι**, passive.

l. 93. **μέτα** = *μέτεστι* in its simplest sense, *ἐστὶν ἐν μέσῳ*, to which is added by way of explanation **ἐν τοίσδεσι πᾶσιν**.

l. 95. **πάις δ' ἔτι**. This clause, introduced by **δὲ** (in parataxis), means 'though I was still a child;' and serves to heighten our appreciation of his *μνήμη*.

l. 99. **τότ' ἀτίμα** (*ἀτιμάω*), referring to the scenes in Od. 17. 445–463, 477–480.

l. 105. **γελόω**, § 18. 2. Telemachus is really delighted at the prospect of his father's victory; but he has to make some sort of excuse for his seemingly ill-timed joy.

l. 107. **ἄεθλον**, see on sup. 73. **γυνὴ** here is in apposition to **ἄεθλον**.

l. 108. **Πύλου**, the local genitives may be taken as subdivisions of the **Ἀχαιὶς γαῖα**.

l. 109. The verse **οὔτ' αὐτῆς .. μελαίνης** is wanting in the majority of MSS., and it seems to be composed of the two half lines, Od. 14. 98 and 97.

l. 110. **τί με χρὴ**, see on Od. 22. 377.

l. 111. **μὴ μύνησι παρέλκετε**, 'let not the matter drag on by any mere pretences.' So the Schol. interprets **παρέλκετε** by *διατρίβετε*, but it rather means 'drag it away (as we say) on any side issue.' There is a general consent as to the meaning of **μύνησι**, the etymology is most uncertain. Perhaps a reference to *ἀμύνομαι* (*munio*) in the sense of 'parrying' or 'fencing off' a decision is, on the whole, the best.

l. 113. **εἰ δέ κεν**, 'but should I string the bow and shoot the arrow through [the lane of] iron, my lady mother need not then, to my deep sorrow, leave this house, going her way with some other lord, so long as I remain behind, man enough even now to win these splendid prizes of my sire.' It is difficult to assign any other meaning to **ἀέθλια ἀνελέσθαι**, seeing that the words unmistakeably refer to winning a prize, in Il. 23. 823; see on sup. 62. But almost all commentators interpret **ἀέθλια** to mean 'weapons of war,' and **ἀνελέσθαι** 'to take up,' 'use.'

l. 118. **φοινικόεσσαν**, pronounced with synizesis of **οε**.

l. 120. Join **διὰ ὀρύξας**. Here **διὰ** either means 'all the way along,' or 'right down through the hardened floor.' See notes on Od. 19. 573 foll.

l. 121. ἔναξε (*νάσσω*), 'rammed it.' The trench and the ramming should be enough to show that there is no allusion here to handleless axe-heads set up on edge.

l. 125. τρὶς μέν μιν πελέμιξεν, 'thrice he made it shake again, in his desire to string it, and thrice he had to forego his effort.' The words are used here with something short of perfect appropriateness. In Il. 21. 176 they describe Achilles trying to 'draw a spear from the ground,' using violent efforts in 'shaking it to and fro.' This is accurately given by πελέμιξεν and ἐρύσσεσθαι, which can only be applied very loosely to the process of stringing a bow.

l. 129. ἀνένευε, sc. 'signed to him to desist.'

l. 131. καὶ ἔπειτα, 'for all time to come.' This modest view takes for granted that he shall never improve, nor ever be able to accomplish the task; while at the same time νεώτερος, ('too young,') and οὔ πω, ('not yet,') suggest a hint that he may gain more strength by and by.

l. 137. σανίδεσσι. Telemachus was standing on the threshold, so that nothing would be easier than to lean the bow against the 'strong-joined doors;' cp. Od. 23. 194. The plural refers to a pair of folding-doors. Meanwhile he leaned the arrow he had drawn from the quiver, 'at the same spot, against the curved bow-tip.' The bow stands against the door, and the arrow against the bow; and, as a further precaution against the arrow falling, it rests against the 'horn' or 'hooked tip' of the bow. There was only a single κορώνη to the bow, as the string was a fixture at one end, but had to be hitched over the other; cp. Il. 4. 111, *τόξον.. λειήνας χρυσέην ἐπέθηκε κορώνην*. It might seem simpler here to take κορώνη of the 'hooked handle' of the door (l. 46 foll.); but we must remember that we are *inside* the room, and the κορώνη is on the *outside* of the door. The only thing to be specially noted is that evidently the bow is comparatively short and the arrow long.

l. 141. ἐπιδέξια, see on Od. 17. 365; 'from left to right,' i.e. beginning with the one who sat just to left of the *κρητήρ*. 'In the innermost part of the chamber (*μυχοίτατος*, inf. 146), where they performed their sacred ceremonies, and where he who presided over them sat, stood the *κρητήρ*. There began the pouring out of the wine, and thence the cup went round in succession from left to right; that is after one man had been served by the *οἰνοχόος*, the next so served was the man on his right. Now whatever else took place on other occasions where a succession was observed, the same was done as in this their arrangement for drinking, by way of an auspicious omen.' Buttm. Lexil. s. v. *ἐπιδέξια*.

l. 142. οἰνοχοεύει, sc. *ὁ οἰνοχόος*, as *ἐσάλπιξε*, etc.

l. 145. θυοσ-κόος. The latter part of the word Curtius refers to root *κοϝ*, 'look to,' seen in Greek *κοέω*, Lat. *cav-eo*. It seems to mean 'one

who examines the smoke from burnt-offerings,' apparently for some purpose of divination. In Il. 24. 221, *μάντιες* and *ἱερῆες* are distinguished from **θυοσκόοι**. Perhaps the main difference may be that the two former are public officials, and the *θυοσκόος* attached only to particular families; and in Od. 22. 322 foll. Leiodes seems to hold some office under the suitors. Odysseus evidently did not acknowledge him as a regular priest, or we may suppose he would have spared him as he did Maron, priest of Apollo, Od. 9. 197 foll.

l. 147. **μυχοί-τατος.** The first half of the adj. is a true locative case, as *οἴκο-ι*, cp. **Πυλοι-γενής**, Il. 2. 54. For the composition of the word—a superlative formed from a substantive—cp. *βασιλεύτατος*, Il. 9. 69; Od. 15. 533. Leiodes, then, had his regular seat 'at the furthest end of the hall.'

l. 148. **ὅς ῥα**, *ille quidem*, as Od. 20. 291.

l. 150. **κάμε** (*κάμνω*) **χεῖρας**, 'he got tired in his hands.' So *κάμε γυῖα*, Il. 23. 63; *ὦμον ἔκαμνεν*, Il. 16. 106.

l. 153. **κεκαδήσει** (*κήδω*, root *καδ*), is a future formed from the reduplicated aorist *ἐ-κέκαδ-ον*, § **16.** 3. When Leiodes says that 'this bow will rob many a chieftain of life and being,' he probably means that many an one will 'break his heart' over it, in fruitless efforts to string it; or even might fairly make away with himself in mortification at his failure. But the words of course bear a deeper meaning, and foreshadow the *μνηστηροφονία*, though the speaker was not conscious of their import. With the tautology *θυμοῦ καὶ ψυχῆς* we may compare *ψυχή τε μένος τε*, Il. 5. 296, or *ψυχὴ τε καὶ αἰὼν*, Il. 16. 453.

l. 154. **ἐπεὶ ἦ**, 'since, verily, far better is it for us to be dead, than to live on and to fail [of that prize] for the sake of which we are ever companying together here, waiting for it all our days.'

l. 159. **πειρήσεται**, § **3.** (4). Cp. Od. 6. 126, *ἀλλ' ἄγ' ἐγὼν | αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.*

ll. 161, 162 = Od. 16. 391, 392.

ll. 164–166 = sup. 137–139.

l. 171. **σὺ**, emphatic, as **σέ γε** in the next line.

l. 173. **οἷόν τε . . ἔμεναι**, cp. sup. 117, *οἷός τ' ἤδη . . ἀνελέσθαι.* There is perceptible shade of difference in the meaning of **ῥυτῆρα** as applied to **βιοῦ** and **ὀιστῶν**, but cp. Virg. Aen. 12. 815, 'non ut tela tamen non ut contenderet arcum.'

l. 174. **τανύουσι.** It is a controverted point, whether, with Aristarchus, we should take this as a present tense with the force of a future, or as a future tense without the characteristic sigma. These forms are probably future tenses, *τελέω*, Il. 2. 330; *ἀντιόω*, Od. 1. 25; *κορέω*, Il. 8. 379; *κρεμόω*, Il. 7. 83; *ἀνόω*, Il. 4. 56; *ἐρύω*, Il. 11. 454. The use of *ἐντανύεσθαι* with *οἴω*, sup. 97, tends in the direction of this second interpretation.

l. 177. **κῶας ἐπ' αὐτοῦ.** Antinous wishes to be comfortable while l sits at what may prove a long task.

l. 178. Join **ἐκ-ἔνεικε,** 'bring out;' **στέατος** (two syllables by synizesi is the gen. after **τροχόν.** We may parse **ἔνεικε** as an aorist imperati of stem **ἐνεκ** (given under *φέρω*). In l. 183 inf. **ἔνεικε** is the 3 sing. indi The common form in the indicative follows the 1 aor. type, sc. *ἔνει* (Attic *ἤνεγκα*); but the forms have a tendency to pass to the type a 2 aor. 'It would appear that the 1 aor. is more complete and le confined in usage, and that its parts with **α**, excepting 1 sing., are mo frequent than the corresponding parts with **ο** or **ε** of 2 aor.' Veitc Greek Verbs, s. v. *φέρω*. In l. 196 inf. *ἐνείκαι* is read by Bekker and L Roche, but a well established reading is *ἐνείκοι*.

l. 179. **θάλποντες,** sc. the *τόξον*, not the *στέαρ*. The force of th present participles is equivalent to, 'by warming it.'

l. 182. Join **πὰρ-θῆκεν.**

l. 186. **ἐπεῖχε,** intrans. 'held back,' 'waited;' as in Hdt. 1. 32, *πρὶν ἂν τελευτήσῃ, ἐπισχεῖν μηδὲ καλέειν κω ὄλβιον ἀλλ' εὐτυχέα.* These tw men felt themselves to be in a superior position to the 'smaller fry' the suitors. For the use of the sing. **ἐπεῖχε,** with what are really tw subjects, cp. Od. 4. 628, where ll. 186, 187 occur with the change *καθῆστο* for **ἐπεῖχε,** and Od. 6. 171, *κῦμα φόρει κραιπναί τε θύελλαι.*

l. 189. **ὁμαρτήσαντες,** 'at the self-same time;' the participle here wit the force of the adverb *ὁμαρτήδην*, Il. 13. 584, as in *τὸν δ' Αἴας κ Τεῦκρος ὁμαρτήσανθ'* (dual nom.) *ὁ μὲν ἰῷ | βεβλήκει .. Αἴας δ' ἀσπίδ νύξεν.*

l. 190. **ἐκ δ',** adverbial to **ἦλυθε,** but too far separated from it to b called a case of actual tmesis.

l. 192. **σφ',** sc. *σφε*, to be taken with **προσηύδα.**

l. 193. **ἔπος τί κε.** This is the first member of a double questio 'may I utter a word in your ears, or am I to keep it to myself? wha sort of champions would you be (*εἶτ'*, § 23. 4, (*a*)) to defend Odysseus'

l. 201 = Od. 17. 243.

ll. 202–204 = Od. 20. 237–239.

l. 205. **νημερτέα,** predicatively with **ἀνέγνω.**

l. 207. **ἔνδον** with **ἦλυθον,** 'home then have I myself come, after world of sorrow; yes! come back in the twentieth year!' Cp. Virg Aen. 1. 595, 'coram, quem quaeritis, adsum | Troïus Aeneas Libyci ereptus ab undis.'

l. 209. **σφῶιν .. ἐελδομένοισι,** with this construction cp. *ἀσμένῳ δέ σοι ἡ ποικιλείμων νὺξ ἀποκρύψει φάος*, Aesch. P. V. 23, and see Od. 12. 438.

l. 214. **ἄξομαι.** There is the same sort of personal interest suggeste by the use of the middle voice, as in Od. 4. 10, where, of Menelau 'bringing home' a wife for his son, it is said *υἱέι δὲ Σπάρτηθεν Ἀλέκτορο ἤγετο κούρην.*

l. 215. **μοι**, i.e. 'in my eyes,' as Od. 4. 564 foll., *ἀθάνατοι πέμψουσιν . . οὕνεκ' ἔχεις Ἑλένην, καί σφιν* (in the eyes of the *ἀθάνατοι*) *γαμβρὸς Διός ἐσσι.*

l. 217. **εἰ δ' ἄγε**, 'but come now!' Perhaps the remains of a fuller phrase, such as *εἰ δὲ βούλει, ἄγε.* More likely **εἰ** is the older form of *ἴθι*, so that **εἰ δ'** is equivalent to *ἴθι δή.* In this case we must suppose the original force to have been quite forgotten, as we find **εἰ δ'** joined with the plural *ἄγετε*, Il. 22. 381.

l. 219. See on Od. 19. 393. Here **οὐλὴν** is in direct apposition to **σῆμα.**

l. 220. **ἀποέργαθεν**, 'turned back.'

l. 222. **εἰσιδέτην.** Notice the confusion (for metrical necessity) between the dual and **ἐφράσσαντο** the plural.

l. 226 = Od. 16. 220.

l. 229. **ἀτὰρ** here has no adversative sense, but carries on the narration one stage, like the more common **δέ.**

l. 230. **προμνηστῖνοι.** This word, like **πάντες** in the same line, seems quite unsuitable, where only two persons are addressed; even if the speaker himself be counted in. In Il. 14. 38, however, we find *κίον* **ἀθρόοι** of only three persons.

l. 231. **σῆμα.** The moment for the beginning of the slaughter was to be when Eumaeus had placed the bow in the hands of Odysseus, and the doors of the women's apartments had been closed. See inf. ll. 378–391.

l. 233. **ἐάσουσιν.** Here the two syllables **ἐα** must be scanned as one, the quantity of the **α** being long. The subject to **δόμεναι** is *τινα*, not expressed.

l. 234. **ἀνὰ δώματα**, 'through the hall,' as *ἀνὰ μέγαρον*, Od. 1. 365.

l. 235. **θέμεναι, εἰπεῖν**, with the force of imperatives, as **προβλώσκειν**, inf. 239.

l. 236. **μεγάροιο** is here used of the women's apartment, and not, as usually, of the great dining hall. Cp. Od. 18. 316; 19. 60; 23. 497; 23. 20. Similarly the plural is so used in Od. 19. 16, 30.

l. 237. **τις**, 'any one [of the women],' for the gen. **ἀνδρῶν** depends on **στοναχῆς ἠὲ κτύπου**, and **ἔνδον** is further explained by **ἡμετέροις ἐνὶ ἕρκεσι**, sc. in the hall of the men.

l. 241. **δεσμὸν ἐπ-ιῆλαι** (*ἐπιάλλω*). See Od. 8. 443. This 'fastening' is not to be confounded with the *ἱμὰς*, alluded to sup. 46, for the ordinary securing of the bar or bolt to the door of a room; as a reference to inf. 390 will show. The gates of the courtyard once secured, there would be no possibility of escape for any of the suitors from within, or of any rescue from without.

l. 245. **ἤδη.** See on sup. 186. He had dallied long enough.

l. 247. κῆρ, accusative, and not subject of ἔστενε, cp. Il. 18. 33, ὁ δ' ἔστενε κυδάλιμον κῆρ.

l. 248. ἔκ τ' ὀνόμαζεν, see on Od. 17. 215.

l. 249. αὐτοῦ = ἐμοῦ αὐτοῦ, as in Od. 22. 38.

l. 253. ἀλλ' εἰ δή, i. e. ἀλλὰ τοῦτο ὀδύρομαι εἰ δή, κ.τ.λ., 'but [this I do lament over] if verily we are so inferior in might to godlike Odysseus, in that we are not able to bend his bow. Then it will be a shame indeed for men that are yet unborn to hear of.' This seems better than taking ἐλεγχείη δὲ as the apodosis to ἀλλ' εἰ δή, though such a construction occurs in Od. 16. 274, etc. The construction of the double genitive with ἐπιδευέες is not difficult, because the phrase βίης ἐπιδευὴς already occurs, sup. 85, with the force of 'inferior to,' 'weaker in strength,' so that a personal genitive of comparison is natural enough. Others join βίης Ὀδυσσῆος. Here ὅ τ' .. τόξον is the expansion of τόσσονδε.

l. 257. οὐχ οὕτως, sc. this disgrace shall not attach to us. Antinous makes the festival of Apollo, the god of archery, a colourable pretext for deferring any further attempt to bend the bow.

l. 260. καὶ εἰ κ' εἰῶμεν, 'and if we should leave all the axes standing,'—*well! what harm done?* Some such apodosis must be supplied to εἴ κε.

l. 263 = Od. 18. 418.

l. 264. κατα-θείομεν, § 23. 1, (*b*).

l. 266. ἕξοχοι αἰπολίοισιν, see on Od. 15. 227.

l. 267. Join ἐπὶ-θέντες.

l. 271. ἐπεστέψαντο (ἐπι-στέφειν, Lat. *stip-are*), 'filled the bowl full of drink;' the genitive following the analogy of the construction after verbs of 'filling.' Cp. Od. 2. 431, ἐπιστεφέας οἴνοιο. Virgil's *vina coronant* (a distinct imitation of the expression) means 'they wreathe the bowl with garlands.'

l. 272. ἐπαρξάμενοι, see on Od, 18. 418, 'they served it round to all, having poured a first drop into their cups in succession.'

l. 276. Omitted in the majority of the MSS., and not alluded to in the commentary of Eustathius.

l. 279. ἐπιτρέψαι. See Od. 19. 502. The two infinitives παῦσαι and ἐπιτρέψαι are not dependent on λίσσομαι, but are explanatory of what Antinous had said (ἔπος), viz. 'that for the time we should stop trying the bow,' etc. The actual entreaty that Odysseus *does* make is given in the words ἀλλ' ἄγ' ἐμοί, κ. τ. λ.

l. 284. ἀκομιστίῃ. For the lengthening of the penult. compare Od. 13. 142.

l. 288. ἔνι = ἔνεισι, cp. Od. 18. 355.

l. 289. ὑπερφιάλοισι has here a tone of praise, contrary to the usual force of the word, as e. g. Od. 2. 310. Cp. Hdt. 9. 78, ἔργον ἔργασται τοι ὑπερφυὲς μέγαθός τε καὶ κάλλος.

l. 291. **οὐδέ τις ἄλλος**, with a concessive force, '*whereas* no one else.'

l. 295. **Κένταυρον.** The Centaurs, in the Homeric poems, are a savage tribe living in Thessaly, on the slopes of Pelion, and are called (Il. 1. 268) *φῆρες ὀρέσκῳοι.* The story of their half-human shape does not appear earlier than Pindar (Pyth. 2. 85 foll.); though the epithet *λαχνήεντες* (Il. 2. 743) and the fact of their being contrasted with **ἀνδράσι** (inf. 303) point in this direction. Eurytion was bidden to the wedding of Peirithoos, king of the Lapithae, with Hippodameia; and he is represented as having sought, in drunken folly, to carry off the bride (**κάκ' ἔρεξε**, 298).

l. 296. **ἄασ'**, 'blinded,' 'besotted;' repeated in *ἄασεν*, 297; *ἀασθείς*, 301; *ἄτην ἀεσιφρόνι θυμῷ*, 302.

l. 299. **ἥρωας**, sc. the Lapithae.

l. 302. **ἣν ἄτην ὀχέων**, 'carrying [the burden of] his own folly.' **ἀεσίφρονι**, from its connection with the context, must be referred to *ἄτη*, as though *ἀασίφρονι*, 'the regular grammatical form; but the second *α* was changed to *ε*, from the ear being accustomed to such forms as *ἀλφεσίβοιος, ταμεσίχροος, φαεσίμβροτος*.' Buttm. Lexil. s. v. *ἀᾶσαι*.

l. 304. **οἱ .. αὐτῷ .. εὕρετο**, *sibi ipsi comparavit*, sc. Eurytion.

l. 306. **τευ** is commonly taken as masculine and not in agreement with **ἐπητύος** (Od. 13. 332; 18. 128), 'kindliness at any one's hands.'

l. 309. **ἔνθεν .. σαώσεαι**, 'wilt come home safe from thence,' as in Od. 3. 231, *ῥεῖα θεός γ' ἐθέλων καὶ* **τηλόθεν** *ἄνδρα σαώσαι*.

l. 310. **κουρότερος**, compared from the substantive *κοῦρος*, as *βασιλεύτερος, κύντερος, ἀοιδότατος* (Eur. Hel. 1109). See on sup. 146.

ll. 312, 313 = Od. 20. 294, 295.

l. 315. **ἦφι**, § 12 (1) = *ᾗ* from possessive *ὅς*, 'his,' as *ἑὴν* inf. from *ἑός*.

l. 318. Join **τοῦ γ' εἵνεκα** with **ἀχεύων**, 'distressed in his heart for fear of that,' sc. that a stranger should win me.

l. 319. **οὐδὲ μὲν οὐδὲ ἔοικε.** So *οὐδὲ γὰρ οὐδὲ* in Od. 8. 32, 176, 280; Il. 5. 22. In such reduplicated negatives, the first negative seems to colour the whole sentence; the latter, to attach itself closely to one word, as here to *ἔοικε*. Perhaps in English, 'for that could never, never, be right.'

l. 323. **αἰσχυνόμενοι**, where we expect *αἰσχυνόμεθα* as parallel to **οἰόμεθα**.

l. 328. **διὰ δ' ἧκε**, 'and shot through.'

l. 331. **ἐυκλεῖας** (*εὐκλεής*, § 3. 2), 'it is not possible that [they] should be of good renown, who,' etc.

l. 333. **τί δ' ἐλέγχεα ταῦτα τίθεσθε**, *cur tandem ista probri loco ducitis?* i. e. 'what difference can the success of this stranger with the bow make to you? you have already succeeded in ruining your fair fame by your conduct here.'

l. 335. **γένος**, accusative; see Od. 14. 199.

l. 339 = Od. 16. 79.

l. 340 = Od. 14. 531.

ll. 341, 342 = Od. 16. 80, 81.

l. 344. **τόξον μὲν**, 'for the granting of this bow to whoms or for the refusing of the same, no one of the Achaeans power than I.'

l. 346 = Od. 16. 124.

l. 347. **νήσοισι**, still with **κοιρανέουσι**, but as a local da accus. with **κατά**. With **πρὸς Ἠλιδος** cp. *πρὸς Βορέαο*, he alludes to Same, Dulichium, and Zacynthus.

l. 349. **καὶ καθάπαξ**, 'once for all;' with the meaning o and out.' **φέρεσθαι**, 'to take away with him,' as a prese 581, *δοίη οἴκόνδε φέρεσθαι*.

ll. 350–358 = Od. 1. 356–364 (with a few slight variat tarchus would reject the passage from Od. 1, as being ou but would retain it here.

l. 350. **οἶκον**, is her 'room;' not the *ὑπερώιον*, but the ge room of the mistress and her maids. Cp. Od. 19. 514, and

l. 352. **ἐποίχεσθαι**, 'to ply.' This word, which expresse about,' is particularly suited to **ἱστὸς**, inasmuch as the weave to and fro at the loom, following the passage of the shuttle. course peculiar to the present passage. In the correspo Od. 1, *μῦθος* is substituted for it (1. 358).

l. 353. **τοῦ γὰρ**, 'for this is he to whom belongs the p household.' In this way there is no difficulty in making strative **τοῦ** refer to the first person; cp. *ὅδ' ἐγώ*, Od. 16. 2 *ἐγώ*, 21. 207, etc.

l. 357. **ὕπνον**. A reference to Od. 22. 429 shows that t sent upon Penelope at this unusual hour, that she might be of the tragedy about to take place.

l. 363. **πλαγκτὲ** is commonly taken to mean 'demented at least as much probability it may be 'truant;' as he oug charge of his swine,' (**ἐφ' ὕεσσι**, as *ἐπὶ βουσίν*, Od. 20. 2 roving about the palace. This would suit with **Πλαγκταὶ** 23. 327), the name of the 'Wandering Rocks.'

l. 364. **οὓς ἔτρεφες**, referring back to **κύνες**, lends an ex horror to the fate with which the swineherd is threatened.

l. 365. **ἱλήκῃσι**. Ameis takes *ἱλήκω* as a development *ἵημι* (stem *ἱλα*), as *ἐρύκω* from *ἐρύω*, *δίωκω* from *δίω*, *ὀλέκ* Veitch calls *ἱλήκω* the perf. subjunct. of *ἵημι*.

l. 366. **αὐτῇ ἐνὶ χώρῃ**, 'just in the very place,' where he taken closely with **θῆκε**. Eumaeus stopped short and l down, till he was urged to take it up again by Telemachus.

l. 369. **τάχ' οὐκ εὖ πᾶσι,** 'thou wilt soon find it a mistake to listen to what every one says.' Eumaeus is to acknowledge only one master; that one, Telemachus.

l. 372. **αἴ γὰρ πάντων.** Telemachus declares that he is far stronger than Eumaeus, and 'would that,' says he, 'I were but as much stronger in arm and muscle than all the suitors, as many as are in my house.'

l. 376. **ἡδὺ γέλασσαν,** Od. 20. 358.

l. 377. **μέθιεν,** § 23. (2).

l. 378. **Τηλεμάχῳ** may be rendered 'in favour of Telemachus;' the dative does not follow upon **χόλοιο,** but is a true 'dativus commodi' with the phrase **μέθιεν χόλοιο,** cp. Od. 11. 553, *οὐκ ἄρ' ἔμελλες | οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου.*

l. 381. **Τηλέμαχος.** Eumaeus improves somewhat upon the instructions given him sup. 235, which only said *εἰπεῖν τε γυναιξί.*

ll. 382–385 = sup. 236–239.

ll. 386, 387 = Od. 19. 29, 30.

l. 390. **ὑπ' αἰθούσῃ,** here the 'verandah' or 'portico' against the wall of the courtyard, furthest from the house.

l. 391. **βύβλινον,** 'a rope of byblus,' is probably one made from a plant of that name, similar in character to the Egyptian papyrus. Such ropes might well find their way into Greece through the Phoenician traders. Cp. Hdt. 7. 25, *παρεσκευάζετο δὲ καὶ ὅπλα ἐς τὰς γεφύρας βύβλινά τε καὶ λευκολίνου.*

l. 395. **κέρα.** Probably the entire bow consisted of two 'horns' united in the middle. Cp. Il. 4. 105 foll., *τόξον ἐύξοον ἰξάλου αἰγὸς . . τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει* (about 4 ft. 6 in). **ἶπες,** 'worms;' probably one of the small boring-beetles.

l. 397. **θηητήρ.** Bekker adopts *θηρητὴρ* as the reading, with a few MSS.; but there is every likelihood of a transcriber altering *θηητὴρ* into the familiar word *θηρητὴρ,* and very little probability the other way. The Schol. interprets it by *θαυμαστικὸς, ἔμπειρος,* and we might say 'a shrewd critic,' 'an expert.' Cp. Terent. Eun. 3. 5, 18, 'cum me ipse noris quam elegans formarum *spectator* siem,' 'a shrewd judge of beauty.' **ἐπίκλοπος,** 'a cunning rogue,' as in Od. 13. 291. Cp. *ἐπίκλοπος ἔπλεο μύθων,* Il. 22. 281.

l. 400. **κακῶν ἔμπαιος,** cp. Od. 20. 378, here = 'versed in knavery.'

l. 402. **τοσσοῦτον ὀνήσιος ἀντιάσειεν ὥς.** A similarly expressed wish, though without an adverb corresponding to **τοσσοῦτον,** occurs in Od. 17. 251 foll.; and for a still closer parallel, *εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο | εἴην . . . ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισι,* Il. 13. 825 foll., where *ὡς* means 'as surely as.' So here 'may yonder varlet meet with good luck just as little as he shall ever succeed in bending this bow.'

l. 408. **ἔντερον οἰός**, 'sheep-gut;' the same material as that now used for the purpose, though erroneously called 'cat-gut.' The point in the simile is the 'ease' (**ῥηιδίως .. ἅτερ σπουδῆς**). The insertion of a fresh 'peg,' and the fixing of a new string 'above and below' (**ἀμφοτέρωθεν**) in the *φόρμιγξ*, is the most ordinary piece of routine with a musician.

ἡ δ' ὑπὸ, 'and it sang clear to his touch.' So *χοροῖσιν ὑπᾴδειν*, 'to accompany,' Aristoph. Ran. 366.

l. 412. **χρὼς ἐτράπετο**, 'their complexion turned;' 'their face changed colour,' as in Il. 13. 279, 284; 17. 733.

l. 419. **τὸν δ' ἐπὶ πήχει ἑλὼν** 'then taking the arrow [and laying it] on the centre-piece, he drew the string and arrow-notches.' The *πῆχυς* is the 'handhold' in the centre of the bow, probably a metal cylinder, into which the thick ends of the two horns forming the bow were fixed. The **νευρὴ** lies in the arrow-notch, and therefore in shooting they are both pulled together. It is not impossible that by **γλυφίδας** are meant some slight projections at the nock of the arrow, for the fingers of the right hand to press against in drawing the bow.

l. 420. **αὐτόθεν**, 'right from the spot, from the chair whereon he sat;' so that the axes must have stood some considerable height from the ground to make this possible.

l. 421. **ἄντα τιτυσκόμενος**, sup. 48.

l. 422. **πρώτης στειλείης**. See note on Od. 19. 572 foll.

διὰ δ' ἀμπερὲς, i.e. *διαμπερὲς δέ*. The arrow passed right down the row of twelve axes, and came out beyond.

l. 425. **οὐδέ τι τόξον**, 'I did not tire myself long with the stringing of the bow.'

l. 427. **οὐχ ὥς**, i.e. **οὐχ οὕτως ὥς**, 'not such as the suitors are fain to despise, in their wish to do me dishonour.' For the construction cp. Od. 24. 199.

l. 429. **ἐν φάει**, 'in broad daylight.' **δόρπον** does not properly begin till after sundown; but Odysseus says, with bitter irony, that he will put such a supper as he has in store for them, a little earlier.

l. 430. **μολπῇ καὶ φόρμιγγι**. In Od. 1. 152 the line runs *μολπή τ' ὀρχηστύς τε, κ.τ.λ.* Perhaps **φόρμιγξ** is introduced here with allusion to the twanging bowstring, sup. 406 foll. **ἀναθήματα** seem to be 'accompaniments,' from *ἀνατιθέναι* in its meaning of 'attach,' as in *ἐλεγχείην ἀναθήσει*, Il. 22. 100.

l. 431. **ἐπ' ὀφρύσι νεῦσεν**, see on Od. 16. 164.

l. 434. **θρόνον**, near to, but not identical with, the **δίφρος** of sup. 420. See sup. 139.

BOOK XXII.

l. 1. **γυμνώθη.** He only threw the **ῥάκη** back, so as to leave his arms free for shooting, for (inf. 488) he seems to have had his rags about him still.

l. 2. **οὐδέν.** Telemachus had arranged (Od. 20. 258) that his father's seat should be close to the 'threshold' of the main door of the *μέγαρον*.

l. 5. **ἀάατος.** See on Od. 21. 91.

l. 7. **εἴσομαι.** It seems better to take this as the future from *εἶμι*, as *εἴσομαι ὄρσουσα*, Il. 21. 335; *πάλιν εἴσομαι*, Il. 24. 462; 'I will go at a mark.' For *εἶμι* followed by an accusative cp. *εὖτ' ἂν ἴῃ χορὸν*, Od. 6. 259, and (perhaps) *ἴσαν ἀνέρες ἡμέτερον δῶ*, Od. 1. 176. But the Scholl., and some modern commentators, prefer to take **εἴσομαι** from *οἶδα*, though even then we must regard it as governing **σκοπὸν**, for **τύχωμι**, in the sense of 'hitting,' would be construed with the genitive.

l. 10. **ἄμφωτον**, 'with two ears,' or 'handles.' Numbers of such cups have come to light in Dr. Schliemann's excavations at Hissarlik and Mycenae; but he regards them as specimens of the Homeric *ἀμφικύπελλον*, which, since Buttmann's time, has been interpreted as a 'double cup,' forming one cup above and one below.

l. 12. **μέμβλετο**, a reduplicated form from the stem *μελ* (*μέλω*), properly *ἐ-μεμέλ-ετο*, the introduction of *β* being analogous to *μέμ-β-λωκα* for *μεμόλωκα* (*μολεῖν*), trans. 'was no anxiety.'

τίς κ' οἴοιτο, 'who could imagine in the midst of banquetters that a single man among a number (even were he very brave) could bring death upon him?'

l. 14. **οἱ** refers to *τίς*.

l. 15. **ἐπισχόμενος** stands free from the construction of the sentence, 'taking his aim.'

l. 17. **ἑτέρωσε**, lit. 'to the other side;' i. e. away from the direction of the arrow, and so, = 'back.'

δέπας δέ οἱ .. βλημένου. See on Od. 14. 527.

l. 18. **αὐλὸς**, 'a jet.'

l. 19. **τράπεζαν.** Each guest had his own table; cp. Od. 20. 259. This is made especially evident inf. 74, where they catch up their tables to use them as shields. **εἶο**, § **15. 1**, (*c*).

l. 23. **κατὰ δῶμα**, 'through the hall.' These words are best taken with **ἀνόρουσαν** in the sense of 'started up [and rushed].' Others join **κατὰ δῶμα** with **ὁρινθέντες**, which seems less suitable; for the aorist participle should refer to the sudden feeling of excited horror that made them start up.

l. 27. **κακῶς .. τοξάζεαι**, 'thou art bringing a curse on thyself by shooting.' With **κακῶς** in this sense cp. **οὐκ εὖ πᾶσι πιθήσεια**, Od. 21. 369.

l. 28. σῶς, predicatively, = 'certain;' as in Od. 5. 305; Il. 13. 773.

l. 31. ἴσκε, 'imagined it so.' Cp. Od. 19. 204, ἴσκε ψεύδεα πολλ λέγων. In both these passages it was a contested point with th Alexandrine grammarians, whether ἴσκε meant εἴκαζεν or εἶπε. It seem distinctly better to take it in the former sense in both places (thoug there is a doubt about the authenticity of the present passage). It quite true that the Alexandrine poets, as Apollonius Rhodius, an Theocritus, took ἴσκε in the sense of εἶπε, but this is probably an erro which we have no need to reflect upon Homer. Buttmann propose to write ἴσπε, and modern etymologists, who adhere to the meaning 'h said' for ἴσκε, refer it to root σεπ (σεκ) as in Lat. *in-sece*. Join οὐ ἐθέλοντα, *invitum*, sc. Ὀδυσσέα. They thought that Odysseus had misse his shot in aiming at the axes.

l. 33. πείρατα, 'the issues,' used like τέλος in such phrases as τέλ θανάτοιο. The metaphor of 'fastening,' or 'attachment' in ἐφῆπτο also used in such phrases as Τρώεσσι δὲ κήδε' ἐφῆπται (ἐφάπτω).

l. 38. αὐτοῦ, sc. ἐμοῦ. The preposition in ὑπ-εμνάασθε gives th notion of being 'under-handed;' because the suitors only *took for grante* that Odysseus was dead.

l. 39. δείσαντες is used in two slightly different constructions: (1 with a direct object θεοὺς, and (2) with an accus. and infin. νέμεσ ἔσεσθαι, or we might harmonise the two constructions by making θεοὺ and νέμεσιν identical object-accusatives and regarding κατόπισθεν ἔσεσθ as merely an explanatory addition 'that it should hereafter come.'

l. 41. καὶ added to πᾶσιν here, and sup. 33, only lends an emphasi 'all and every one,' as Od. 4. 777, μῦθον ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρε ἡμῖν.

l. 42. ὑπὸ means 'at the knees,' as in Od. 24. 450. Cp. ὑπὸ δὲ τρόμ ἔλλαβε γυῖα, Il. 5. 34.

l. 43. This verse is wanting in the commentary of Eustathius, an the majority of MSS. Perhaps it has been interpolated from Il. 1. 507; 16. 283.

l. 46. ταῦτα μὲν αἴσιμα, 'thou didst give but their due name to the things.'

l. 52. Ἰθάκης, join with κατὰ δῆμον.

l. 54. ἐν μοίρῃ, 'according to his deserts,' as in Il. 19. 186. Cp. κα μοῖραν, and παρὰ μοῖραν.

l. 55. ἀρεσσάμενοι (ἀρέσκω), 'having made good.' The use of th word with a direct object, as ταῦτα ἀρεσσάμεθα, Il. 4. 363; 6. 526, show that here the object to ἀρεσσάμενοι is the relatival sentence ὅσα . . μέγ ροισι.

l. 57. ἀμφὶς, 'separately.' τιμὴν, 'compensation;' so τιμὴν ἀρνύμεν Il. 1. 159.

l. 59. ἰανθῇ. The initial ι, naturally short, is here used long *me*

gratia. πρὶν δ', 'but until then' [sc. till full compensation has been made] 'no one can feel indignant at thy wrath,' i.e. no one can complain that thou art angry without a cause; supply σε with κεχολῶσθαι.

l. 62. ἐπιθεῖτε refers to anything 'ye may chance to add' to the wealth inherited from your fathers: cp. Il. 7. 363, κτήματα δ' ὅσσ' ἐξ Ἄργεος ἡμέτερον δῶ | πάντ' ἐθέλω δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.

l. 65. Join ἐναντίον μάχεσθαι.

l. 67. οὐ φεύξεσθαι should be taken closely together, so that τινα must be translated 'many an one.'

l. 69. μετεφώνεε must be read here, with a few good MSS., instead of the ordinary προσεφώνεε, the use of which is constant with the accusative in Homer.

l. 70. οὐ γὰρ σχήσει, this cause gives the reason for his injunction expressed inf. 73, γὰρ being equivalent in force to the corresponding relatival conjunction. 'Inasmuch as he will not spare, . . . therefore let us bethink ourselves of resistance.'

l. 74. ἀντίσχεσθε. See on sup. 19.

l. 75. ἐπὶ δ'.. ἔχωμεν, 'let us all have at him at once.' For this intransitive use cp. Od. 19. 71.

l. 77. βοὴ δ' ὤκιστα γένοιτο, 'and so a rallying cry might be raised.' The mood points to a further result, depending on the success of ἀπώσομεν and ἔλθωμεν ἀνὰ ἄστυ, cp. inf. 444. Eurymachus seems to be thoroughly cowed, for he proposes that they should all rush upon Odysseus, not to overpower him and to kill him, but to secure their own escape. The successful resistance to Odysseus is to come from without.

l. 81. ἁμαρτῇ, 'at the self-same instant' (ἅμα, and root ἀρ, as in ἀραρίσκω).

l. 84. ἐκ χειρὸς ἧκε, more graphic than μεθῆκε or any such word. So when Odysseus is 'forced to drop the helm,' πηδάλιον δὲ | ἐκ χειρῶν προέηκε, Od. 5. 314. Cp. Od. 19. 468.

περιρρηδής, 'and sprawling over the table he fell, doubled up, and he swept the victuals off it and the double cup; while in the agony of his heart he beat the floor with his forehead, and kicking with both feet he overset the seat.' We have to suppose a low table, probably just high enough from the floor for a footstool to be pushed under it, as in Od. 17. 409, such as are common to the present day in Eastern countries. As Eurymachus receives the arrow in his liver, he gives one violent plunge forward, flinging himself across the table, so that his head falls over on one side and his feet on the other. Probably περιρρηδής is connected with ῥέω, referring to something 'limp,' with which we may compare the use of ὑγρὸς, Soph. Ant. 1236. This scene describes his death-struggle: the actual death is given in the words κατ' ..ἀχλύς.

l. 89. **Ὀδυσῆος ἐείσατο**, § 23. 3. For a similar genitive cp. *ὥρμήθη Ἀκάμαντος*, Il. 14. 488; but here, the word **ἀντίος** that follows may not be without its influence.

l. 91. **εἴξειε**, sc. **Ὀδυσσεὺς**, 'if he would give way for him from the door.' Cp. Il. 4. 505, *μηδ' εἴκετε χάρμης Ἀργείοις*, Od. 16. 383.

l. 93. **στήθεσφιν**, § 12. 1. Here the termination **-φιν** is attached directly to the true stem *στηθεσ-*.

l. 94. **παντὶ μετώπῳ**, 'with the whole breadth of his forehead;' he fell so flat.

l. 95. **ἀπόρουσε**, 'sprang away,' for fear lest while he was 'tugging away at the spear,' or 'bending over the corpse' (**προπρηνέα**) he might be stabbed from behind. La Roche adopts the reading *προπρηνέα* from cod. August., and correction over the text in cod. Harl.; the common reading is *προπρηνέι*, which, if adopted, must be referred to **φασγάνῳ**, implying that Telemachus feared either a straight thrust, or a descending blow.

l. 103. **αὐτός τ' ἀμφιβαλεῦμαι**, *ipseque me armis induam.* By **ἰὼν** he means 'when I come back with them;' cp. inf. 113 foll.

συβώτῃ καὶ τῷ βουκόλῳ. It is difficult to see why the demonstrative **τῷ** should be used with the latter substantive only. Perhaps because Eumaeus is so conspicuous a personage, Telemachus says, 'I will give another set to our swine-herd, and to that other—the neat-herd.'

l. 106. **θέων**, 'with all speed;' lit. 'running.' **οἶσε**, § 20. 3. **πάρ'**, i.e. *πάρεισι*, 'while I have a store of arrows yet by me to defend myself withal.'

l. 109. **θάλαμόνδε.** We may suppose that Odysseus let Telemachus pass out by the main door of the *μέγαρον*, and that he made his way to the *θάλαμος* by means of the corridor or **λαύρη** (see inf. 126 foll.), and returned the same way.

l. 113. **δύσετο**, § 20. 3.

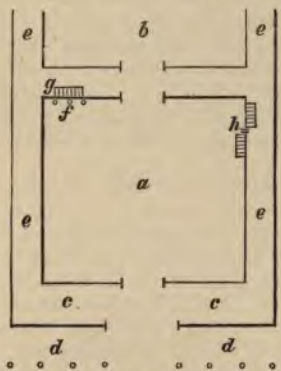
l. 116. **ἀμύνεσθαι ἔσαν**, see on sup. 106.

l. 119. **λίπον**, 'failed;' this meaning is common with the compound *ἀπολείπω*.

l. 121. **πρὸς ἐνώπια.** Now that the bow had done its work, Odysseus sets it aslant against the door-post, 'towards the shining side walls.' This is the great door from the *μέγαρον* into the *αὐλή*. The side-walls of this main entrance are called here **ἐνώπια**; but the commoner use of this word is to denote the side-walls of the entrance into the *αὐλή*, Od. 4. 42. The epithet **παμφανόωντα** may refer to their being smooth-plastered or whitened; but more likely the word simply alludes to the flood of light pouring in through the open door-way, in contrast to the shadow thrown by the front wall of the *αὐλή*, or to the dim *μέγαρον*, into which so little light found its way from any other source.

l. 126. **ὀρσοθύρη.** A reference to the sketch plan may make the

position of this door and its relation to the other parts of the house more intelligible; but some points of detail must after all remain conjectural. It will be observed here that the apartment of the women (*b*) lies immediately behind the *μέγαρον* (*a*), but yet that the two apartments do not open into one another, which would be a manifest inconvenience. In order therefore to give access to this apartment, and to the chambers behind it and connected with it, without the necessity of passing through the *μέγαρον*, a corridor (λαύρη) (*ee*) ran from the *πρόδομος* (*cc*), passing right round the walls of the *μέγαρον*. By means of this λαύρη it was possible to enter the *πρόδομος* from the *αὐλή*, and to pass to every part of the house, without disturbing the guests in the *μέγαρον*.



a. *μέγαρον.* *b.* Apartment of the women *cc.* *πρόδομος* *dd.* αἴθουσα. *ee.* λαύρη. *f.* ῥῶγες μεγάροιο. *g.* κλῖμαξ leading to *ὑπερώιον*, and *θάλαμος*. *h.* ὀρσοθύρη with two approaches, one from *μέγαρον*, the other from λαύρη.

We may suppose that as the walls of the *μέγαρον* rose to a considerable height, the foot of the wall was of some thickness to support the superincumbent weight. It is not unlikely that the lowest part of the wall (say, for some five feet) was much thicker than the remaining portion. This 'foot' of the wall would project a little way into the room, forming what we might call a plinth. This 'plinth,' running the whole way round the *μέγαρον*, is perhaps the **οὐδὸς** of l. 127, which certainly cannot be the ordinary threshold. At one place, just on the top of this 'plinth' (**ἀκρότατον παρ' οὐδόν**), a small doorway was made in the thickness of the wall; and, as we have supposed it to have been about five feet from the ground, it would have to be reached by some seven or eight steps from the floor of the μέγαρον; and a corresponding

descent would be necessary (on the other side) into the **λαύρη**. This door is represented at *h* in the plan; with the short stairs (**ἐφορμαὶ**) leading, one to the *μέγαρον*, and the other to the **λαύρη**. This door would be the **ὀρσοθύρη**, a word of doubtful etymology. It is referred by some to *ὄρ-νυμι*, as if it could be reached only by a 'jump' or 'spring;' by others to *ὀρθός*. But probably it is best referred to *ὄρρος*, and so rendered 'back-door' (Lat. *posticum*). It would only be occasionally used, perhaps for a servant to enter or leave the *μέγαρον* after the main doors were closed. Odysseus had bidden the swineherd to 'keep an eye on' (*φράζεσθαι*) this door, and the 'single' staircase leading to it (for he does not take into consideration the steps down into the **λαύρη**). The view of Agelaus was that some one should slip out through this door and, passing down the **λαύρη**, go out through the *πρόδομος* and the *αὐλή*, and bring in succour from the town. But Melanthius declares 'it is not possible,' because the opening of the corridor (**στόμα λαύρης**), that is, the point where it turns the corner to enter the *πρόδομος*, is such a 'dangerous spot' (**ἀργαλέον**) because of its proximity to the 'main-door leading into the court,' at which Odysseus and his friends were standing full armed.

But Melanthius hits on another plan. He scrambled up to the 'loop-holes' (**ῥῶγες**), which were pierced in the wall of the *μέγαρον*, for the purpose of giving some small amount of light to the *κλῖμαξ*, that led to the *ὑπερῴιον* (see on plan letters *f. g.*). Once through the **ῥῶγες**, he would of course have access to any of the store-chambers behind the women's apartments. [This note follows mainly the description of the Homeric House by L. Gerlach; Philologus, xxx. p. 503 foll.]

l. 149. **μέγα δ' αὐτῷ**, 'a terrible struggle lay before his view.' So Il. 12. 415, *Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας | τείχεος ἔντοσθεν. μέγα δέ σφισι φαίνετο ἔργον.*

l. 152. **γυναικῶν**. The doors of the women's apartment were closed and fastened; but we must suppose that Odysseus knew of some outlet at the back to the store-chambers, and into the **λαύρη**, and he suspected that some of the false women-servants were making use of this.

l. 156. **ἀγκλίνας**, so in Il. 5. 751, *ἠμὲν ἀνακλῖναι* (open) *πυκινὸν νέφος, ἠδ' ἐπιθεῖναι*, as **ἐπίθες** in next line.

τῶν δὲ σκοπὸς, 'and there was some observer of this, keener than I;' by **τῶν** he means 'my neglect in leaving the door open.'

l. 159. **τόν περ ὀίω**, 'whom I suspect to be the doer,' sc. *ὀίω τάδε ῥέζειν*, inf. 165.

l. 162. **νόησε**. Eumaeus was still standing by Odysseus, near the main door, so that, looking across the *μέγαρον*, he saw Melanthius scrambling through the loop-hole, to make another visit to the *θάλαμος*.

l. 165. **ἀίδηλος**, see on Od. 16. 29.

l. 172. **σχήσομεν**, 'will keep in check.'

l. 173. σφῶι δ'. There is great difficulty made about this passage, turning mainly on the violence of the prothysteron, that they should be said to 'fasten the doors behind them' (σανίδας ἐκδῆσαι ὄπισθεν), and *then* to swing him up to the roof-tree. Many have consequently rejected ll. 175, 176. But it is surely impossible that σανίδας ἐκδῆσαι should mean 'fasten the doors,' the received phrases for which are ἐπὶ δεσμὸν ἶῆλαι, Od. 21. 241, or θύρην ἐπιθεῖναι, Od. 22. 157. It refers to some detail of torture, probably to the tying of planks behind the back to keep the neck, legs, and arms at a stretch. In Arist. Thesmoph. 931, 940, we have δῆσαι ἐν τῇ, or πρὸς τῇ σανίδι, as describing a form of the pillory; while in Il. 15. 18 foll. the description of Hera's punishment for insubordination has much in common with the case of Melanthius, ἦ οὐ μέμνῃ, ὅτε τ' ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῖιν | ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἵηλα; where the ἄκμονες serve to drag the limbs as on a rack. Translate, 'but do you two, having twisted back his feet and upper limbs (ὕπερθεν only qualifies χεῖρας as contrasted with πόδας), toss him into the chamber, and tie boards behind him; and having made fast a twisted cord to him, hoist him up to the lofty pillar and bring him up close to the timbers of the roof.'

l. 181. παρὰ σταθμοῖσι, but still outside the θάλαμος, 'waiting for him.'

l. 184. γέρον, here used as an adjective, = 'old.'

l. 186. δὴ τότε γ' ἤδη, this line is only a further parenthetical description of the σάκος, for the apodosis to εὖθ', l. 182, begins with τὼ δ' ἄρ', l. 187; 'when he was just crossing the threshold . . then they rushed upon him and dragged him inside, by the hair of his head.'

l. 190. διαμπερὲς, 'thoroughly;' probably the right foot was tied behind the back to the right hand, and the left foot to the left hand; and all made fast together to the σανίδες.

l. 195. νύκτα, 'all night long,' as δυσκηδέα νύκτα φυλάξω, Od. 5. 466.

l. 196. ὥς σε ἔοικεν, sc. καταλέχθαι. The point of the taunt lies in the self-indulgent life of Melanthius; see Od. 17. 244.

l. 197. ἠριγένεια, used here without Ἠώς, as in Od. 23. 347. So we have γλαυκῶπις as an equivalent for Athena, Od. 13. 389; ἀργυρότοξος of Phoebus, Il. 1. 37.

l. 198. ἠνίκ' ἀγινεῖς, *quo tempore adducere soles.*

l. 201. Join ἐς-δύντε, as in Od. 24. 498.

l. 205. Join ἐπ'-ἦλθε.

l. 209. ὁμηλικίη, 'thou art my equal in years.' ὁμηλικίη is used exactly equivalent to ὁμῆλιξ, as in Od. 6. 23, ἥ οἱ ὁμηλικίη μὲν ἔην.

l. 210. οἰόμενος, '*though* he deemed.'

l. 211. ἑτέρωθεν, 'from the other side;' sc. distant from the door.

l. 213. παραιπεπίθῃσιν, redupl. 2. aor. subjunct. παραιπείθω (παραπείθω.)

l. 216. κτέωμεν (*κτῶμεν*, subjunct. aor. *ἔκταν*, *κτείνω*), pronounced as two syllables.

l. 217. ἐν δὲ σύ, apodosis, 'then shalt thou be slain among them;' 'along with them.'

l. 218. κράατι, § 11. 7, (*a*).

l. 219. ὑμέων γε βίας is often taken as an equivalent for *ὑμᾶς*, like *βίη Ἰφικλείη*, *Ἡρακλείη*, Od. 11. 290, 601; but it more likely means 'when we have quelled your violence.'

l. 223. πολεύειν = *versari*.

l. 224. κηρόθι μᾶλλον, see on Od. 17. 458.

l. 227. οἵη ὅτ', i. e. *οἵη ἦν τότε ὅτε*.

l. 230. σῇ . . βουλῇ, sc. by the plan of the Wooden Horse. It is for having been thus instrumental in the taking of Troy that Odysseus was especially called *πολίπορθος Ὀδυσσεύς*. See Od. 1. 2, *ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε*.

ἥλω = ἐάλω (*ἁλίσκομαι*).

l. 232. ὀλοφύρεαι ἄλκιμος εἶναι, 'how is it that now, confronted with the suitors, thou dost lament at having to be a gallant man?'

l. 233. ἴδε ἔργον, 'behold the work that I shall achieve.'

l. 236. οὔπω πάγχυ, 'did not yet grant him to the full decisive victory.'

l. 239. αὐτὴ δ', 'while she herself, darting up, perched on the rafter of the smoke-blackened hall.' The epithet αἰθαλόεις carries with it the idea of a rich man's house, where the fire is constantly burning for cooking feasts. The words χελιδόνι εἰκέλη ἄντην seem to imply that Athena took the visible shape of the swallow; but it is difficult to see how she could then brandish her Aegis from the roof, inf. 297.

l. 246. τοὺς δὲ, 'but the rest.'

l. 249. οἱ to be taken with ἔβη, 'has gone away from him;' ethical dative = 'to his loss.'

l. 250. ἐπὶ πρώτῃσι θύρῃσι, 'right at the very opening of the door.'

l. 252. οἱ ἕξ, sc. the six men named in ll. 241–243, counting Agelaus as one.

l. 253. βλῆσθαι, 'to be struck,' so that with ἀρέσθαι the subject changes, 'and for us to win glory.'

l. 256. ἐτώσια θῆκεν, 'made them all unavailing;' πάντα, sc. *δούρατα*. Cp. Virg. Aen. 9. 745, 'excepere aurae vulnus: Saturnia Iuno | detorsit veniens, portaeque infigitur hasta.'

l. 261. τοῖς δ' ἄρα, apodosis to αὐτὰρ ἐπεί.

l. 262. ἤδη μέν κεν ἐγὼν, 'by this time I might suggest to us too that we launch our spears into the band of suitors, who are eager to strip us in addition to their former outrages.'

l. 269. ἄσπετον οὖδας, see on Od. 13. 395. As a variety of the phrase

ὀδὰξ ἑλεῖν οὖδας we find ὀδὰξ λαζοίατο γαῖαν, Il. 2. 418. Cp. Virg. Aen. 11. 418, 'procubuit moriens, et humum semel ore momordit.'

l. 270. μυχόνδε, 'to the furthest corner.'

l. 271. τοὶ δ', sc. Odysseus and his companions, as contrasted with οἱ μὲν ἔπειθ', l. 269, 'they rushed up, and took back the spears out of the dead.'

l. 273. τὰ δὲ πολλά. This must not be identified with the later use, 'the greater number,' for τὰ is the demonstrative and not the article, and πολλὰ is a predicative addition, as in ἥ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν, Od. 5. 323; τὰ δὲ πολλὰ κατάνεται, Od. 2. 58. Here Athena 'made them—many of them—to miss.' In sup. 256 it is τὰ δὲ πάντα.

l. 277. ἐπὶ καρπῷ, Od. 18. 258.

l. 278. λίγδην, probably connected with λείχω, 'lick,' so 'just grazing.' Cp. Il. 17. 599, βλῆτο γὰρ ὦμον δουρὶ πρόσω τετραμμένος αἰεὶ | ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρις | αἰχμή: Il. 4. 140, ἀκρότατον δ' ἄρ' ὀιστὸς ἐπέγραψεν χρόα φωτός.

l. 280. τὸ δ', sc. δόρυ.

l. 288. εἴκων, see on Od. 13. 143. μὴ . . μέγα εἰπεῖν, 'speak no proud boast, but commit thine intention to the gods,' instead of crediting thyself with the fulfilment of it. The allusion is to Od. 20. 292–298.

l. 290. ἀντὶ ποδὸς, sc. the ox-hoof which Ctesippus had flung at Odysseus, Od. 20. 299.

l. 291. ἀλητεύοντι, 'playing the beggar.'

l. 297. αἰγίδ' ἄνεσχεν. The Aegis, or shield of Zeus, ἣν ἄρα χαλκεὺς | Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν (Il. 15. 309), is described in Il. 5. 738 as θυσανόεσσαν, | δεινὴν, ἣν πέρι μὲν πάντη φόβος ἐστεφάνωται, | ἐν δ' ἔρις, ἐν δ' ἀλκὴ, ἐν δὲ κρυόεσσα ἰωκὴ, | ἐν δέ τε γοργείη κεφαλὴ δεινοῖο πελώρου, | δεινή τε, σμερδνή τε, Διὸς τέρας αἰγιόχοιο. Athena uses it (Il. 2. 446 foll.) to inspire lust for war, ἐν δὲ σθένος ὦρσεν ἑκάστῳ | καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

l. 298. ἐξ ὀροφῆς, i. e. ἐκ μελάθρου, sup. 239. ἐπτοίηθεν (πτοιέω, for πτοέω), § 22. 1.

l. 300. αἰόλος, 'hovering,' well expresses the persistent persecution of the οἶστρος. See the description of the gad-fly, Virg. Georg. 3. 149, 'asper, acerba sonans, quo tota exterrita silvis | diffugiunt armenta.'

l. 302. οἱ δ', sc. οἱ ἀμφ' Ὀδυσῆα, 'Odysseus and his men,' sup. 281. οἱ δ' is resumed by the words ὣς ἄρα τοι, inf. 307.

l. 304. Join ἐν πεδίῳ ἵενται, 'hasten along on the low ground, cowering away from the clouds,' where they would be an easy prey to the vultures.

l. 306. χαίρουσι δέ τ', 'viri intellegendi pastores vel rustici spectantes illam quasi venationem et capturam dum delectantur hoc spectaculo.' Ernesti. ἄγρῃ, 'the sport.' The notion of some of the older commentators that νέφεα meant 'bird-nets,' is a mere fancy to explain the interest of the ἀνέρες.

l. 308. **ἐπιστροφάδην**, 'turning this way and that;' so Il. 10. 483, *κτεῖνε δ' ἐπιστροφάδην, τύπτε δ' ἐπιστροφάδην*, Il. 21. 20. Cp. Od. 24. 184.

l. 309. **κράτων** (§ 11. 7, (*a*)) **τυπτομένων**, a genitive absolute, for **τῶν** is masc.

l. 313. The order of the words is **φημὶ γὰρ οὔ πω εἴπεῖν οὐδέ τι ῥέξαι ἀτάσθαλόν τινα γυναικῶν**, 'dico enim nunquam me cuiquam mulierum in aedibus dixisse neque aliquid fecisse mali.'

l. 316. **κακῶν ἀπὸ χεῖρας ἔχεσθαι**, i. e. *χεῖρας ἀπέχεσθαι κακῶν*.

l. 318. **θυοσκόος**, see Od. 21. 145.

l. 319. **εὐεργέων**, here and in Od. 4. 695 the gen. plural neuter from *εὐεργής*, 'good deeds.'

l. 322. **πολλάκι που μέλλεις**, 'many a time must thou have prayed in this hall that the enjoyment [lit. 'accomplishment'] of a happy return might be kept far from me, and that my darling wife might go home with thee, and bear thee children.'

l. 327. **ἀποπροέηκε**, sc. when he was slain by Odysseus, sup. 293.

l. 329. **φθεγγομένου**, cp. Virg. Aen. 10. 554, 'tum caput orantis nequidquam, et multa parantis | dicere, deturbat terrae.' **ἐμίχθη**, 'was rolled in the dust.'

l. 334. **ἐκδὺς**, 'having stolen out,' sc. through the *ὀρσοθύρη, λαύρη, πρόδομος*, into the *αὐλή*, where the altar of Zeus was built. Cp. Il. 11. 773, (Πηλεὺς) *πίονα μηρὶ ἔκαιε βοὸς Διὶ τερπικεραύνῳ* | **αὐλῆς ἐν χόρτῳ**.

l. 337. **προσαΐξας**, stands alone from the construction, = *accurrens*.

l. 341. **θρόνου**, the seat which Leiodes had occupied, Od. 21. 145, 165.

l. 347. **αὐτοδίδακτος**. He means that he is the pupil of no other minstrel.

l. 348. **ἔοικα δέ τοι**. These words seem rightly interpreted in Damm's Lex., 'videor (mihi) tibi tanquam Deo accinere;' i. e. 'I feel when singing before thee, as though I were singing in the presence of a God.' This is much simpler than rendering **ἔοικα**, 'I am the right person,' etc.

l. 352. **μετὰ δαῖτας** may possibly be translated 'at banquets,' on the analogy of *μεταδόρπιος* (Od. 4. 195), which many render 'at supper.' But it is better to take *μεταδόρπιος* as = 'after supper;' and, similarly, to understand by **μετὰ δαῖτας**, 'after the feast;' when men sit drinking and listening to the bard. Cp. Od. 8. 72, *αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἕρον ἕντο,* | *μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν*.

l. 356. **ἴσχεο**, 'stay thy hand.'

l. 360. **ἀντεβόλησεν**, 'came in thy way.'

l. 362. **πεπτηὼς .. ὑπὸ θρόνον**, 'crouched up under a seat.' Join **ἀμφὶ .. ἕστο** (*ἔννυμι*), 'he had thrown about him.'

l. 368. **περισθενέων**, 'exulting in his strength.' **δηλήσεται**, § 3. 4.

l. 372. **ἐρύσατο**, 'protected;' from the notion of drawing away from danger to one's own side.

l. 374. **κακοεργίης**, see on Od. 13. 142.

l. 377. **ὄττεό με χρή**. In this phrase **χρὴ** is equivalent to *opus est*, as in Od. 21. 110, *τί με χρὴ μητέρος αἴνου*; Cp. Eurip. Hec. 967, *τίς χρεία σ' ἐμοῦ*; where *σε* is the object of some verb unexpressed, like *ἵκει*, cp. *ὅτε με χρειὼ τόσον ἵκοι*, Od. 5. 189.

l. 383. **μάλα πάντας . . πολλούς**. The last word is added as explanatory of **πάντας**, i. e. 'all of them—a great number:' nor is it unmeaning, for we might say *μάλα πάντας*, when the whole number was but small. **πεπτεῶτας**, scanned as three syllables.

l. 385. **κοῖλον ἐς αἰγιαλόν**. The fishers have spread their 'seine' far out from the shore; then they draw it from the 'foam-flecked sea' towards the 'curving beach,' and lastly they toss the fish, when taken from the net, high up on the sand.

l. 394. **κινήσας**, here with the force of *κρούσας* or *κύψας*. Cp. Il. 9. 583, *σείων κολλητὰς σανίδας*.

l. 403. **βεβρωκὼς βοός**. This partitive gen. with *βιβρώσκω* is analogous to *πίοι οἴνοιο*, sup. 11.

l. 405. **εἰς ὦπα ἰδέσθαι**, lit. 'to look at in the face:' so Od. 4. 411, *εἰς ὦπα ἐῴκει* without the infin. *ἰδέσθαι*.

l. 408. **ἴθυσεν**, 'she was eager to raise the shout of triumph;' so *ἰθύειν . . ἐπὶ χερσὶ μάσασθαι*, Od. 11. 591. **ὀλολύξαι** here, as in Od. 3. 450, is a shout of thanksgiving: cp. Aesch. Ag. 595, *ὀλολυγμὸν . . ἔλασκον εὐφημοῦντες*.

l. 411. **ἐν θυμῷ**. These are the emphatic words, 'keep thy joy *hidden within thy heart*.' Cp. Propert. 3. 25. 30, 'in tacito cohibe gaudia clausa sinu.'

l. 412. **οὐχ ὁσίη**, see on Od. 16. 423. These words of Odysseus imply a higher stage of civilization, and a greater delicacy of feeling, than we find in the Iliad; where the shout of triumph over a fallen foe is common enough; cp. Il. 13. 373, 413, 445, 619. Odysseus regards himself rather as the instrument of heaven than as his own avenger.

l. 415. **οὐ κακὸν οὐδὲ μὲν ἐσθλόν**. These words, intended to be an exhaustive description of **οὔ τινα**, are really inaccurate, for **οὐ κακὸν** does not really add to the fulness of the list, but is introduced to produce an apparent balance in the contrast. Similar is Od. 10. 93, *οὔ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ | οὔτε μέγ' οὔτ' ὀλίγον*, but the best parallel to such an overstated contrast is in Soph. Ant. 1109, *ἴτ', ἴτ', ὀπάονες, | οἵ τ' ὄντες, οἵ τ' ἀπόντες*, or El. 305, *τὰς οὔσας τέ μοι | καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν*.

l. 418. **νηλείτιδές εἰσι**, see on Od. 16. 37.

l. 424. **ἀναιδείης ἐπέβησαν**, 'have trodden the path of dishonour;' see Od. 23. 52; Soph. O. C. 189, *εὐσεβίας ἐπιβαίνοντες*. For the same phrase with the causative tenses of **ἐπιβαίνειν** cp. Il. 8. 285, *τὸν*

εὐκλείης ἐπίβησον, and 2. 234, κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν, and Od. 23. 13.

l. 427. σημαίνειν .. ἐπὶ, see on Od. 20. 209: σημαίνειν in the sense of 'giving orders' is elsewhere construed with a dative, as Il. 1. 289, or a genitive, as Il. 14. 85.

l. 436. εἰς ἑ καλεσσάμενος, as in Od. 17. 342, ἐπὶ οἷ καλέσας.

l. 437. ἄνωχθε γυναῖκας, sc. νέκυας φορέειν.

l. 442. θόλος, 'the round-house,' was a building with a vaulted or conical roof, near the wall of the courtyard, so near, that (inf. 460) the space between is called ἐν στείνει. It may have been used, as the Schol. suggests, as a storehouse for utensils in daily use. In later times, the Θόλος at Athens was a rotunda, where the Prytanes dined; Plato, Apol. 32 c.

l. 444. ἐκλελάθοιντ', see on sup. 77. Many modern editors follow a conjecture of Hermann, and write ἐκλελάθωντ'. 'That so they might forget the light love which they carried on with the suitors, when they companied with them secretly.' For μίσγοντο δὲ, in parataxis, we should read in prose μισγόμεναι αὐτοῖς.

l. 446. ἅπασαι, sc. the twelve named in 424 sup.

l. 449. ὑπ' αἰθούσῃ αὐλῆς, 'under the colonnade of the court wall;' the verandah running along the wall of the court, at either side of the main entrance.

l. 450. ἀλλήλοισιν, 'leaning the corpses one against another.' This reading, and not ἀλλήλῃσιν, must be adopted; for to represent the women as 'leaning against one another' (whether under the heavy burdens, or, as tottering through fear), we should require ἐρειδόμεναι, though some commentators deny this, comparing Il. 16. 108. See Od. 23. 47.

l. 451. ἐπισπέρχων, 'urging them on.'

l. 456. ταὶ δ' ἐφόρεον δμωαὶ, 'while the others, the handmaids, carried them forth,' sc. the ξύσματα scraped off the floor with the λίστρα.

l. 460. ἐν στείνει, see on sup. 442.

l. 461. τοῖσι, as the gender shows, 'for his companions to hear.'

l. 462. καθαρῷ seems to mean 'respectable' or 'honourable.' A disgrace attached to death by hanging, as Eur. Hel. 292, ἀσχήμονες μὲν ἀγχόναι μετάρσιοι, κἂν τοῖσι δούλοις δυσπρεπὲς νομίζεται.

l. 466. κίονος ἐξάψας. The details of this wholesale hanging are not given with full completeness; but the process seems to have been as follows. One end of the rope was made fast to the upper end of a column of the αἴθουσα αὐλῆς. Twelve halters were slung on this rope in a row (this is implied in l. 471, ὡς αἵ γ' ἐξείης κεφαλὰς ἔχον), and placed round the women's necks, they still remaining standing. Then the other end of the rope was thrown round the sharp top of the roof of the round-house, drawn as tight as possible, and made fast high up

(ὑψόσ' ἐπεντανύσας). This tightening of the rope lifted all the women off their feet, and left them dangling, like thrushes or doves in a 'springe.'

l. 469. ἐνιπλήξωσι (ἐμπλήσσω), intrans. 'dash into.'

ἑστήκῃ (a better reading than ἑστήκει), 'that chances to be set.' The mood, like ἐνιπλήξωσι, shows that we are dealing with a hypothetical case.

l. 470. αὖλιν ἐσιέμεναι, 'as they are hastening into their roost.' In ὑπεδέξατο (gnomic aorist) the change of mood shows that the fancied picture gains reality in the poet's mind, as he goes on with the description.

l. 471. πάσαις probably refers to δμωῇσι, '*they all* had halters round their necks.'

l. 473. δήν. See on Od. 17. 72.

l. 474. ἐκ, sc. from the θάλαμος, where he had been left suspended, sup. 193 foll.

l. 478. οἱ μὲν, sc. οἱ ἀμφὶ Τηλέμαχον, as sup. 454.

l. 481. θέειον (θεῖον) in inf. 493 θήμον, 'brimstone.' Cp. Pliny, N. H. 35. 50, 'habet sulfur et in religionibus locum ad expiandas suffitu domos.' Cp. Il. 16. 228, where Achilles, before pouring a libation, cleanses the cup with sulphur.

l. 487. εἵματ', here, as frequently, with a predicatival force, = 'as raiment.'

l. 488. ῥάκεσιν, see on sup. 1.

l. 494. μέγαρον καὶ δῶμα καὶ αὐλήν. That these words include the whole 'premises' there is no doubt. It is not however so certain what is the distinction between μέγαρον and δῶμα. But as he seems to begin from the innermost part and to work outwards towards the αὐλή, we may best take μέγαρον here for the women's apartment (as in Od. 18. 360; 19. 60; 21. 236, 382; 22. 497; 23. 43); δῶμα for the 'main hall' (as in Od. 17. 541; 20. 149; 21. 378; 22. 307, 360). A strong corroboration of this view (which is given by Ameis) is found in Il. 6. 316, οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν.

l. 497. δάος, for night had meanwhile fallen. See Od. 21. 428 foll.

l. 501. γίγνωσκε δ' ἄρα. These words seem to give the reason why his heart was so touched by their welcome, 'for he knew [the loyalty] of them all in his mind.'

BOOK XXIII.

l. 1. **καγχαλόωσα**, as in inf. 59, 'triumphant.'

l. 3. **ἐρρώσαντο**, cp. **ἐπερρώοντο**, Od. 20. 107, 'moved briskly,' as Eustath. *ἐρρωμένως ἐκινήθησαν*. So of Hephaestus, Il. 18. 411, *ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί*.

ὑπερικταίνοντο seems to mean 'went exceeding fast;' unless we add a still stronger emphasis to **ὑπὲρ**, and render 'sped over-fast,' implying that the feet 'faltered' or 'stumbled,' as unable to maintain the hurried pace. The etymology of the word is most uncertain; perhaps the best proposed is to connect with *ἵκ*, as in *ἴχνος*, *ἱκέσθαι*, or with *ἴκταρ*. The reading *ὑπερακταίνοντο* (Aesch. Eum. 36) is only a conjecture, without authority. Aristarchus interprets *ὑπερικταίνεσθαι* of an unsuccessful effort at running; *ἀνεπάλλοντο καὶ ἐκινοῦντο προθυμουμένης αὐτῆς βαδίζειν ταχέως, μὴ δυναμένης δὲ ἀλλὰ κατὰ βραχὺ διὰ τὸ γῆρας*.

l. 7. **ἱκάνεται**, with the force of a perfect tense, as frequently with *ἵκειν*: cp. Od. 13. 248, 328; 15. 492; 16. 31; 18. 217; 19. 532; 22. 231.

l. 9. **κήδεσκον**, 'damaged,' 'wasted;' cp. Il. 24. 542, *ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα*. **βιόωντο**, 'spitefully entreated.'

l. 13. **ἐπέβησαν**, 1 aor. causative from *ἐπιβαίνειν*, 'set him in the path of prudence.' See on Od. 22. 424. The Gods can make fools of the wise, and teach prudence to the simple.

l. 14. **ἔβλαψαν** is used here as in the fuller phrase *βλάψε φρένας*, Od. 14. 178, or *Ἄτη βλάπτουσα ἀνθρώπους*, Il. 19. 94; 'befooled thee.' This is the only passage where **αἴσιμος** is used as a personal epithet; elsewhere we find *αἴσιμα* and *αἴσιμον*.

l. 16. **παρὲξ**, 'wide of the truth,' as *ἄλλα παρὲξ εἴποιμι παρακλιδόν*, Od. 17. 139.

l. 17. **ἐπέδησε** (*πεδάω*).

l. 18. **τοιόνδε κατέδραθον**, sc. *ὕπνον*, accus. of 'internal object,' 'never got I so sound a sleep.'

l. 19. See Od. 19. 260, 597.

l. 21. **εἰ γάρ τίς μ'**. The elision is for **μοι**, in government with **ἤγγειλε** and not for **με**, accus. after **ἀνέγειρε**. Some edd. read *μ' ἀνέγειρε*, which would settle the point.

l. 23. **τῷ κε τάχα**, 'in that case I would soon have dismissed her harshly, to go back into the hall; but thine old age shall spare thee this;' lit. 'shall profit thee thus much.'

l. 28. **ἀτίμων**. See on Od. 21. 99.

l. 33. **περιπλέχθη**, 'clung about her,' 'threw her arms round her.' See Od. 14. 313.

ἧκεν, 'let fall.'

l. 35. **ἐνίσπες**. The direct object to **ἐνίσπες** is the clause from **ὅππως**

to ἐφῆκε, 'tell me how he laid his hands.' The words εἰ ἐτεὸν .. ἀγορεύεις are parenthetical. The clause that follows, viz. οἱ δ' .. ἔμμενον, according to our idiom, would be introduced by a relatival conjunction, such as 'while;' but in Homeric syntax it is merely put side by side with the preceding clause. There is a strong contrast between μοῦνος and ἀολλέες.

l. 43. With ἔχον we may supply *θαλάμους*, comparing Od. 22. 128; 'closed them in.'

l. 46. οἱ δέ μιν ἀμφὶ, 'and they all about him, covering the solid floor, lay piled on one another.' κραταίπεδον means 'hard-stamped,' of the well-rammed clay with which the floor of the *μέγαρον* was laid; cp Od. 21. 122.

l. 47. κείατ', § 17. 4.

l. 48. This verse, wanting in Eustath., and in several good MSS., is generally rejected here, as an interpolation from Od. 22. 402. The sentence is complete at ἰάνθης, as the general object to ἰδοῦσα, viz. the heap of slain, is supplied from the foregoing words.

l. 49. ἐπ' αὐλείῃσι θύρῃσιν. See Od. 22. 449.

l. 51. σὲ δὲ is the object to καλέσσαι, and με to προέηκε.

l. 52. ὄφρα σφῶιν. This form must be gen. or dat. of the dual, in spite of the attempts to prove it to be a nominative by Il. 16. 99, νῶιν δ' ἐκδῦμεν ὄλεθρον, where νῶιν (if the passage be genuine) must be 'for our own sakes.' ἐπιβῆτον too (against Buttm. Lexil. 423) must be intransitive, and cannot be taken as syncopated for *ἐπιβήσετον*, as a Schol. suggests; and the reading ἀμφοτέρων has slight authority. We may then render 'that both of you may attain to joy for yourselves in your inmost heart, since many woes ye have suffered.' With this way of taking σφῶιν cp. Od. 24. 313, *θυμὸς δ' ἔτι νῶιν ἐώλπει*. To read *σφῶι* or *σφῶί γ'* would greatly simplify the sentence. The form πέποσθε is said to be for *πέπονθτε* (*πεπόνθατε*). Dropping *ν* we get *πέποθτε*, softened to *πέποστε*, and the change from *τ* to *θ* may be paralleled by *ἐγρήγορθε* for *ἐγρηγόρατε*. Aristarchus read *πέπασθε*.

l. 56. κακῶς, adverbial to ἔρεζον, but brought into the front of the clause for emphasis, as *διαμπερὲς ἤ σε φυλάσσω*, Od. 20. 47.

l. 63. τις ἀθανάτων, that is, some superhuman power concealed under the form of a man. Cp. Od. 22. 413.

ll. 65, 66 = Od. 22. 414, 415, where see note.

l. 68. ὤλεσε τηλοῦ νόστον Ἀχαιΐδος. It is natural to take *τηλοῦ* as a prepos. governing the genitive, as in Od. 13. 248, but its awkward position, thus separated from Ἀχαιΐδος, suggests that we may arrange the words ὤλεσε νόστον Ἀ., 'he has lost his [chance of] return to the Achaean land;' comparing *ἐπιμαίεο νόστου γαίης Φαιήκων* where *γαίης* follows *νόστου*, Od. 5. 344. We should then have τηλοῦ in its natural place, with the force of an adverb.

l. 71. ἦ .. ἔφησθα, epexegesis of τοῖον ἔπος. Join οὐ .. ἔφησθα ἐλεύσεσθαι, *negasti unquam esse rediturum.*

l. 72 = Od. 14. 150.

l. 74 = Od. 19. 393; οὐλὴν is in apposition to σῆμα, Od. 21. 219.

l. 76. ἑλὼν ἐπὶ μάστακα χερσὶν, 'gripping me with his hand upon my mouth,' as ἐπὶ μάστακα χερσὶ πίεζεν, Od. 4. 287. In the description of the scene in Od. 19. 480, it is said φάρυγος λάβε δεξιτερῇφι.

l. 78. ἐμέθεν περιδώσομαι αὐτῆς, 'will stake mine own life:' lit. 'will make a wager at the price of mine own self;' so Il. 23. 485, τρίποδος περιδώμεθον ἠὲ λέβητος. Then κτεῖναί μ' stands as a nearer definition of this wager, viz. 'that thou shouldest slay me by the most pitiable death.'

l. 82. εἴρυσθαι, cp. Od. 16. 463, 'to be upon your guard against.' Similarly Od. 16. 459, μηδὲ φρεσὶν εἰρύσσαιτο, of keeping a secret. So of guarding a door εἴρυτο πύλας, inf. 229. Cp. Pind. Frag. 10 (33), οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλεύματ' ἐρευνάσει βροτέᾳ φρενὶ, and Solon's line πάντῃ δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισι. Penelope means that Eurycleia cannot fathom all the dark devices of heaven. Even the evidence of the scar may only have been intended to mislead.

l. 85. κατέβαιν' ὑπερώια, see on Od. 18. 206.

l. 87. παρστᾶσα in contrast to ἀπάνευθε.

l. 88. ὑπέρβη λάινον οὐδὸν, see Od. 16. 41; 17. 30.

l. 89. ἐν πυρὸς αὐγῇ, the seat of the lady of the house was by the hearth. So of Arete, queen of the Phaeacians, ἡ δ' ἧσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ .. κίονι κεκλιμένη, δμωαὶ δέ οἱ εἵατ' ὄπισθεν, Od. 6. 305 foll.

l. 90. τοίχου τοῦ ἑτέρου, 'at the other wall;' local genitive, as in Il. 9. 219; 24. 593. ἑτέρου might mean 'furthest from the entrance,' but more likely it only resumes Ὀδυσῆος ἐναντίη, sup.

l. 93. ἄνεω. This is the only passage in which with absolute certainty ἄνεω must be called an adverb. Elsewhere it is found joined with a plural verb, and may be a nominative from ἄνεως (i.e. ἄναος, ἀ- root αϝ) and, so, better written ἄνεῳ. In τάφος δὲ .. ἵκανεν the force of δὲ is equivalent to γὰρ, giving the *reason* of her long silence.

l. 94. ὄψει, 'with her eyes;' so used here and in Il. 20. 205. There is a sort of antithesis intended, by the emphatic position of ὄψει, between the 'eloquent eyes' and 'silent lip,' (ἄνεω). By ἐνωπαδίως (like the later ἐνωπαδὶς and ἐνωπαδὸν) it is meant that she 'looked him full in the face,' implying a deep interest, the expression of her τάφος, l. 93. Then, that expression passed away, and she 'showed no sign of recognition of him.'

l. 95. ἀγνώσασκε. This iterative tense is contracted from ἀγνοήσασκε (ἀγνοέω) as βώσας from βοήσας, Il. 12. 337; others write ἀγνώσσασκε from a supposed intensive form ἀγνώσσω.

l. 97. **δύσμητερ**, as **Δύσπαρις**, Il. 3. 39; *δυσαριστοτόκεια*, Il. 18. 54. Cp. Od. 18. 73.

l. 100. **τετληότι**. To the eagerness of Telemachus, the cautious self-restraint of Penelope seems 'hard,' and 'unyielding.'

l. 101. **ὅς οἱ**. It is very difficult to translate the ethical dative of the enclitic **οἱ** here, without throwing too great an emphasis on it. It means something like 'before her very eyes,' or even 'in answer to her longings,' going closely with **ἔλθοι**.

l. 103. **αἰεί**. There is something very natural in Telemachus thus accusing his mother, in his impetuous anger, of '*always*' being stern and stony-hearted; *σιδηρόφρων τε κἀκ πέτρας εἰργασμένος*, Aesch. P. V. 242.

l. 109. **γνωσόμεθ' ἀλλήλων**, cp. Od. 21. 36. By **καὶ νῶι** she means, '*we*' shall recognise one another (if all is right), 'better than any one else can do. We have tokens between us with which no one else is acquainted.'

l. 115. See Od. 19. 72.

l. 116. **τὸν**, predicative with **εἶναι**, 'that I am he,' sc. Odysseus. Cp. Od. 24. 159; 14. 118; 16. 475. **οὔ πώ φησι**, 'refuses as yet to acknowledge.'

l. 117. **ὅχ' ἄριστα γένηται**, i.e. 'how what we have done may best be settled.' The *μηνστηροφονία* is accomplished; but it threatens many dangers for the future, which must either be avoided or confronted.

l. 118. **καὶ γάρ τίς θ' ἕνα**. Here **καὶ** gives emphasis to **ἕνα**, as *καὶ γάρ τίς θ' ἕνα μῆνα μένων*, Il. 2. 292. 'For anyone after having slain in his own country one single man, though he have not many champions left behind, has to live a banished man, quitting his kin and his fatherland; whereas we have slain the defence of the city, men who were far the noblest of our gallants in Ithaca. This I bid thee lay to thine heart.' Odysseus argues, 'if the slaying of a solitary individual implies the banishment of the murderer, whom the dead man's friends, however few they may be, are sure to take vengeance on, when they catch him; what vengeance may we not expect awaits us who have slain so many and such high-born men? It is a moment of extreme peril.' See Od. 15. 271 foll.

l. 124. Join **ἀρίστην.. ἐπ' ἀνθρώπους**, 'best, among all men,' like *κλέος ἔλλαβε δῖος Ὀρέστης | πάντας ἐπ' ἀνθρώπους*, Od. 1. 299.

ll. 127, 128. These lines, as wanting in the best MSS., and as being probably an interpolation from Il. 13. 785, 786, are generally rejected by modern commentators.

l. 128. **δευήσεσθαι**, 'shall be lacking in;' as *μάχης ἄρα πολλὸν ἐδεύεο*, Il. 17. 142.

l. 131. **λούσασθε**, this signifies here the customary preparation for

dance and festival: the actual cleansing after the murder is described in Od. 22. 478. See Od. 6. 64, *οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἵματ' ἔχοντες | ἐς χορὸν ἔρχεσθαι.*

l. 133. **ἡγείσθω.** The word is not found in this sense elsewhere in Homer with a gen., but with a dative, as *νηπιέῃσιν ἡγεῖσθαί τινι*, Od. 24. 469. Perhaps the simplest account of this genitive is to take it as following directly upon the *notion* in **ἡγεῖσθαι**, sc. *ἡγήτωρ εἶναι*, 'to be leader-off of the dance.'

l. 135. Those who may chance to 'hear outside' the sounds of revelry are divided into two classes; those who actually live within earshot of the palace, and those who happen to pass the door of the court. With **ἢ οἳ** supply *ἢ τούτων τις οἵ.*

l. 137. **εὐρὺ,** 'far-spreading.'

l. 140. **ὅττι κε κέρδος,** 'what hint of good counsel the lord of Olympus may vouchsafe to us.'

l. 146. **τοῖσιν δ',** a dative of 'interest,' and not agreeing with **ποσσὶν,** which is the instrumental dative; 'the house re-echoed *for them* by reason of the feet of men and women dancing;' or '*they set* the house ringing with the dancing feet, etc.'

l. 151. **εἴρυσθαι,** 'to keep,' 'guard,' with which we may compare Penelope's own words (Od. 19. 525), *μένω παρὰ παιδὶ καὶ ἔμπεδα πάντα* **φυλάσσω.**

l. 152. **ἴσαν** (*οἶδα*, § 23. 8 *c*). The nom. to **ἴσαν** is suggested by the iterative tense **εἴπεσκε,** 'one after another said so, but this they knew not, namely, how matters stood.' With **τὰ .. ὡς** cp. Od. 19. 229, 230.

l. 153. **ᾧ ἐνὶ οἴκῳ,** sc. once more *his own*, after the destruction of the usurpers.

ll. 156–162 occur, with a trifling variation, in Od. 6. 229–235, where they are appropriate; but in the present passage they must be considered as an interpolation. The disconnected construction with **μείζονά τ' εἰσιδέειν** after **χεῦεν** cannot be justified by Eustathius' interpretation *ὥστε εἶναι τὸν Ὀδυσσέα μείζονά τ' εἰσιδέειν*, nor by the ingenuity of the modern suggestion to supply *τινα* as subject to *εἰσιδέειν*, sc. 'so that *men* looked upon him as larger,' etc. Besides, the repetition of **κὰδ δὲ κάρητος** after **κάκ κεφαλῆς** is an indefensible tautology. **οὔλας** as an epithet of **κόμας** is exactly 'curly;' and it is doubtful whether **ὑακινθίνῳ ἄνθει ὁμοίας** is the further explanation of this word, referring to the upturned curves of the petals of the hyacinth; or whether it describes the dark colour of the hair, like that of the flower; as in Theoc. 10. 28, *καὶ τὸ ἴον μέλαν ἔντι καὶ ἁ γραπτὰ ὑάκινθος.*

l. 159. **χρυσὸν περιχεύεται** (aor. conjunct. with short vowel) **ἀργύρῳ,** 'lays a plating of gold upon silver.' To carry out this picture we ought to think of bright auburn hair clustering over a white forehead;

and this would strengthen the first interpretation of *ὑακινθίνῳ ἄνθει ὁμοίας*, but see Od. 16. 175.

l. 166. **δαιμονίη**, 'strange being!' Join **περὶ** with **γυναικῶν**, 'beyond all woman-kind.'

l. 167. **ἀτέραμνον**, a synonym of *ἀτειρής*, as in Il. 3. 60, *αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής*. Odysseus expresses his astonishment that, even after his restoration to his own kingly form, Penelope still refuses to recognise him.

ll. 168–170 = sup. 100–102.

l. 171. **αὐτὸς**, emphatic, 'by myself.'

l. 174. Penelope seeks to remove three possible grounds of misinterpretation of her cautious restraint: 'I am not high-minded, nor am I indifferent, nor am I lost in utter amaze.' She still wants a crowning proof of her husband's identity, which is found in the secret of the **λέχος**, but she betrays how near she is to unconditional acceptance of his statement by the words **οἷος ἔησθα**.

l. 176. **πυκινὸν λέχος**, 'a strong bedstead.' The test lies in the words **ἐκτὸς θαλάμου** and **ἐκθεῖσαι**, sc. *δμωαί*, as the bedstead was really a fixture. Here *εὐνὴν* is the 'bedding,' in antithesis to **λέχος**.

l. 183. **τοῦτο ἔπος θυμαλγές**. See Od. 16. 69.

l. 184. **χαλεπὸν δέ κεν**, 'hard would be the task even for a man of great skill,' sc. *ἄλλοσε θεῖναι τὸ λέχος*.

l. 185. **ὅτε μὴ θεὸς . . θείη**. The words seem almost a parody on Od. 16. 197, where they occur, but with **θείη** in quite a different sense. In Od. 16 it means 'make,' or 'render;' here it is 'place,' 'plant.' See note there.

l. 187. **οὐδὲ μαλ' ἡβῶν**. The emphasis lies in these words, 'no, not if he were in full vigour of youth.'

l. 188. By **σῆμα** he means 'a great secret,' as inf. 202; 'a proof' or 'token,' only known to the husband and wife.

l. 191. **ἀκμηνὸς**, apparently from *ἀκμή*, sc. 'at its prime.' Fäsi refers it to *ἀκάμας, -αντος*, as if meaning 'unexhausted.' **πάχετος** is best taken as another form of *παχὺς* (analogous in termination to *περιμήκ-ετος*) = 'thick.' Cf. Od. 8. 187, *λάβε δίσκον | μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ*. In neither of these passages is it necessary to take **πάχετος** as a syncopated form of *παχύτερος*, nor as nominative or accusative of a noun = 'in thickness,' or 'its thickness was.' He calls it **θάμνος**, a word properly applied to a 'bush,' or 'thicket,' because it is an olive with a bushy head, as **κόμην ἀπέκοψα** shows. This olive was growing inside the enclosure of the court (**ἕρκεος ἐντός**); as we may suppose, near the back of the house (*μυχὸς*), where the *θάλαμος* of the master and mistress was commonly found. Round this olive he built an enclosing wall of masonry, roofed the building over, and added a pair of 'strong-joined' or 'hinged' (**κολλητὰς**, Od. 21. 137) doors. All this was finished before he touched the olive-tree, in order that the next

process might be done in privacy. Then he lopped off all the foliage and top branches, and having rough-hewn the trunk from the root upwards, he smoothed it all around well and skilfully, with the adze, and straightened it to the line. This rendering makes **προταμὼν** describe the process of working with the axe (*πέλεκυς*) from the root upwards, till he had a roughly-squared (or rounded) post, which he afterwards smoothed more perfectly into shape with his adze (*σκέπαρνον*, Od. 5. 237). Eustathius understands by **προταμεῖν** the slicing off a portion of the trunk, above the root, so as to leave a stump of a certain definite height, *ἐκκόψαι τὸ ἄνωθέν ποθεν ἐκ κορμοῦ*. This would make a contrast with any cutting that might take place right down *at* the root, inf. 204. Anyhow, he thus 'deftly made a bedpost' (**ἑρμῖν' ἀσκήσας**), 'and bored it all;' that is, he made the necessary holes or mortices in it to receive the side-boards, and the top and bottom pieces. We may call this natural olive-trunk the 'nucleus' of his bedstead; and so he says, 'starting from this' (like *ὁρμώμενός ποθεν* in later Greek), 'I wrought away (**ἔξεον**, *ξέω*) at my bedstead, till I had finished it.' He had to add three more **ἑρμῖνες** to match the **κορμὸς**, and to fit in the sides and apply the decorations. Lastly, he made a network of straps of red leather passing from side to side, on which the bedding could be laid. It is obvious that it would be impossible to remove (**ἐκθεῖναι**) such a bedstead, without either entirely detaching it from the post of olive-wood, and thus breaking up the frame-work, or cutting the **κορμὸς** clean away at the level of the ground (**ταμὼν ὕπο πυθμέν' ἐλαίης**).

l. 206 = Od. 19. 250, in which passage however there is no personal genitive preceding the dative of the participle *ἀναγνούσῃ*. For the change to this 'ethical dative' cp. Il. 10. 187, *ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροιιν ὀλώλει | νύκτα φυλασσομένοισι κακήν*: Il. 14. 139, *Ἀχιλλῆος ὀλοὸν κῆρ | γηθεῖ ἐνὶ στήθεσσι φόνον καὶ φύζαν Ἀχαιῶν | δερκομένῳ*. Cp. Od. 19. 554.

l. 206. **ἔμπεδα**, predicative, 'so unmistakeably.'

l. 207. Join **ἀμφὶ-βάλλε**.

l. 209. **σκύζεσθαι** means to be 'cross' or 'surly;' and it probably gets this meaning not through any connection (as generally held) with *κύων*, but from the notion of 'darkness,' 'gloominess,' as in *σκότος*, *σκιὰ*, *σκυθρός*.

l. 210. **πέπνυσο**, the *past* tense, with reference to the time before the departure of Odysseus for Troy; this long separation she describes as her 'sorrow,' **ὀιζύν**.

l. 211. **νῶιν.. μένοντε.. ταρπῆναι**. For this transition from the dative to an accus. in agreement with subject of the infin. see Od. 15. 240; 16. 465, and cp. Od. 10. 565, *ἄλλην δ' ἡμὶν ὁδὸν τεκμήρατο Κίρκη | εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης, | ψυχῇ χρησομένους Θηβαίου*

Τειρεσίαο, where the infin. is not expressed, but suggested in εἰς Ἀΐδαο, sc. ἰέναι.

l. 213. τόδε χώεο, cp. τόδε γ' ἤμβροτον, Od. 22. 154; 18. 227.

l. 214. ὧδ' ἀγάπησα, sc. as she was now showing by her caresses, sup. 207, 208.

ll. 218–224. The Alexandrine critics rightly rejected these lines as inapposite, and spoiling the connection of thought. The idea of some deceiver coming to a house with a plausible story might have suggested a memory of the fatal visit of Paris. But Helen's case is no real illustration of Penelope's. It might have served as such, if Penelope had gone on to say, 'And Helen would never have fallen, had she been cautious at the first to find out if her guest was a true man.' Instead of which, Penelope says, 'Helen would never have fallen, if she had known all the sorrows that were to spring from her elopement.' Nor is it at all to the point *here* to throw the responsibility of Helen's 'blind act of folly' (ἄτη) on Aphrodite. Besides, the insertion of the passage mars the antithesis, evidently intended, between τὸ πρῶτον ἐπεὶ ἴδον (214) and νῦν δ' ἐπεὶ ἤδη (225). Helen, in Od. 4. 261 foll., lays the guilt of her unfaithfulness on the goddess; just as Penelope here is represented as saying that 'Helen never let such infatuation steal into her heart before,' (πρόσθεν), i.e. 'before Aphrodite suggested it.'

l. 228. Ἀκτορίς, 'Actor's daughter.' This patronymic must be an equivalent for Eurynome, the woman-of-the-bedchamber (θαλαμηπόλος, inf. 293); for it is hardly probable that we should have only this isolated mention of a servant holding so confidential a post, as would be the case if Actoris were a proper name.

ἔτι δεῦρο κιούσῃ, cp. Od. 4. 351, Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νεέσθαι | ἔσχον: Il. 2. 287, ἐνθάδ' ἔτι στείχοντες. In Od. 4. 736 Penelope alludes to another servant, Dolios, whom she had similarly brought from home, δμῶ' ἐμὸν, ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ. Transl. 'even as I was on my way to come here.'

l. 229. εἵρυτο, 'guarded,' sup. 82.

l. 232. ἔχων, 'clasping;' θυμαρέα, 'winsome,' like Horace's '*placens uxor*.'

l. 233. ὡς δ' ὅτ' ἄν. The *form* of the simile is almost identical with Od. 5. 394 foll. ὡς δ' ὅτ' ἂν ἀσπάσιος βίοτος παίδεσσι φανήῃ | πατρὸς, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, | δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων, | ἀσπάσιον δ' ἄρα τόν γε θεοὶ κακότητος ἔλυσαν, | ὡς Ὀδυσῆ' ἀσπαστὸν ἐείσατο γαῖα καὶ ὕλη, where the picture is first given with the conjunctive mood, passing into the indicative aorist. The clauses παῦροι.. νηχόμενοι and πολλὴ.. ἅλμη are not necessary to the simile, but they add a sort of intensification to the picture; the *few* survivors implying the faint chance of life that makes deliverance all the more

precious when it comes; the 'scurf of salt' on the skin pointing to the length of exposure in the water.

l. 237. With **τέτροφεν** in the sense of of 'congeals,' 'sets hard,' cp. *θρέψαι γάλα*, 'to curdle milk,' Od. 9. 246.

l. 240. **οὔ πω πάμπαν**, see on Od. 16. 375.

l. 241. For fear lest the 'morning should dawn and find them sorrowing still,' without having enjoyed the refreshment of sleep, Athena 'kept the night tarrying' (**δολιχὴν σχέθεν**) 'at its furthest (western) limit' (**ἐν περάτῃ**, a form of superl. from *πέρας* used substantivally, as *ὑγρή*, etc., Od. 16. 423) 'and she held back golden-throned morning at the Ocean's (eastern) edge.' Thus the night was prevented from passing away over the western horizon, and the morning from appearing at the eastern. This action of Athena may be compared with Hera's arbitrary despatch of Helios into the western ocean before his proper time, Il. 18. 239 foll. This is the only passage in Homer where Eos is described as driving a chariot.

l. 248. **ὦ γύναι, οὐ γάρ πω.** Here, as often, the sentence giving the reason for what follows is put first, but with the demonstrative **γάρ**, instead of the relative *ἐπεί*. The main sentence really begins with **ἀλλ' ἔρχευ.** Cp. Od. 1. 337, *Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια ᾔδης . . τῶν ἔν γέ σφιν ἄειδε.*

l. 251. **μαντεύσατο**, sc. in Od. 11. 90–137.

l. 257. **τότ'** is explained by **ὁππότε ἐθέλῃς.**

l. 258. **ποίησαν** in this sense of 'caused,' or 'made you' come back, does not seem to be found elsewhere in Homer.

l. 260. **ἐφράσθης.** The same line occurs Od. 19. 485, but **ἐφράσθης** is used here in a somewhat different sense, = 'since thou hast thought about it.' Penelope means that since the thought of his future ordeals has been suffered to come into his mind, she is sure to hear of them sooner or later, and she would rather hear of them at once; **αὐτίκα** and **ὄπισθεν** thus forming a contrast. **ὀίω**, 'methinks,' stands quite parenthetically.

l. 262. With **οὐ χέρειον** cp. note on *οὐκ ἀέκουσαν*, Od. 19. 373, and 17. 176.

ll. 268–284 are identical with Od. 11. 121–137, with only such alterations as are necessary from the change of person. The apparent meaning of the directions given by Teiresias is that this last journey of Odysseus is to be a sort of final conciliation of Poseidon, whose wrath had pursued him so far. Odysseus is to make his way far inland, till he comes to a people altogether ignorant of the sea. So ignorant, that they have never used salt, nor ever seen an oar, which they mistake for a winnowing-shovel. In that most unlikely spot he is to plant the oar and to perform a special sacrifice to Poseidon, as though to carry the honour of the God of the sea into most distant regions.

l. 276. **καὶ τότε με**, apodosis to **ὁππότε**.

l. 278. **συῶν ἐπιβήτορα**, 'mate of sows.'

l. 279. **οἴκαδ' ἀποστείχειν.** Odysseus is then to return home, and after a grand offering to all the Gods of heaven, to settle down in the midst of his prosperous subjects (**λαοὶ ὄλβιοι**) and await the coming of his death.

l. 281. **ἐξ ἁλὸς . . ἐλεύσεται.** It is impossible to smooth away the difficulties which beset this passage by joining **ἐξ ἁλὸς θάνατος**, 'a death far away from the sea;' though *ἐκ πατρίδος*, Od. 15. 272, and *ἐκ καπνοῦ*, Od. 16. 288, are quoted to support it. His death, which is to be 'mild and calm' (**ἀβληχρὸς**) and which is to find him weakened, but enjoying his old age in comfort (**γήραι ὕπο λιπαρῷ ἀρημένον**), 'will come to him out of the sea.' It is probable that the whole passage (here and in Od. 11) is a later addition, containing an allusion to the post-Homeric legend, that Odysseus was unwittingly slain by Telegonus (his son by Circe), who, not knowing his father, wounded him mortally with a spear tipped with the bone of a sea-fish, cp. Hor. Od. 3. 29. 8. This legend formed the plot of a play by Sophocles called *Ὀδυσσεὺς ἀκανθοπλήξ*. For **ἀβληχρὸς μάλα τοῖος** cp. Od. 20. 302.

l. 286. **ἄρειον**, 'happier' than thy younger years. Penelope is comforted by the words **γήραι λιπαρῷ**, and thinks that there 'is hope that an escape from troubles will yet be vouchsafed.'

l. 289. **τροφὸς**, sc. Eurycleia.

l. 290. **ἐσθῆτος**, genit. of material with **εὐνήν**. Matth. compares Hdt. 2. 138, *ἐστρωμένη ἐστὶ ὁδὸς λίθου*. For **δαΐδων ὕπο λ.** cp. Od. 19. 48.

l. 292. **πάλιν οἴκόνδε βεβήκει**, 'went back again to her own room.'

l. 296. **θεσμὸν**, not, as commonly taken, the 'rites' or 'usage' of the marriage-bed, which could not so be taken with **ἵκοντο**, but rather the 'place,' or 'spot,' where their ancient couch was set. This use of **θεσμὸς** (cp. *ἔθηκε λέχος*, sup. 184) with a local meaning is analogous to *θρωσμὸς*, *βωμὸς*, *πορθμὸς*, and similar forms.

At this point, according to Aristarchus and Aristophanes, the Odyssey ends, *πέρας* [*τέλος*] *τῆς Ὀδυσσείας τοῦτο ποιοῦνται*, as the Scholl. and Eustath. state. But we must not be hasty in deciding that they meant by this that the remaining portion was a later, and unauthentic, addition. It is equally possible that all that they intended was that the 'Adventures of Odysseus' properly end here, and that what follows must be regarded in the light of Epilogue. No doubt there are objections—on the score of language, style, geography, and mythology—that may be raised against the concluding portion of the Odyssey (which will be noticed in their proper place), but certainly before the time of the Alexandrine critics it was accepted as genuine. For example, Aristotle, Rhet. 3. 16. 8, speaks of the passage, ll. 310–330 inf.,

as a model of brevity; and Plato, de Republ. 3. 387 a, quotes Od. 24. 6–9.

l. 300. **τὼ δ'**, sc. Odysseus and Penelope.

l. 302. **ἡ μὲν**, sc. **ἔλεγε**, as inf. 308, 'she on her part told,' and Odysseus on his (**αὐτὰρ ὁ δ 'O.**, l. 306).

l. 303 = Od. 16. 29.

l. 304. **ἕθεν** (§ 15. *c*) **εἵνεκα**, 'on her behalf;' 'in their courting of her.'

πολλὰ = 'often.'

ll. 310–341. This is an epitome of the adventures of Odysseus from Od. 5–13. In ll. 310–313 we have the contents of *b.* 9; in ll. 314–321 of *b.* 10; in ll. 322–325 of *b.* 11; in ll. 326–332 of *b.* 12. The end of the passage, ll. 333–341, refers to *bb.* 5–8, and to the beginning of *b.* 13.

l. 312. **ἀπετίσατο ποινὴν**, 'he (Odysseus) exacted recompense for,' lit. with mid. voice, 'got requital paid.'

l. 315. **πέμπ'**, 'was fain to send him home.' The force of the tense pointing to an unsuccessful attempt. Odysseus here does not allude to the wicked folly of his crew which caused the disaster.

l. 316. **ἤην**, § 23, 4 (*d*).

l. 319. **οἳ** refers, *κατὰ σύνεσιν*, to the inhabitants of the Laestrygonian Telepylus, implied in the name of their city.

l. 320. This verse is wanting in the majority of MSS., and is rightly rejected, seeing that it is not true that *all* the comrades of Odysseus were slain by the Laestrygonians (Od. 10. 125–137). It is also unnatural that **'Οδυσσεὺς** should stand in the verse, instead of **αὐτὸς**, as inf. 332; seeing that Odysseus is speaking of himself.

l. 324. **ἑταίρους**, those who had fallen in the Trojan war, such as Agamemnon, Achilles, Patroclus, Ajax, etc.

l. 326. **ἀδινάων**. It is impossible to decide the meaning of the epithet here. Perhaps it is a case of hypallage for *ἀδινὸν φθόγγον* Σ. Cp. Od. 19. 516. Or, if we adopt the view of those who assign the whole of this passage to a later time, we may regard it as a simple mistake on the part of a writer, who thought that **ἀδινὸς**, from its frequent combination with *στενάχειν*, etc., meant 'shrill,' or 'loud.' But indeed —without such an apology—we may fairly take **ἀδινάων** as 'loud' here, from the notion of the fast-flowing notes of their song. Because *μῆλ' ἀδινὰ* in Homer means the 'thronging sheep,' some have thought to render here the 'close group' of Sirens. Against this comes the fatal objection that there are only two Sirens (*Σειρήνοιν*, Od. 12. 52).

l. 327. **Πλαγκτάς**. These 'wandering' rocks (**πλάζειν**) were early identified with the **Συμπληγάδες**, the 'clashing' rocks that nipped a ship as it passed between them. But no such notion is found in Homer (Od. 12. 61 foll.). The name may only be a variety of **θοαὶ νῆσοι**, 'islets

that seem to scud by you as you stand on shipboard.' Or there may be an allusion to those volcanic islets that rose from time to time in the Aegean, only to sink again, and re-appear (as it were) in another place.

l. 342. **δεύτατον**, 'last;' superl. from **δεύτερος**.

l. 343. **λυσιμελής**. See on Od. 20. 57.

l. 344. **ἄλλο**. The *new* plan of the goddess refers back to sup. 242. There she stayed the waning night; now, 'when she deemed that he had his full joy of sleep and of the caresses of his wife,' she hastened on the dawn. For **ἠριγένειαν** without **ἠῶ** see Od. 22. 197.

l. 349. Join **ἐπὶ-ἔτελλεν**.

l. 350. **ἤδη μέν**, taken up by **νῦν δ' ἐπεί**, inf. 354.

l. 353. **ἱέμενον**, explained by **πατρίδος αἴης**, 'though eager to reach it.' The construction is not balanced. We should expect *σὺ μὲν ἐνθάδε κλαίουσα, ἐγὼ δὲ ἀπὸ πατρίδος ἐρητυθείς.*

l. 355. **κομιζέμεν**, with the force of an imperative.

l. 360. **ὅ μοι πυκινῶς**, 'who, methinks, is sore afflicted.'

l. 361. **ἐπιτέλλω**, with lengthening of the iota by metrical ictus.

l. 362. **εἶσιν**, 'will go abroad.'

φάτις μνηστήρων, 'talk *about* the suitors,' different from Od. 21. 323.

l. 365. **προτιόσσεο**. She is neither to 'look at,' nor accost anyone. As we say, to hold no communication with anybody.

l. 372. **κατακρύψασα**, cp. Virg. Aen. 1. 411 foll. 'At Venus obscuro gradientes aere sepsit | et multo nebulae circum dea fudit amictu, | cernere ne quis eos neu quis contingere posset.'

BOOK XXIV.

The title **Σπονδαί**, which forms the heading of this book, is only applicable to the latter portion, from l. 205 to the end. But the first part, ll. 1–204, was known by the name *νέκυια*, or *νέκυια δευτέρα* (to distinguish it from Od. 11, which would be regarded as *νέκυια προτέρα*). Aristarchus rejected the whole of this portion, mainly on the following grounds, (1) Hermes is not elsewhere called 'Cyllenian' in Homer, nor has he the office of **ψυχοπομπὸς** (ll. 1–5); (2) it is contrary to the Homeric view that souls of men *unburied* should find their way to Hades, cp. Il. 23. 71 foll.; (3) no definite number is elsewhere in Homer assigned to the Muses, who are called inf. 60 **ἐννέα Μοῦσαι**. Other objections may also be raised in detail. On the whole it seems that Aristarchus was right in his judgment on this passage. Besides the arguments which he brings forward against its genuineness, there is a strong impression left of its inappropriateness; it is in the wrong place

for an episode; and it suggests an attempt on the part of some Rhapsodist to make a sort of rhetorical contrast between the final good fortune of Odysseus, and the misery of Agamemnon; between the unworthiness of Clytaemnestra, and the virtue of Penelope.

l. 1. **Κυλλήνιος**, from mount Cyllene in Arcadia, where his mother Maia, one of the Pleiads, bare him.

ἐξεκαλεῖτο, sc. from the palace-court, where their corpses lay. Cp. Virg. Aen. 4. 242-244, 'Tum virgam capit—hac animas ille evocat Orco | pallentes, alias sub Tartara tristia mittit; | dat somnos adimitque et lumina morte resignat,' where Virgil has assigned still further powers to the magic wand.

l. 5. **τρίζουσαι**, like Shakespeare's ghosts that 'shriek and squeal,' (J. Caes. Act. II. sc. 2). Cp. Virg. Aen. 6. 492, 'pars tollere vocem | exiguam.'

l. 8. **ὁρμαθοῦ ἐκ πέτρης**. It is better to join these words, rendering, 'off the cluster that hangs from the rock,' thus making **ὁρμαθοῦ** depend not upon **τις** but upon **ἀποπέσῃσιν**.

The explanatory clause **ἀνά τ' ἀλλήλῃσιν ἔχονται** we should introduce by a relative adverb, '*whereon* they cling close together.' The bats hang in a cluster, head downward, from the roof of the cave, during the day. As feeding-time draws on with twilight, one of the bats detaches himself from the cluster, which thereupon breaks up, and all the bats flutter about squeaking. The comparison lies altogether in the **τρίζουσαι** and **τετριγυῖαι**.

l. 10. **ἀκάκητα**, (*ἀκακήτης*), an Aeolic form, like *ἵππστα*, with retracted accent, 'gracious,' or 'deliverer.' It is commonly referred to *ἄκακος*, but may more likely be reduplicated from *ἀκεῖσθαι*, 'heal.'

l. 11. **πὰρ δ' ἴσαν**, 'they passed along the stream of Oceanus and the rock Leucas.' Perhaps this rock is the *πέτρη*, which stands, in the underworld, at 'the confluence of the roaring rivers' (*ξύνεσις δύω ποταμῶν ἐριδούπων*, Od. 10. 515), and its name may refer to its rising up in the midst of the white (*λευκὸς*) froth and spray of the cataract: unless we are to take it as the last object in the land of the living, with the sunlight still bright upon its sides. Beyond it lie the 'portals of the sun' through which he enters the darkness of the west.

l. 13. **ἀσφοδελὸν** (adjective and so with oxytone accent) **λειμῶνα**, Od. 11. 539. The *ἀσφόδελος* is a sort of squill with large stalk, long leaves, and pale blossoms.

l. 15. **καμόντων** (*κάμνω*), an euphemism for *θανόντων*, means those 'whose work is done.'

l. 19. There is something startling in this account of the meeting and conversation of Agamemnon and Achilles. It seems out of place here: the heroes must have met many times before, in the ten years of their sojourn in Hades. We may suppose that the passage is interpolated

from some poem that dealt with the return and murder of Agamemnon. **περὶ κεῖνον ὁμίλεον**, i. e. gathered round Achilles to talk together.

l. 24. **περὶ**, adverbial, = 'especially,' further defined by **ἀνδρῶν ἡρώων**.

l. 28. **πρῶτα**. Eustath. renders this *πρὸ καιροῦ*, 'too early,' a very doubtful meaning. We may, perhaps, translate 'to thee first;' *first*, that is, of all the chieftains who survived the war. Buttmann's conjecture, *πρῶι*, is probably the right reading.

l. 29. **ἀλεύεται** (*ἀλέομαι*). This form of the pres. indic., so given in the lexicons, only occurs here. It may be better to take it as aorist potential, with force of future, as in *καί ποτέ τις εἴπῃσι*.

l. 30. **τιμῆς**, 'would that thou, in enjoyment of the high honour of which thou wast lord, hadst,' etc. So *ἀνάσσειν τιμῆς*, Il. 20. 180.

ll. 32, 33. = Od. 14. 369, 370, with change of person. **ἤρα'** = *ἤραο*, 1 aor. mid. 2 pers. sing. *αἴρομαι*. In inf. 193 the contracted form is used, *ἐκτήσω ἄκοιτιν*, in either case to avoid the coincidence of identical vowels.

l. 37. **ἑκὰς Ἄργεος**. Agamemnon means 'far from home.' Agamemnon's death was infinitely more tragical, because the scene of the murder was his own home. 'Far better to fall in the tumult of the fight, as thou hast done,' says Agamemnon,

> 'While, careless of thine old car-mastery,
> Thou, where the dust whirled eddying to and fro,
> A great man, large in death, wast mightily lying low.'
>
> Worsley.

l. 40. **ἱπποσυνάων**. For the plural in this sense see on Od. 14. 481, and for the reference to the 'chariot,' and not to 'horsemanship,' Od. 14 278. **λελασμένος** (*λελησμένος*), *λανθάνω*.

l. 44. **λεχέεσσι**, here of a 'bier,' as in Il. 18. 233. Cp. Virg. Aen. 6. 219, 'corpusque lavant frigentis et ungunt. | fit gemitus, tum membra toro defleta reponunt.'

l. 45. **σ' ἀμφὶς** = *ἀμφί σε*, as inf. 65.

l. 47. **μήτηρ**, the sea-goddess Thetis. **ἁλίῃσιν** is used as the substantive here = 'sea-nymphs,' to which **ἀθανάτῃς** is the epithet, as in *ἐκ μὲν ἁλλάων ἁλιάων*, Il. 18. 432.

l. 48. **βοὴ** is the cry of sorrow raised by Thetis and her Nereids.

l. 50. **ἔβαν κ' ἐπὶ νῆας**. This need not mean, as commonly interpreted, 'would have gone on board their ships;' for although in l. 43 we have **ἐπὶ νῆας ἐνείκαμεν**, it only includes the 'burial party;' now **πάντες Ἀχαιοὶ** were ready to flock *to* the ships.

l. 55. **μήτηρ ἥδε**, 'his mother yonder.' Nestor points to the sea from which Thetis is rising.

l. 56. **παιδὸς ἀντιόωσα** (*ἀντιάω*), 'to visit;' cp. *ἀντιόων ἑκατόμβης*, Od. 1. 25; with the implied notion of sharing in his funeral.

l. 57. **φόβου**, sc. the panic that was driving them to flight.

l. 58. **γέροντος**, sc. Nereus.

l. 59. **ἕσσαν**, sc. *σε*, 'they arrayed thee in.'

l. 60. **Μοῦσαι ἐννέα.** See note on l. 1, and for **πᾶσαι** cp. Od. 18. 293. **ἀμειβόμεναι**, 'responding;' sc. in 'alternate' or 'amoebean' verse. A specimen of such antiphonal *θρῆνοι* is found in the Lament of Hecabe and Helen for Hector, Il. 25. 723–776.

l. 62. **τοῖον γὰρ ὑπώρορε**, 'so mightily did the shrill song peal forth.' This rendering takes **ὑπώρορε** (*ὑπόρνυμι*) as intrans. (cp. *ὤρορε θεῖος ἀοιδὸς*, 'bestirred himself,' Od. 8. 539); and makes **Μοῦσα** an equivalent for 'song,' as **Ἀφροδίτη** = 'love,' and **Ἄρης** = 'war.' But if **ὑπώρορε** be taken as transitive, as in **ὑφ' ἵμερον ὦρσε**, we may translate, 'so strongly did the shrill-toned choir cause them (sc. *δάκρυα*, out of *ἀδάκρυτον*) to start forth.'

l. 63. **ὁμῶς**, see Od. 13. 405; 15. 476.

l. 66. **ἕλικας**, the meaning is settled by *κεράεσσιν ἑλικτὰς*, Hymn. Merc. 192.

l. 67. **θεῶν**, sc. which the Nereids had clothed thee in, sup. 59.

l. 69. **τεύχεσιν ἐρρώσαντο.** This was a sort of military parade in honour of the dead, cp. Il. 23. 13 of the Myrmidones at the funeral of Patroclus, *οἱ δὲ τρὶς περὶ νεκρὸν ἐϋτρικας ἤλασαν ἵππους | μυρόμενοι . . . δεύοντο δὲ τεύχεα φωτῶν δάκρυσι*, and Il. 11. 49, *αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες | βώοντ'*.

l. 71. **ἤνυσεν** (*ἀνύω*), only here with a personal object, 'consumed thee.' *ἐξανύω σε* is found in Il. 11. 365; 20. 452.

l. 72. **λέγομεν** (imperf.), 'we gathered.' Cp. Il. 23. 239, *ὀστέα Πατρόκλοιο Μενοιτιάδαο λέγωμεν*.

l. 73. **οἴνῳ**, cp. Il. 23. 250, *πρῶτον μὲν κατὰ πυρκαιὴν σβέσαν αἴθοπι οἴνῳ . . κλαίοντες δ' ἑτάροιο ἀμύμονος ὀστέα λευκὰ | ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημὸν, | ἐν κλισίῃσι δὲ θέντες ἑανῷ λιτὶ κάλυψαν*.

l. 76. **ἐν τῷ**, sc. *ἀμφιφορῆι*.

l. 77. **μίγδα.** This was in accordance with the wish of Patroclus, *μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὀστέ'*, *Ἀχιλλεῦ*, Il. 23. 83, 91; and of Achilles himself, 23. 243, 244.

l. 80. **ἀμφ' αὐτοῖσι**, sc. *ὀστέοις*, sc. the ashes of the three heroes.

l. 82. **πλατεῖ**, 'broad,' seems an inappropriate epithet for the Dardanelles, and still more is *ἀπείρων*, Il. 24. 545. But looked at *as a river*, which the frith really resembles, it deserves its epithets well enough. The older commentators explained the epithets by including with the Hellespont its embouchure into the Aegean. Others sought to give the meaning of 'salt' to **πλατὺς**, without any good reason; but this solution would leave *ἀπείρων* unexplained.

l. 83. **ἐκ ποντόφιν**, § 12. 1.

l. 85. **αἰτήσασα** takes a double accus. here, 'having asked the gods

for prizes,' and with **θῆκε** we may supply *αὐτὰ*, 'she set them up,' sc. for competition; cp. *ἱππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλαὰ ἄεθλα* | **θῆκε** *γυναῖκα ἄγεσθαι*, Il. 23. 262.

l. 88. **ὅτε κεν.** This combination is uniformly followed by the conjunctive mood, so that it seems necessary either to conjecture *ὅτε περ*, or to regard **ζώννυνται** as a shorter form of *ζωννύωνται*, and to suppose that the reading *ἐπεντύνονται* was assimilated to the apparently indicative form. Or, simpler still, we may read *ἐπεντύνωνται*, 'they make themselves ready [for] the prizes.' Others render **ἄεθλα** here, 'the lists,' in which the prizes are contended for, and take it as the direct object of the verb.

l. 90. **θηήσαό κε,** 'thou wouldest have been amazed at.'

l. 91. **ἐπὶ σοί,** 'in thine honour.' Cp. Il. 23. 274, *εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί*, sc. for any one else [than Patroclus].

l. 95. **τόδ'** = 'herein,' explained by *ἐπεὶ πόλεμον τολύπευσα.*

l. 97. **ἀλόχοιο.** This form of the story seems to make Clytaemnestra an actual participator in the murder. Elsewhere in Homer she is not represented as taking any personal part in it: but cp. Od. 11. 409 foll.

l. 99. **διάκτορος,** 'guide,' from *διάγω*. Buttmann refers the word to *διάκω* = *διώκω*, and renders 'the runner.'

ἀργειφόντης. The epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργὸς-φαίνω* (the change from *-φάντης* to *-φόντης* being an Aeolic variation), and the later story seeks to explain an epithet whose meaning had become unintelligible.

l. 101. **τὼ δ',** sc. Achilles and Agamemnon.

l. 103. **Ἀμφιμέδοντα.** See Od. 22. 284.

l. 106. **ἐρεμνὴν γαῖαν,** sc. the darkness of the underworld.

l. 107. **κεκριμένοι,** like *ἔξαιτοι*, 'picked,' 'chosen,' so that 'if any were to make his pick he would not choose differently.' That is, no one could meet with finer men.

l. 112. **περιταμνομένους,** lit. 'encircling them and cutting them off from the herd.' A picturesque word to describe 'cattle-lifting.'

l. 113. **μαχεούμενοι.** There are two Epic forms of the present, viz. *μαχέομαι* and *μαχείομαι* (stem *μαχεσ*). In Od. 17. 471 we have *μαχειόμενος*, and *μαχεούμενος* may be a *metathesis quantitatis*, § 3. 6, of this; or an equivalent for *μαχεόμενος* with the *ο* lengthened *metri gratia*. He supposes that the foemen may have slain them in defending their own city, which the suitors had sought to ravage.

l. 118. **οὔλῳ,** § 3. 3. The voyage to Troy did not occupy a month, but with the delay in Ithaca, a whole month had elapsed before we (sc. the two Atridae) had crossed the sea from port to port (**πάντα**); so much difficulty had we in persuading (**παρπεπιθόντες, παραπείθω**) Odysseus.

l. 121. This verse is wanting in the majority of MSS., and is not referred to in Eustath.

l. 124. **τέλος**, see on Od. 17. 476.

l. 125. **μνώμεθα**, imperf. 'we were courting.'

l. 126 = Od. 16. 126, with a slight variation.

ll. 128–146 = Od. 19. 139–156, with the necessary change of person, and a few verbal variations.

l. 143 is wanting in the majority of MSS.

l. 149. **καὶ τότε**, apodosis to **εὖτε**, l. 147.

l. 153. **τὼ δὲ**, sc. Odysseus and Telemachus.

l. 156. **τὸν δὲ**, sc. Odysseus.

ll. 157, 158 = Od. 17. 202, 203.

l. 159. **τὸν ἑόντα**, cp. Od. 16. 116.

l. 162. Join **ἐτόλμα** with the participles, 'he patiently endured being pelted and reviled;' so *εἰσορόων ἀνέχεσθαι*, Od. 16. 277; *τέτλαμεν εἰσορόωντες*, Od. 20. 311.

l. 164. **Διὸς νόος**. In the same way the 'Will of Zeus' works upon Hector, Il. 15. 242.

l. 166. **ὀχῆας**. See on Od. 21. 47.

l. 169 = Od. 21. 4.

l. 175. **μιν**, sc. **Ὀδυσσῆα**. Telemachus is said to have done it *alone*, because, after his mother had retired (Od. 21. 350–358), he gave the decisive order that Odysseus should take the bow (21. 369 foll).

l. 177 = Od. 21. 328.

l. 178. This verse is a combination of Od. 21. 149 and 22. 3.

l. 179. **δεινὸν παπταίνων**, 'glancing terribly around,' used of Heracles, Od. 11. 608, as he stood *γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῇφιν ὀιστὸν .. ἀεὶ βαλέοντι ἐοικώς*.

l. 181 = Od. 22. 118, with change of *βάλλε* for **ἄντα**.

l. 182. **ὅ ῥά τίς σφι**, 'that some one of the gods was champion for them,' sc. for Odysseus, Telemachus, and the two herdsmen.

l. 183. **ἐπισπόμενοι μένεϊ σφῷ**, so in Od. 14. 262; 17. 431.

ll. 184, 185 = Od. 22. 308, 309, with change of **κτεῖνον** for *τύπτον*.

l. 189. **βρότος** (distinguished by accent from *βροτὸς*, 'mortal,') is equivalent to Lat. *cruor*, and possibly is connected with root *mur*, in sense of 'flowing' or 'streaming.'

l. 190. **κατθέμενοι**, 'after they had laid us out,' sc. **ἐν λεχέεσσι**, as in sup. 44.

ὅ γὰρ γέρας, (or **τὸ γὰρ γέρας**, inf. 296), cp. Virg. Aen. 11. 23, 'qui solus honos Acheronte sub imo est.'

l. 193. **σὺν μεγάλῃ ἀρετῇ**. This seems naturally to go with *ἄκοιτιν*, as descriptive of Penelope's virtue; but the place in the sentence is so strange that others prefer to render 'with great blessing to thyself;' see Od. 13. 45.

l. 194. **ὡς ἀγαθαί . . ἦσαν**, 'seeing how good were,' etc., or, as an exclamation, 'how good were!' etc., and inf. 'how well she remembers!'

l. 197. **τεύξουσι δ'**, 'and the immortals shall vouchsafe among men a meed of song to bring joy for chaste Penelope.' The whole expression sounds un-Homeric; in the above translation **ἐπιχθονίοισιν** is intended to be a locative.

l. 199. **Τυνδαρέου κούρη**, sc. Clytaemnestra. With **οὐχ ὡς** cp. Od. 21. 427.

l. 202. **καὶ ἥ κ' εὔεργος ἔῃσιν**, see Od. 15. 422.

l. 204. **ἑσταότ'**[ε], dual, referring to Agamemnon and Amphimedon, although the plural **ἀγόρευον** is used.

l. 205. Here the poet takes up the story at the point where it broke off at the end of Od. 23; so that **οἱ δ'** refers to Odysseus, Telemachus, and the two servants.

l. 205. **τάχα δ'**, apodosis to **ἐπεί**.

l. 206. **τετυγμένον**, '[well]-tilled.'

l. 207. **ἐπεὶ μάλα πόλλ' ἐμόγησεν.** It is difficult to settle the meaning of these words; some commentators referring it to his 'thrifty sparing' to enable him to buy it; others to some 'great achievement' in war, in return for which the people had given him the plot, as a *γέρας* or *τέμενος*. But it is simpler to take it of 'the labour' bestowed on the soil, which we may suppose he had reclaimed from wilderness to garden. So the Schol. takes it, *ἐκακοπάθησεν οἰκοδομήσας, φυτεύσας, σκάψας.*

l. 208. **κλίσιον.** This is well explained by Ernesti: 'Domus ipsa Laertae erat in medio: eius aream amplectebantur, velut septum quoddam, aedificia tenuiora, in quibus servi essent, etiam pecora,' etc. **κλίσιον** idem est quod *κλισία*, diciturque de omni habitatione tenuiori seu tenuiorum.' So we may call it 'a row of cottages.'

l. 210. **ἀναγκαῖοι** seems to mean 'bond-slaves,' as distinguished from *θῆτες, ἔριθοι, θεράποντες, κ.τ.λ.* So we have *ἦμαρ ἀναγκαῖον* as a periphrasis for 'slavery,' Il. 16. 836.

l. 211. **γέροντα**, sc. Laertes.

l. 215. **δεῖπνον**, predicatively, 'for dinner.'

l. 217. **φράσσεται** (*φράσηται*), aor. conjunct. parallel with **ἐπιγνώῃ**.

l. 218. **ἀμφὶς ἐόντα**, see Od. 19. 221.

l. 219. **ἀρήια τεύχεα**, see Od. 23. 366.

l. 221. **ἁλωῆς** is governed by **ἄσσον ἴεν** (§ 23. 3), so that with **πειρητίζων** we must supply *πατρὸς*, as sup. 216.

l. 222. **Δόλιον.** There seem to be three distinct persons of this name in the Odyssey, (1) Penelope's body-servant, Od. 4. 735; (2) the father of Melanthius and Melantho, Od. 17. 212; 18. 322; and (3) the

steward of Laertes, who is mentioned along with his sons (υἱῶν). Perhaps (1) and (3) are identical.

l. 225. ὁ . . γέρων, 'he, namely the old man, Dolios;' as, in next line, τὸν δ' . . πατέρα, 'him, namely his father.'

l. 229. κνημῖδας. This is the only place in Homer where 'gaiters of stitched leather' are spoken of; so we must not consider them as ordinarily worn, but put on for the occasion by a hedger, by the way of avoiding 'scratches from thorns.' γραπτῦς, (i.e. γραπτύας from nom. γραπτὺς, γράφω).

l. 231. πένθος ἀέξων, 'vertam, "dolorem fovens." Indicat poeta interea dum opus rusticum faceret indulsisse dolori, cui fovendo apta solitudo agri et labor corporis in tali solitudine. Itaque procul ex ore senis intellegit Ulysses tristitiam animi.' Ernesti.

l. 235. μερμήριξε. The common construction after this verb is ἢ . . ἢ. In Od. 10. 151 it is followed by the simple infinitive: here by an infin. clause, and an optatival, introduced by ἤ, inf. 238.

l. 238. πειρήσαιτο may be taken as directly governing ἕκαστα, 'should test all he said;' cp. Il. 18. 600, ὡς δ' ὅτε τις τροχὸν . . πειρήσεται.

l. 241. τὰ φρονέων, 'with this intent.'

l. 242. κατέχων κεφαλὴν, 'keeping his head down.'

l. 244. ἀδαημονίη, 'no unskilfulness marks thee in the tending of thy garden, but thy training care *shows* well' (ἔχει intransitive); we might expect εὖ μιν (sc. ὄρχατον) κομιδὴ ἔχει as parallel to αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, 'no tending-care *shows upon* thyself.'

l. 251. οὐ μὲν ἀεργίης . . ἕνεκ', ''tis not for thy laziness that thy master spends no care on thee; nor is there any outward mark (ἐπιπρέπει) of slavishness, for men to see, in thy face or stature (accusat. of respect). This rendering treats δούλειον as equivalent to an abstract substantive.

l. 254. τοιούτῳ δὲ, 'yea, thou art like one [who ought] to sleep softly, after he has washed and eaten,' εὐδέμεναι following on τοιούτῳ, as in ἡμεῖς δ' οὔ νύ τι τοῖοι ἀμυνέμεν, Od. 2. 60. See Od. 14. 491, 497; 17. 20; 21, 195; 22. 235 and Il. 6. 463, χήτει τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ.

l. 259. τήνδ', 'if we have *here* reached Ithaca, as a man yonder (οὗτος) said when meeting me as I was coming hither, not very kind-hearted, for he did not take the trouble,' etc.

l. 268 = Od. 19. 351.

l. 269. γένος, see on Od. 14. 199.

ll. 271, 272 = Od. 19. 194, 195.

l. 273. ξεινήια need not here be taken as an adj. but as a noun, according to its regular usage, in apposition to δῶρα, 'gifts, for *keepsakes*.'

l. 276. The 'single' (**ἁπλοῖς**) cloak is thrown only once across the body, and is distinguished from *διπλῆ χλαῖνα*, Od. 19. 226; and *δίπλαξ*, 19. 241.

l. 278. **χωρὶς δ' αὖτε**, 'and beyond and besides.'

l. 279. **εἰδαλίμας**, 'beautiful,' stands to *εἶδος* as *κυδάλιμος* to *κῦδος*.

l. 283. **ἐτώσια**, predicative to **χαρίζεο** = 'all in vain.'

l. 284. **ἐκίχεις**, imperf. from present *κίχημι* (*κιχάνω*).

l. 286. **ξενίη**, only here and inf. 314, 'hospitality.'

ἡ γάρ θέμις, 'for this is the right that he enjoys who makes the first beginning,' sc. of hospitality, which grounds a claim for hospitality in return. This seems a strange use of **ὑπάρχειν**.

l. 289. **εἴ ποτ' ἔην γε**. See Od. 15. 268.

l. 293. **περιστείλασα**, cp. Virg. Aen. 9. 485, 'Heu terra ignota canibus data praeda Latinis, | alitibusque iaces: nec te tua funera mater | produxi pressive oculos' (**ὀφθαλμοὺς καθελοῦσα**).

l. 299. **ποῦ δαὶ νῆυς**, apparently the reading of Aristarchus; the common reading is **ποῦ δὲ νῆυς**.

l. 301. **οἵ σ' ἐκβήσαντες**, 'who have disembarked thee and gone their way.'

l. 304. **Ἀλύβαντος.** Alybas was placed variously by the ancients in Italy, Sicily, Thessaly, and Thrace; but it is an imaginary name, and coined with a reference to *ἀλᾶσθαι*, as though we wrote 'Wandsworth;' just as **Ἀφείδαντος** characterises the *generous* Laertes; **Πολυπημονίδαο** his *distresses;* and **Ἐπήριτος** (*ἐρίζω*) the *divisions* among the gods, of which Odysseus himself was the subject; or, perhaps, the pretensions of the suitors to his property.

l. 308. **ἥδ' ἕστηκεν**, 'is moored yonder.'

l. 309. **Ὀδυσῆι**, for this dative cp. Od. 19. 192.

l. 312. **δεξιοί**, the closer explanation of **ἐσθλοί**.

l. 313. **νῶιν**, see on Od. 23. 52.

l. 314. **διδώσειν**, see on Od. 13. 358.

l. 318. **τοῦ δ'** = **Ὀδυσσῆος**.

l. 319. **προὔτυψε**, intrans. (as in Il. 13. 136, *Τρῶες δὲ προὔτυψαν ἀολλέες*,) 'a sharp throb ran along his nostrils;' the precursor of tears.

l. 324. **μάλα δὲ χρή**, 'I must nevertheless be quick about it.' Though he has much to say, there are dangers pressing round him for which he has to prepare.

l. 333. **οἰχόμενον**, 'when I had gone thither.'

l. 341. **ὅρχους δέ μοι**, 'thou didst promise, naming them, that thou wouldst give me fifty vine-rows here.' **ὀνόμηνας** means that 'thou didst name each particular row of the fifty and so promise it should be mine.'

l. 342. **διατρύγιος**, literally, 'constantly fit for gathering,' i.e. 'bearing

grapes in succession;' as in the description of Alcinous' garden, in Od. 7. 120, γηράσκει .. ἐπὶ σταφυλῇ σταφυλή. In this connection ἀνά, in the next line, will mean (distributively), 'in the different rows;' and παντοῖαι, as in Od. 7. 124 foll., 'grapes in all stages of forwardness.'

l. 344. ὁππότε κεν, 'when the seasons of Zeus come on with all their power;' lit. 'come down with full weight' (βάρος); for in Homer βρίθειν and ἐπιβρίθειν are always intransitive. Cp. Il. 5. 91, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος: Il. 7. 343. μή ποτ' ἐπιβρίσῃ πόλεμος. After the present tense ἔασιν we might expect the conjunctive ἐπιβρίσωσι, but the optative stands instead, because the whole of the narrative of Odysseus belongs to past time.

l. 347. τὸν δὲ ποτί οἱ εἷλεν, 'Odysseus drew him close to himself all fainting as he was.'

l. 349. ἐς φρένα θυμὸς ἀγέρθη, 'his spirit was rallied within his breast,' as in Od. 5. 458. ἄμνυτο (ἀνέπνυτο), 2 aor. mid. ἀναπνέω.

l. 351. ἐστὲ, with emphasis, 'ye gods are still existing,' or, as we might say, 'reigning;' cp. Liv. 3. 56, 'Pro se quisque, Deos tandem *esse*, et non neglegere humana fremunt.'

l. 360. ἐφοπλίσσωσι. The conjunctive follows the historic tense, because the completed action gives προὔπεμψα the force of a perfect tense.

l. 368 = Od. 18. 70.

l. 377. οἶος Νήρικον εἶλον. Nericos was the original name of the town Leucas, on the island Leucadia (*Sta. Maura*). In early times Leucadia was a peninsula of Acarnania, but was detached from it by cutting a canal. This peninsula belonged to the Cephallenian kingdom. Cp. Virg. Aen. 8. 560, 'O mihi praeteritos referat si Iupiter annos! | Qualis eram quum primam aciem Praeneste sub ipsa | stravi.'

l. 380. ἐφεστάμεναι καὶ ἀμύνειν. The infin. is rare after αἰ γὰρ, which is usually followed by the optat.; but cp. Od. 7. 311 foll. αἰ γὰρ .. τοῖος ἐὰν οἷός ἐσσι .. παῖδά τ' ἐμὴν ἐχέμεν.

l. 382. πολλῶν, in apposition to σφέων. The force of κε is carried on to ἰάνθης.

l. 384. οἳ δ', the persons described in sup. 363.

l. 386. δείπνῳ ἐπεχείρεον, 'they were just putting their hands to the dinner;' here and in inf. 395. This seems an un-Homeric phrase; we generally find οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἵαλλον.

l. 387. νίεῖς, sc. ἦλθον, 'came tired from their work,' sup. 223.

l. 389. γέροντα here must refer to Dolios; though in sup. 211 it means Laertes.

l. 390. Join κατὰ-ἔμαρψεν, as Il. 16. 598, ὅτε μιν κατέμαρπτε διώκων, and cp. Od. 20. 56.

l. 394. θάμβευς, § 11. 3.

l. 396. **μίμνομεν**, probably the imperf. This statement shows that we must give full force to the imperf. tense in **ἐπεχείρεον**, sup. 386.

l. 398. **Ὀδυσσεῦς**, depending on *χεῖρα*. This is the only instance of this form of the genitive.

l. 402. **οὖλε**, 'hail.' Perhaps an imperat. from a verb *οὔλω*, meaning '*valere*.' It is compared etymologically with '*salve!*'; though it seems more allied to '*vale*.' Others take it as a vocat. from **οὖλος** = **ὅλος**, comparing it with the Lat. '*macte*.' Transl. 'Health and joy be with thee.'

l. 407. **τί σε χρή**. Odysseus does not mean to rebuke Dolios for being officious; but seeks to spare an old man needless trouble.

l. 410. **δεικανόωντ'**, as in Od. 18. 111.

l. 413. **ὅσσα** is distinguished by Aristarchus, in its Homeric usage, as **θεία κληδών**· *οἱ δὲ νεώτεροι ἀντὶ τῆς φωνῆς*.

l. 415. **ὁμῶς** seems from its position to go closely with **ἀίοντες**, in the sense of 'hearing it all at once;' such an intimation as only a *θεία κληδὼν* could give. Or we may join **ὁμῶς** with **ἐφοίτων**, 'all alike came.'

l. 417. **νέκυς**, contracted for *νέκυας*. It is very uncertain what **οἴκων** means. If it signifies 'the palace of Odysseus,' it is a strange use, especially as the corpses were in the *αὐλή*. Ameis renders '*e domibus suis*,' in contrast to **ἐξ ἀλλάων πολίων**, so that **θάπτον** makes a further antithesis to **πέμπον οἴκόνδε ἄγειν**. The variant **οἶκον** in the sense of *οἴκόνδε* does not help much.

l. 419. **ἁλιεῦσι**, 'seamen,' as in Od. 16. 349.

l. 421. **ἤγερθεν**. To save this line from the charge of tautology, we may understand by the former clause the gathering together of the people towards the place of meeting: by the latter, the session of the assembly fully formed.

l. 423. **παιδὸς**, objective genitive after **πένθος**, as in Od. 14. 144; 15. 8.

l. 426. **ἐμήσατ'**. The usual construction is *μήδεσθαί τινί τι*, as sup. 96; here, and in Il. 10. 52; 22. 395 it is used with double accusative.

l. 427. **σὺν νήεσσιν**. Odysseus went with a fleet of twelve ships to Troy, Il. 2. 631.

l. 429. **ἐλθὼν**, sc. on his return from Troy.

l. 431 = Od. 13. 275.

l. 432. **κατηφέες**, so *κατήφησαν*, Od. 16. 342.

l. 437. **φθέωσι**, as *φθέωμεν*, Od. 16. 383. **περαιωθέντες**, sc. 'having crossed the sea.'

l. 439. Medon and the minstrel (Phemios, Od. 22. 330–380) had passed the night in the palace of Odysseus; and now came forth in the early morning, which was the regular time for holding an assembly.

l. 441. **τάφος.** The surprise felt was that of seeing them among the living.

l. 446. **Μέντορι.** See on Od. 22. 205 foll. The words of Medon here do not quite tally with the scene there described; but Medon may have been endued with some singular clearness of vision, so as to see what was invisible to other eyes.

l. 452. **ὄρα** (*ἑώρα*). This prudent man could gaze alike down the past, and into the future; cp. Il. 1. 343, *οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω.*

l. 462. **μὴ ἴομεν,** 'let us not go;' with direct allusion to **ἴομεν,** sup. 432, the recommendation of Eupeithes. **ἐπίσπαστον,** see on Od. 18. 73.

l. 463. **ἀνήμξαν .. ἀλαλητῷ.** This must mean 'sprang up with a cry "To arms,"' so that **σφιν** refers to the war-party (**ἡμίσεων πλείους**); the words **τοὶ δ' .. μίμνον** being parenthetical, 'while the rest remained close-seated.' There was a minority for peace, who did not wish the assembly broken up without further discussion.

l. 465. **μῦθος,** sc. the advice of Halitherses. **ἅδε,** 2 aor. *ἀνδάνω.*

l. 466. **ἐπὶ τεύχεα,** 'to fetch weapons,' as *ἐπὶ βοῦν ἴτω,* Od. 3. 421.

l. 469. **νηπιέῃσι,** 'in his childishness,' *νηπιὴ,* by assimilation *νηπιέη,* as *νηπιὰς* by a similar process becomes *νηπιάας,* Od. 1. 297.

l. 471. **αὐτοῦ,** 'then and there,' *e vestigio.*

l. 472. This sudden transference of the scene to Olympus is only momentary, as the action returns to the house of Laertes, inf. 489.

l. 476. **τίθησθα,** here put parallel with the fut. **τεύξεις,** as in Il. 4. 82, *ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ | ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησι | Ζεύς.* Transl. 'art thou arranging?'

l. 479. **οὐ γὰρ δὴ,** 'why, didst not thou thine ownself devise this scheme?' So, as she planned the whole, Zeus recommends that she should also carry it out in her own way (**ἔρξον ὅπως ἐθέλεις**); though he throws in a suggestion as to what ought to be done.

l. 483. **ὅρκια πιστὰ ταμόντες.** The word *τέμνειν* is used in the making of a treaty (as in Latin *foedus ferire, icere*) with reference to the sacrificial animals that were slain at its ratification. The participle **ταμόντες** refers to the two contending parties, sc. Odysseus (**ὁ μὲν**) and the men of Ithaca; so that the second clause would properly run *οἱ δὲ παίδων τε κασιγνήτων τε φόνοιο ἐκλελαθέσθωσαν,* 'let *him* be king, and let *them* forget the slaughter of their sons and brethren.' But the construction changes, and a clause is introduced with **ἡμεῖς δ' ἕκλησιν θέωμεν,** § 23. 1, (*b*), (*oblivionem faciamus*), which leaves only one subject for **ταμόντες** to refer to. Cp. Cic. Philipp. 1. init. 'omnem memoriam discordiarum oblivione sempiterna delendam censui.'

l. 485. **τοὶ δ'** includes both Odysseus and the party of Eupeithes.

l. 487. Join **πάρος μεμανῖαν**, 'already eager;' lit. eager *before* he added his encouragement.

l. 489. **ἐπεὶ οὖν.** Here the thread of the story, broken at sup. 412, is taken up.

l. 497. **τέσσαρες ἀμφ' Ὀδυσσῆα**, i.e. 'Odysseus and the three others.' Here **οἱ** must be 'for him,' 'on his side,' sc. *Ὀδυσσῆι*. It is an impossible position for the nom. plur. of the demonstrative.

l. 498. **ἐν δ' ἄρα**, 'and among them,' adverbial, for **ἐς** goes with **ἔδυνον**.

l. 499. **ἀναγκαῖοι**, 'fighters by necessity;' the duty forced itself upon them.

l. 501 = Od. 23. 370.

ll. 502, 503 = Od. 22. 205, 206.

l. 506. **ἤδη μὲν τόδε**, 'now assuredly thou wilt well know this of thine ownself—seeing that thou art come [to a conflict] where, as men fight, the most gallant decide the day—not to dishonour the race of us thy sires, who, etc.' **τόδε γ'** is explained by the infin. *μή τι καταισχύνειν*.

l. 511. **τῷδ' ἐπὶ θυμῷ**, see on Od. 16. 99, 'thou shalt see me, with such feelings as I have, casting no dishonour, as thou dost phrase it, on my descent from thee.'

l. 514. **τίς νύ μοι**, 'oh, what a day is this!' So Cic. quoted by Quintil. 9. 4, 'proh dii immortales, quis hic illuxit dies!' But the expression, as also the phrase **θεοὶ φίλοι**, sounds un-Homeric.

l. 517. **Ἀρκεισιάδη**, sc. Laertes. **ἑταίρων**, because Pallas is playing the part of Mentor.

l. 519. **προΐει**, here the imperative, but in inf. 522 the imperf. By **ἀμπεπαλὼν** (*ἀναπάλλω*) is meant 'with backward swing,' to give force to the throw, 'reducto lacerto.'

l. 524. **ἔρυτο**, 'stop,' 'keep off.' **εἵσατο**, § **23**. 3.

l. 526. **ἐν δ' ἔπεσον**, 'fell upon,' 'made onslaught on.'

l. 527. **ἀμφιγύοισι**, see on Od. 16. 474.

l. 528. **ἀνόστους ἔθηκαν**, lit. 'would have made them unreturning,' i.e. 'would have put it out of their power to return home.' Cp. *ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκε*, Od. 4. 182.

l. 530. **κατὰ δ' ἔσχεθε** = *κάτεσχε δέ*.

l. 532. **ἀναιμωτί**, i.e. 'without *further* bloodshed.'

l. 535. **θεᾶς ὄπα φωνησάσης**. This is quite un-Homeric. The phrase is modelled on a misconception of *ξυνέηκε θεᾶς ὄπα φωνησάσης*, Il. 2. 182, where *ὄπα* is governed by *ξυνέηκε*. But the author of this passage means **ὄπα** to be governed by **φωνησάσης**, 'when she had lifted up her voice.' The only possible justification would be to consider the phrase an extension of a *σχῆμα ἐτυμολογικόν*, namely = *φωνὴν φωνησάσης*.

l. 536. **λιλαιόμενοι βιότοιο**, as in Od. 12 328, 'vitae servandae studiosi.'

l. 538. **ἁλείς** (*εἵλω*), 'having gathered himself together,' as the Schol. gives it, *συστραφείς*. By **οἴμησε** is meant 'made a rush' or 'a swoop.' The line is borrowed from Il. 22. 308. The lion gathering himself up for his spring is similarly described, Il. 20. 164 foll. *λέων ὡς σίντης .. ἐάλη τε χανὼν .. ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι.*

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[N.B. The references are to the *Notes*, and not to the lines in the *Text*.]

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